HOLY QURAN

TRANSLATION AND COMMENTARY

Tafsir-ul Quran

MAULANA ABDUL MAJID DARYABADI

INTRODUCTION BY

S. ABUL HASAN ALI NADWI

Vol.

I

TAFSIR - UL - QUR'AN

(VOL. I)

Translation and Commentary of the

HOLY QUR'AN

BY

MAULANA ABDUL MAJID DARYABADI

Academy of
ISLAMIC RESEARCH AND PUBLICATIONS
Nadwatul Ulama, Lucknow-226 007
(India)

PREFACE

Of all great works the Holy Qur'ān is perhaps the least translatable.

Arabic is not at all easy to translate into a language so widely and radically differing from it in structure and genius as English, unless it be with the aid of loose periphrasis and lax paraphrase. Even so the fire of the original is quenched, its vivacious perspicuity is lost, and the so-called literal translation looks rugged and dreary. That the language of the Arabs abounds in nuances and both the noun and the verb are extremely flexible, is a fact well known to every student of that tongue.

The difficulty is increased hundredfold when one has to render into English, with any degree of accuracy and precision, a work so rich in meaning, so pithy in expression, so vigorous in style and so subtle in implications as the Holy Qur'ān. To reproduce even partially its exotic beauty, wonderful grandeur and magical vivacity without sacrificing the requirements of the English idiom and usage, is the despair of the translator and an ideal impossible of attainment. The result is that every fresh attempt at translating the Holy Writ brings home, in varying degrees, the truth of the old saying that nothing is so unlike an original as its copy.

The impediments confronting an honest translator may be summed up under six main heads and various sub-headings:

1. In the first place comes the comparative poverty of the English language in several respects. For instance:

(*a*) There is a large number of Arabic verbs untranslatable into English *as verbs*, such as امات ، طغى ، من ، ابطل ، اسرف ، استوى ، صدق ، بخل etc., and one has perforce to render each of these words not by a single word but by a combination of words. Thus يبخل has to be translated as 'is niggardly,' صدق as 'is truthful', يستوى as 'is equal,' يسرف as 'is extravagant,' يبطل as 'maketh vain' or rendereth void,' من as 'conferred a benefit,' يطغى as 'is exorbitant,' and يميت as 'causes death.'

(*b*) There is no equivalent for the Arabic مضارع (aorist) in English, or, for that matter, in any other language known to the translator. The Arabic مضارع is both present and future tenses combined, whereas in other languages (including English) a tense is either present or future. Thus thousands of Arabic verbs are to be rendered in English only incompletely.

(*c*) In English grammar there are only two 'numbers,' singular and plural, and there is no single word to convey the sense of the Arabic dual (تثنيه) in nouns as well as verbs, both in the second and the third persons.

(*d*) There is comparative dearth of اسماءالفاعل (*nomina agentis*) in English language, whereas they abound in Arabic. مستقدمون , قانتون , معجزون , مفلحون , آخرون , صادقون , شاكرون , متقون , مشركون , مستاخرون and many similar words have to be rendered as adjectives or participles, not as substantives.

(*e*) In Arabic, the feminine plural in the second and third person is always distinguishable from the masculine. In English both genders are covered by 'you' and 'they.'

2. Next, repetition of synonyms, chiefly for the sake of emphasis, is of frequent occurrence in Arabic; in fact, at times it is of considerable literary merit and beauty. In the English language there is no sanction for it. Thus many such expressions as انا نحن نحی الموتی (literally, 'Verily, We! We! We! quicken the dead') or انا نحن نحی و نمیت (literally, 'Verily, We! surely We! We quicken and cause death') or انا نحن نزلنا الذکر (literally, 'Verily, We! We! We have revealed the Admonition') have to remain only partly translated.

3. Another serious difficulty is caused by the case with which ellipses occur in the best and finest Arabic style and both words and phrases have to be supplied by the reader to make the sense complete. At one time, it is only the subject that is mentioned and the predicate is entirely suppressed, and at another, the reverse is the case. The obvious duty of the translator on all such occasions is to supply the omission, although his attempts in many cases must be hazardous.

4. Yet another perplexity is caused to the translator by the abrupt grammatical transition, in one and the same sentence, frequent in Arabic:

(*a*) of person, as from the first and second person to the third, or *vice versa*;

(*b*) of number, from plural to singular, or *vice versa*.

5. A further complication is caused by what is known as انتشار ضمائر *i. e.*, a personal or relative pronoun having different antecedents in one and the same sentence. The translator cannot afford to allow such ambiguities; he has to make his choice.

6. Finally, there is no real equivalence in the import of many of the Arabic and English words generally held to be synonyms. The Arabic word زنی; for instance, has no equivalent in English, both 'adultery' and 'fornication' being of much narrower import. Similary English has few words to express such closely related (متقارب المعنی) Arabic terms as, خوف , خشیت , اشفاق , ترهیب and تقوی (as in the phrase تقی الله). Nor is English perhaps rich enough to indicate clearly the shades of meanings of such sets of words as قادر , قدیر and مقتدر, or رحمن and رحیم , or ثعبان , حیة and جان.

As to the genius of Arabic language it may not be amiss to recall a few observations made by a distinguished Arabist, Alfred Guillaume:—

'Arabic is fitted to express relations with more conciseness than the Aryan languages because of the extraordinary flexibility of the verb and noun. Thus the ideas in break, shatter, try to break, cause to break, allow to be broken, break one another, ask someone to break, pretend to break, are among many variations of the fundamental verbal theme which can, or could, be expressed by vowel changes and consonantal augments without the aid of the supplementary verbs and pronouns which we have to employ in English. The noun, too, has an appropriate form for many diverse things, such as the time and place of an action, bodily defects, diseases, instruments, colours, trades, and so on. One example must suffice. Let us take the root d-w-r, which, in its simplest form, means to turn or revolve (intransitive).

dawwara, to turn a thing round.
adāra, to make go round, and so to control.
dawr, turning (noun).
dawwār, pedlar or vagrant.
dawran, circulation.
madār, axis.
mudīr, controller.

dāwara, to walk about with someone.
tadawwara / *istadāra* } to be round in shape.
dawrah, one turning.
duwār, vertigo.
dawwarah, mariner's compass.
mudārah, round water-skin.

'None of these forms is fortuitous, but is predetermined by the structural genius of the Arabic language.' (Arnold and Guillaume, *Legacy of Islam*, Preface, pp. vi-vii).

To take another instance :—

'From the root KTB "write," we have *KaTaBnā*, "we wrote," *naKTubu*, "we will write," *KaTiB*, "writing, a writer," *KiTāB*, "a book," *maKTaB*, "a place of writing, a school," *muKTiB*, "a teacher of writing," *taKaTaBa*, "they two corresponded with one another," *as-TaKTiB*, "I will ask him to write," *waKtaTaBa*, "and he got his name written down in the register," *KuTTaB*, "scriber," *maKaTaBat*, "correspondence," etc. (EBr. II. p. 192.)

Add to these inherent handicaps my own excessive incompetence—meagre knowledge of English and only a passing acquaintance with Arabic—and the audacity of the enterprise becomes apparent. Further, it has been my lot to work almost unaided and single-handed. The outcome of my seven years of labour of love is before God and man, and certainly it is not for me to pass any judgment on my own work. Had I been able to foresee at the commencement of the task the amount of labour it would involve and the length of time it would necessitate, my courage would surely have failed me, and I would not have undertaken the work at all. If there is any merit discernible in the work it is absolutely due to the grace and mercy of the Almighty and if there are faults (and undoubtedly they are many and serious), they must be credited to my own incapacity. My constant endeavour has been to give as literal and as faithful a rendering of the Holy Qur'ān as is

consistent with tolerable English. Accuracy, not literary embellishment, I have aimed throughout. I have also attempted, in my own humble way, to follow closely the style and phraseology of the Authorised Version of the English Bible, though it would be nothing short of temerity to expect that that standard has been even appreciably achieved.

In regard to the arrangement of commentary, a word or two would suffice:

(*i*) Comments of lexical, grammatical, historical, geographical, and general exegetical interest are given in the footnotes.

(*ii*) Where an elucidation seemed necessary in order to complete the sense, it has been placed in parentheses, again in the footnotes. The reader is requested kindly to treat such matter as if it formed an integral part of the text and to read it along with it.

(*iii*) Ellipses have been supplied in the text itself and are distinguished by italics.

A few characteristics of my translation and transliteration may here be briefly noted. The word اللّٰه in monotheistic context I always retain in translation as Allah, and only render it by 'God' when the context is distinctly pagan or polytheistic. The words نصرانی and نصاری I have invariably translated as 'Nazarene' and 'Nazarenes,' not as 'Christian' and 'Christians.' The Holy Qur'ān allows no status to Christianity as such. To the religion of the Qur'ān and the Prophet I always refer as Islam, not as Muhammadanism. Contrary to the general European practice I write Makka (not Mecca), Madīna (not Medina), Muḥammad (not Mohammed), Ismā'īl (not Ishmael) and Hājira (not Hagar); and in the Arabic context I retain the correct Arabic forms of proper names such as Jibrīl, Mīkāīl, Ā-dam, Nūḥ, Ibrāhīm, Isrā-īl, Lūt, Is-ḥāq, Yā'qūb, Yūsuf, Mūsā, Hārūn, Fir'awn, Qārūn, Ayyūb, Dā-ūd, Sulaimān, Tālūt, Jālūt, Yūnus, Ilyās, Zakarīyyā. Yaḥyā, 'Imrān, Maryam and 'Isā, reserving their Biblical and European variants for the English context.

Now remains the pleasant duty of acknowledging obligations and recording thanks. To several of my precursors I am more or less indebted, but in particular to Sale, Lane, Pickthall and Nawāb 'Imād-ul-Mulk Bilgrāmī (whose unfinished and unpublished translation, up to Part XVI, I had the good fortune to possess). To Dr. Bell, the latest of the English translators, my debt is specially great. In exegetical and explanatory notes I have found Maulānā Ashraf 'Alī Thānavī's Urdu *Bayān-ul-Qur'ān* (12 Vols.) of invaluable help, and I have also largely drawn upon Wherry's *Commentary* and, in a lesser degree, upon 'Abdullah Yūsuf 'Alī's. Many other authors, both ancient and modern, besides those explicitly quoted in the following pages, must, I fear, remain unacknowledged by name. In many cases, they impressed themselves so indelibly on my memory that their very words became part and parcel of my phraseology, but I could not in every instance remember

whence they came. This is a general acknowledgment of any unconscious plagiarisms that I may have committed. A list of the principal books cited and referred to by me, given at the end of this work, may, however, to some extent, extenuate my crime.

I have considerably profited by the suggestions of several of my esteemed friends and scholars to whom Part I was submitted for detailed criticism. To Dr. M. H. Syed and Dr. A. S. Siddīqi (both of Allahabad University) I owe not a few improvements in language and transliteration respectively.

Daryābād,
Bārā Bankī (India)
December, 1941 C.E.

ABDUL MAJID

In the name of Allah, the Beneficient, the Merciful

INTRODUCTION

The Quranic *i'jāz,* variously interpreted as its inimitable ellipticism, miraculous elegance, grandiose cadence and emotive and evocative force, is so multilateral that Imām Suyūtī has in the *M'otrak al-Aqr'ān fī I'jāz il-Qur'ān,* enumerated 35 distinctive features of the Divine Scripture, all of which pertain to its literary excellence alone. These, by no means, exhaust the marvellous super-excellence of the Holy Qur'ān : some have been discussed by other writers while others are yet to be expounded, but these are so self-evident that not even the most inveterate enemy of Islam can deny them. One of these is that the writers like Noldake Theodor, Friedrick Schatty, Charles Francis Potter, Phillip K. Hitti and several other orientalists, none of whom is known for his sympathetic approach to Islam, had to acknowledge the fact that the Qur'ān was "the most widely read book in existence,"[1] and the Prophet to whom it was revealed was "the most successful of all the prophets."[2] They had willy-nilly to admit this undeniable fact for they had noticed that the Christian missionary societies, financed by affluent European and American countries, had succeeded in rendering the Christian Bible into about seven hundred languages[3] and making finely printed copies of it available to nearly all the urban centres or even in every room of a high class hotel all over the world, yet the numbers who go through them in ten years is just a fraction of those who recite the Qur'ān everv day.[4]

Another notable aspect of the *i'jāz* of Qur'ān is that notwithstanding the persistent campaign launched since the beginning of the thirteenth century A. D. to present the Holy Qur'ān as a product of human mind drawing the material contained in it indiscriminately from the apocryphal books of Judaism and

---

1. Charles Francis Potter. *The Faith Man Lives By,* Kings Wood Surrey, 1955, p. 81 ; Phillip H. Hitti, *History of the Arabs,* London, 1953, p. 426.
2. Lamertine : *Histoire de la Turquie,* Paris 1854, Vol. II, p. 277 : D. G. Hogarth, *A History of Arabia,* Oxford, 1922, p. 52.
3. Prof. Muhammad Mubarak, *Khasā'is al-Lughat al-'Arabiya,* p. 6, cited from Bible Society Publications, Beirut.
4. John Arnold, *World Religions and Societies, Readers Digest,* June 1961.

Christianity, hundreds of its translations, commentaries and glossaries have been brought out, even in Europe. Nor the political and industrial ascendancy of the West coupled with its intellectual and educational supremacy and control over the world-wide mass media has been able to shake the faith of the Muslims in the Holy Qur'ān as the Word of God. This conviction has rather increased with the passage of time than being eroded by these deliberate misrepresentations: the denigrators of the Qur'ān have, on the other hand, been forced to put themselves on their guard. Prof. R. B. Sergeant writes in his introduction to the *Dictionary and Glossary of the Quran* by John Price that the readers of the Qur'ān ought to understand the Book directly from it since the Arab and Muslim countries which are now forsaking conservatism in favour of modernism still take the Scripture as a divine revelation and the people are still accustomed to say, "God Exalted has said" before quoting any passage from it and end the citation with the words, "God Almighty has truly spoken".

European scholars of Islam, whether they be Prof. Sergeant or George Sale or contributors to the Encyclopaedia Britannica, cannot be expected to express anything beyond their own impressions of the Holy Qur'ān. They, even if not inspired by a malicious prejudice, cannot shake off their mistaken notions about Islam that have become a part of their intangible heritage of thought and feeling. But, for us, Muslims, it is an apparent fact that God Almighty has Himself taken the responsibility of preserving the Holy Qur'ān in its absolute purity.

> *"Verily We, it is We who have revealed the Admonition, and varily We are its Guardians."* [XV : 9]

This prophecy has been strikingly confirmed by the fact that the Qur'ān has remained free from all alterations, accretions and deletions ever since it was enunciated by the holy Prophet (peace be upon him). The purity of the Quranic text maintained through fourteen centuries has already been acknowledged by all, friends and foes alike. I would better cite here the commentary of the learned author of this exegesis on the above verse. He writes :

"Islam knows no such thing as 'redactions' of its Holy Text. Even those who have most stoutly denied its being the Word of God are unanimous in testifying to its being exactly the same 'work of Muhammed' as it was thirteen centuries ago. Let us have the testimony of a few such unwilling witnesses :—

(i) 'The text of the Quran is the purest of all works of a like antiquity.' (Wherry, *Commentry on the Qurán.* I, p. 349).

(ii) 'Othman's recension has remained the authorised text . . . . . from the time it was made until the present day'. (Palmer, *The Quran*, Intro, p. liv).

(iii) 'The text of this recension substantially corresponds to the actual utterances of Muhammed himself.' (Arnold' *Islamic faith*, p. 9).

(iv) "All sects and parties have the same text of the Quran' (Hurgronje, *Mohammadanism*, p. 18).

(v) 'It is an immense merit in the Kuran that there is no doubt as to its

genuineness . . . . . That very word we can now read with full confidence that it has remained unchanged through nearly thirteen hundred years'. (Lane and Lane-Poole, *Selections from the Kuran*, Trubner, London, Intro. p. c).

(vi) 'The recension of 'Othman has been handed down to us unaltered . . . . . There is probably in the world no other work which has remained twelve centuries with so pure a text' (Muir, *Life of Mahomet*, Intro. pp. xxii-xxiii).

(vii) 'In the Koran we have, beyond all reasonable doubt, the exact words of Mohammad without substraction and without addition.' (Bosworth Smith, *Mohammad and Mohammedanism*, London 1874, p. 22).

(viii) "The Koran was his own creation; and it lies before us practically unchanged from the form which he himself gave it', (Torrey, *Jewish Foundation of Islam*, p. 2)."

In addition to these testimonies of European orientalists about the purity of the text of the Holy Qur'ān, the author goes on to substantiate the claim of the Qur'ān to be a Divine revelation which is undisputed and unique among all the religious scriptures. He writes :

"Not only is the meaning of the Holy Book therefore inspired but every word, every letter—dictated through the angel Gabriel to the holy Prophet from an Archetype preserved in the heaven. That is the distinctive claim of the Holy Qur'ān shared by no other 'revealed Book' in the world. The Bible, in particular 'makes no such claim . . . . . The Bible is the work of a large number of poets, prophets, statesmen, and lawgivers, extending over a vast period of time, and incorporates with itself other and earlier, and often conflicting documents" (Boswarth Smith *op. cit.*, p. 19).

The Divine care to preserve the purity of the Holy Qur'ān provided the impulse to put dots on alphabets of similar shape in order to distinguish between their pronunciations, to develop the twin sciences of philology and lexicography, and to lay down the rules of Arabic grammar and the criteria for rhetoric and style of prose writing. This literary activity has never ceased for a day since the second century of Islamic era. Also, the etymological structure of the Arabic language has saved its dialects, like a strong cementing force, from falling apart into distinct languages and thus the Divine revelation has remained intelligible to the succeeding generations. It is also noteworthy that the Providential arrangement of writing the commentaries of the Holy Qur'ān started as early as the third century A. H. In the beginning the exegesis of the Qur'ān formed a part of the science of the *hadīth* since it was generally thought that the divine revelation could be understood only in the light of holy Prophet's Traditions, specially those handed down by 'Abdullah bin 'Abbās. But the exegesis of the Qur'ān became an independent science with the *Tafsīr Tabrī* of Abū J'afar Muhammad b. Jarīr Tabrī (d. 310 A.H.) and it has ever since been vigorously cultivated by the Muslims scholars. The commentaries on the Holy Qur'ān written from time to time are in fact a mine of historical information shedding light on the way the

Qur'ān was understood during different periods.

The Arabists and Orientalists, on the other hand, started translating the Holy Qur'ān from the thirteenth century A. D. and rendered it into almost all the European languages, of which the largest number of translations were brought out in French, German and English. A list of such translations was given by Prof. Hamīdullah in the introduction to his own French rendering of the Holy Qur'ān published in 1961. His another work entitled *Al-Qur'ān fī-Kull-i-Lisān*, now out of print, contained a complete list of all the translations of the Holy Qur'ān brought out up to 1341/1922. The list, I believe, would be two-fold in volume if Prof. Hamīdullah were now to bring it up-to-date.

Translations of the Holy Qur'ān in English can be divided into two categories. First, there are those penned either by non-Muslim Orientalists or by those Muslim apologists who were unduly impressed by the political ascendancy and industrial advancement of the West, such as, the Qādiānī exegetes, Shaikh Muhammad 'Abduh of Egypt, Sir Syed Ahmad Khān of India and Muhammad Asad of Austria, but their writings never met the approval of the Muslims. Secondly, there are Muslim translators and commentators who mostly belong, excepting Marmaduke Pickthal, to the Indo-Pak sub-continent. Pickthal was an English Muslim, a journalist and a literary man of standing but he, too, was commissioned by the then Nizām of Hyderābād to undertake an explanatory translation of the Holy Qur'ān and he also wrote that work in India.

Among the translators and exegetes of the second group the translation and commentary on the Holy Qur'ān by 'Abdullah Yūsuf 'Alī was received popularly. His rendering of the Quranic verses is in blank verse which, according to him, is more suited to convey something of the Qur'ān's inimitable symphony to the readers of the Qur'ān in English. But the requirement of prosody made it inevitable for him to alter the wording order of the sacred text. He had also occasionally to deviate from a literal rendering. Pickthal's explanatory translation, on the other hand, is most readable. Although it is also not free from mistakes, it has an edge over other translations because of its fluency and gracefulness of style.

There was, however, the need of another English translation of the Holy Qur'ān, complete with explanatory notes, which could be recommended with confidence to the Muslims and Non-Muslims whose mother tongue was English or who found it easy, owing to their cultural background or educational upbringing, to understand it better in English language. The author of such an exegesis had to expound the Quranic text in terms acceptable to the scholars of the *Ahl-Sunnat wal-Jamā'at;* to avoid putting forward his own views and ideas in the exegesis; to be fully conversant with the Arabic lexicon and rules of grammar;

to avoid the apologetic approach in expounding the Quranic injunctions and institutions; to have an implicit faith in the life after death and the rewards and retributions promised in the Qur'ān as divine pronouncements instead of taking them merely as symbolical expressions ; to have studied all the classical and modern commentaries in depth; to be able to expound the significance of Quranic injunctions in regard to polygamy, slavery, dowry, execution of the apostates, blood-wit etc.; to hold the same belief about the throne (*'arsh* and *kursī*), the preserved tablet (*lauhu'l Mahfūz*), jinnee, angels, prophethood (*nabūwat*), revelation (*wahī*), and the earlier and final divine scriptures as entertained by the earliest Muslims; and to have no qualms about the bodily lifting of Jesus Christ to the higher regions. Taking all these factors into account, the translation and commentary of 'Abdul Mājid Daryābādī is undoubtedly unique and most acceptable among all the exegetical renderings of the Holy Qur'ān attempted so far in the English language.

The exegesis by Daryābādī throws ample light on all those peoples who have been mentioned in the Holy Qur'ān alongwith their geographical locations and the eras in which they flourished. One can find all the necessary details about the earlier prophets who find a mention in the Holy Qur'ān, since it provides answers to such questions as what was the time of their advent, who were the peoples to whom they disseminated the message vouchsafed to them, who were the Adites and Thamudites and the people of Prophet Sālih, where those people lived, where were Bābil and Madyān located and similar other questions that arise in mind while reading the Holy Qur'ān.

The exegesis also demonstrates in the light of human experience and researches made in the field of anthropology and sociology the superiority of Islamic social order and its legislations pertaining to marriage, divorce, inheritance etc., over all other social laws and systems. It shows how the Islamic injunctions represent the most refined and elaborate system of social existence known to the civilized world.

In addition to these, a distinguishing feature of Daryābādī's exegesis is that it provides a conclusive answer to those Jewish and Christian critics of Islam who claim that the Holy Qur'ān draws its material from the scriptures and apocryphal writings of Judaism and Christianity. In fact these critics are unable to appreciate the fact that the Holy Qur'ān has been revealed to confirm the scriptures of old and to re-state and uphold the spirit of their true teachings, which, by itself, involves refutation of such accretions, alterations and additions as have found a place into the scriptures of Judaism and Christianity.

"And when there came unto them a Book from before Allah confirming that which was with them—and aforetime they were entreating God for victory over those who disbelieved—then when there came unto them that

which they recognised, they disbelieved therein". (II : 89).

That the Qur'ān is a repository of divine message revealed in the earlier scriptures is an article of faith for the Muslims, but it was necessary to bring out those teachings of the Torah and the Gospels which were confirmed by the Holy Qur'ān in order to distinguish them from the spurious matter inserted into these scriptures by their scribes, translators and commentators. For whatever in these Books finds a confirmation by the Holy Qur'ān is undoubtedly correct; everything else is a later addition mixed up with the divine revelation. The learned author has taken pains to make a most thorough study by making a comparative analysis of the Biblical and Quranic teachings and narratives of events common to both, in order to show how the Holy Qur'ān upholds only the correct and original teachings of the Old and New Testaments. He also provides food for thought to those Orientalists and students of comparative religions who prefer not to talk about the systematic refusal of the Holy Qur'ān to confirm numerous accretions to the existing Bible. The exegesis pin-points all such differences to show that the Biblical version of many an incident is nothing but a product of human imagination. His treatment of such matters, makes it amply clear that if there had been any parallelism in the Bible and the Qur'ān, as asserted by almost all European scholars, there would not have been the differences indicated by him in the narration of the same event by these scriptures. To give an example we may refer to the following verse in the Holy Qur'ān :

> *"O people of the Book; do not exceed* the bounds *in your religion, and say not of Allah save what is the truth. The Messiah Isa, son of Maryam, is but a messenger of Allah and His Word—He cast it upon Maryam —and a spirit from Him. Believe therefore in Allah and His messengers, and do not say : three".* (IV : 171).

Commenting on the Christian belief in Trinity, the learned author says :

"Trinity denotes the central doctrine of Christian religion. It means that God 'is three really distinctive Persons—the Father, the Son, and the Holy Ghost. Each of these persons is truly the same God, and has all His infinite perfections, yet He is really distinct from each of the three Persons . . . . . These Persons are co-equal, co-eternal and consubstantial, and deserve co-equal glory and adoration, which the Church expresses in the oft-repeated prayer : "Glory be to the Father, and to the Son, and to the Holy Ghost.' (Pollen and Wynne, *New Catholic Dictionary*, New York, p. 973). The book of Islam 'found in the dogma of Trinity what every emancipated thinker finds on impartial reflection—an absurd legend, which is neither reconcilable with first principles of reason, nor of any value whatever for our religious advancement. In the Brahmanic religion the Trimurti is also conceived as a "divine unity" made up of three persons—Brahma (the creator), Vishnu (the sustainer), and Shiva (the destroyer)'. (Haeckal, *Riddle of the Universe*, pp. 226, 233). 'The Divine trinity has been considered a tripersonal trinity, each person being God and Lord . . . . Men's minds have been brought by this into such a state of bewilderment that they do not know whether there is one God or whether there are three; one is on their lips, but three in their thoughts'. (Swedenborg, *The True Christian Religion*, p. 5). 'The Nicene Creed really 'teaches three Divine

Persons and denies three Gods, and leaves us to guess what else is a Divine Person but a God or a God but a Divine Person'. (Newman, *Phases of Faith*, p. 23)".

The Jews and Christians normally charge Islam with preaching fanaticism and intolerance as, for example, its prohibition of marriage between a believing and disbelieving couple. The author has, in his commentary on the relevant verses, quoted the scriptures of their religions to show that the criticism actually applies to these religions rather than to Islam. In a like manner he has demonstrated the superiority of Islamic legislation in regard to divorce and marriage vis-a-vis the raptured family relationships in the Christian West.

The classical commentators of the Holy Qur'ān had occasionally to take the help of Israelite traditions, though cautiously, for elucidating a certain event of which only a particular aspect of the happening finds a mention in the Qur'ān in order to draw a moral from it. To cite an example here, the Qur'ān says about King Solomon in verse 102 of the *Sūrat-ul-Baqrah :*

> *"And Sulaimān blasphemed not, but the satans blasphemed; teaching the people magic. And they follow also what was sent unto the two angels in Bābil, Hārūt and Marūt."*

In the absence of any more details about the incident, one may wonder how the charge of blasphemy came to be levelled against King Solomon, a Prophet of God, which has been refuted by the Qur'ān. Like the earlier exegetes Daryābādī has also referred to the accusation of idolatry made against King Solomon in 1 Ki. 11 : 4, 9, 10 He also mentions how the Jews 'unblushingly attributed to him the cult of crude occultism and witchcraft', and goes on to cite the findings of modern Biblical researches which support the Qur'ān in stoutly denying these charges. Similarly, he sets forth evidence to show that Babylonia was the strongest citadel of magic and witchcraft in all antiquity.

Another distinctive feature of Daryābādī's rendering of the Quranic text is that he has always kept in view the most appropriate expression in English or the one which is closely nearest to the interpretation of a word used in the Holy Qur'ān. To give an example here the words ظاهر (zāhir) and باطن (bātin) in the passage ذروا ظاهر الاثم وباطنه have been translaled by him as 'outside' and 'inside' which convey the literal sense of these words. The derived meanings of these two words 'open' and 'secret', which have been normally adopted by other translators in rendering this passage into English, have been given by him in the footnotes. This approach of the author shows his painstaking diligence and reverential regard for the sacred text. Another example of a similar assiduous care taken by him in this regard is to be found in rendering the verse XVII : 29 which runs as follows :

ولا تجعل يدك مغلولة الى عنقك ولا تبسطها كل البسط فتقعد ملوما محسورا ○

This verse has been translated to read as follows :

"Let not your hand be chained to your neck, nor stretch it forth to the utmost of its extremity, lest thou sit down reproached, impovrished."

The English rendering of the above verse is literal; an idiomatic translation would have better conveyed the sense but it would have also meant a deviation from the text of the sacred Scripture. Unlike other translators of the Holy Qur'ān who prefer to give the derived meanings of an Arabic word or phrase, Daryābādī has chosen te give an exact translation of the text and then explained in the footnote that "let not thine hand be chained to thy neck" means "do not be niggardly". This, however, does not sugggest that the renderings of other translators are incorrect, but it nevertheless evinces the regard and attachment of the author as well as his solicitude to maintain the original wordings of the divine revelation. He goes on to explain the correct significance of the words and phrases according to Arabic usage and also points out, at several places, the incorrect renderings by earlier translators, and thus acquaints the readers with the Arabic idiom.

Every student of the Holy Qur'ān knows that the Divine Scripture has its own distinctive vocabulary. As, for instance, the Qur'ān has not been referred to by its proper name at all the places ; often it is alluded to as الذکر (*az-zikr*), or الحکیم (*al-hakīm*), or الکتاب (*al-kitāb*), or فرقان (*furqān*). For the Doomsday, it uses the words یوم القیامۃ (*ycm al-qiyāmah*), یوم الحساب (*yom al-hisāb*), یوم التغابن (*yom al-taghābun*) and آلاخذۃ (*al-ākhazah*). In addition to الصلاۃ (*as-salāt*), the prayers are also referred to as الذکر (*az-zikr*) and قرآن الفجر (*qur'ān al-fajr*) and similar other epithets. The classical commentators of the Qur'ān have explained the correct purport of each word in the context of particular verses so as to make it clear where a certain word with more than one connotation as, for example, الذکر (*az-zikr*) denotes the Qur'ān and where it implies prayer. The legists of Islam have likewise indicated the significance of each word having more than one import in its particular context. In the verse واقیموا الصلاۃ و آتوا الزکاۃ واركعوا مع الراكعين the phrase واركعوا مع الراكعين signifies offering congregational prayers as explained by Qartabī, Laghwī, Madrak-ul-Tanzīl, Baidāwī and Kashshāf. Instead of rendering this phrase as "bow down among those who bow", the author has interpreted it as "bow down with those who bow down", and further elucidated it in the notes with the words, "with the Muslims in the congregational prayer" so that the correct significance of the phrase given by classical exegetes may become clear to the readers.

The Holy Qur'ān is, after all, the Word of God, perfect and faultless, while no man can make a claim to finality or impeccability. Every product of human mind is likely to contain some deficiency, yet, for all that, 'Abdul Mājid Daryābādī has acquitted himself of this onerous task in a laudable manner. Throughout his

life he preoccupied himself with the study of the Holy Qur'ān and wrote an exegesis in Urdu in addition to the English one. His translation and commentary is, to my mind, unique and most dependable among all the translations and commentaries of the Qur'ān so far attempted in English language.

May Allah accept his praiseworthy endeavour and shower His choicest blessings on him.

The Academy of Islamic Research and Publications deem it a favour from the Almighty that the heirs and successors of late 'Abdul Mājid Daryābādī agreed to transfer the publication rights of this commentary to it. The first edition of this works was brought out by the Taj Company of Lahore, in 1957, after which the author had revised his earlier translation. The late author desired the new edition to be brought out with the revised translation but, as God had willed it, his wish could not be fulfilled during his lifetime. Now the commentary is being published with the revised translation. Muhammad Rābe'y Nadwī took keen interest in fulfilling the wish of the departed author while Syed Mohīuddīn, an associate scholar of the Academy, and Sher Mohammad Syed of Lahore took pains to check and correct the mistakes that had crept into the earlier edition by comparing almost all the quotations given in the notes with the original sources. Certain additions made by the author in his manuscript have also been incorporated in this edition. May Allah recompense all of them with goodly returns.

Abul Hasan Ali Nadwi

Lucknow:
Shawwāl 15, 1401/August 16, 1981

SYSTEM OF TRANSLITERATION

Below is given the system of transliteration adopted in this work:

ا	a	ظ	z
ء	'	ع	' ('as = عَ, 'u = عُ, 'i = عِ)
ب	b	غ	gh
ت	t	ف	f
ث	th	ق	q
ج	j	ك	k
ح	h	ل	l
خ	kh	م	m
د	d	ن	n
ذ	z	ه	h
ر	r	و	u (as vowel)
ز	z	و	w (as consonant)
س	s	ي	i (as vowel)
ش	sh	ي	y (as consonant)
ص	s	ٌ	un
ض	dh	ً	an (above the line)
ط	t	ٍ	in (below the line)

ABBREVIATIONS

(1) BOOKS OF THE BIBLE

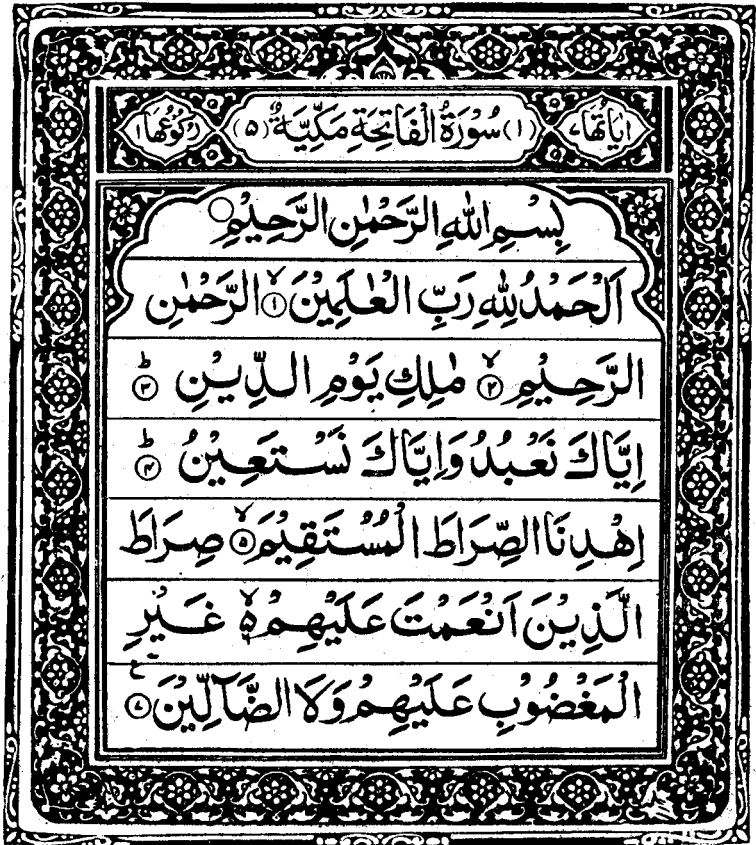
Ac.	=	Acts of the Apostles.
Am.	=	Amos.
1. Ch.	=	The First Book of the Chronicles.
2. Ch.	=	The Second Book of the Chronicles.
Col.	=	Paul's First Epistle to Colossians.
1. Cor.	=	Paul's First Epistle to the Corinthinians.
2. Cor.	=	Paul's Second Epistle to the Corinthinians.
Dn.	=	The Book of Daniel.
Dt.	=	Deuteronomy : The Fifth Book of Moses.
Ex.	=	Exodus : The Second Book of Moses.
Ez.	=	Ezra
Ezek.	=	The Book of the Prophet Ezekiel.
Gr. Jn.	=	The Epistle General of John.
Ga.	=	Paul's Epistle to the Galatians.
Ge.	=	Genesis : The First Book of Moses.
He.	=	Paul's Epistle to the Hebrews.
Ho.	=	Hosea.
Is.	=	Isaiah.
Ja.	=	The General Epistle of James.
Jn.	=	Gospel according to St. John.
Jo.	=	Joel.
Job.	=	The Book of Job.
Jon.	=	The Book of Jonah.
Josh.	=	The Book of Joshua.
Judg.	=	The Book of Judges.
Je.	=	The Book of Jeremiah.
1. Ki.	=	The First Book of the Kings.
2. Ki.	=	The Second Book of the Kings.
La.	=	The Lamentations of Jeremiah.
Lk.	=	Gospel according to St. Luke.
Le.	=	Leviticus : The Third Book of Moses.
Mi.	=	Micah.

Mk.	=	Gospel according to St. Mark.
Mt.	=	Gospel according to St. Matthew.
Na.	=	Nahum.
Ne.	=	The Book of Nehemiah.
Nu.	=	Numbers : The Fourth Book of Moses.
1. Pe.	=	The First Epistle General of Peter.
2. Pe.	=	The Second Epistle General of Peter.
Ph.	=	Paul's Epistle to Philippians.
Pr.	=	The Proverbs.
Ps.	=	The Book of Psalms.
Re.	=	The Revelation of St. John.
Ro.	=	Pauls's Epistle to the Romans.
1. Sa.	=	The First Book of Samuel.
2. Sa.	=	The Second Book of Samuel.
So.	=	The Song of Solomon.
1. Thes.	=	Paul's First Epistle to Thessalonians.
2. Thes.	=	Paul's Second Epistle to the Thessalonians.
1. Ti.	=	Paul's First Epistle to Timothy.
2. Ti.	=	Paul's Second Epistle to Timothy
Tt.	=	Paul's Epistle to Titus.
Ze.	=	Zechariah.

(2) GENERAL

AAM	=	Abul 'Alā Mandudi, Urdu translator and commentator of the Holy Quran.
"Ant."	=	Josephus' 'Antiquities of the Jews.' (Routledge, London).
Aq.	=	Shāh Abdul Qādir Dehlavī (D. 1241 A.H./1826 CE). Urdu translator and commentator of the Holy Qur'ān.
ASB.	=	Asad's English Translation of Sahīh al-Bukhārī.
AV.	=	Authorised Version of the Bible.
AYA.	=	'Abdullah Yūsuf 'Alī. English translator and commentator of the Holy Qur'ān.
Bdh	=	Nāsir-ud-Din 'Abdullah Baidhāvī (D. 685 A.H./1282 C.E.). Commentator of the Holy Qur'ān.
BK.	=	'Book of Knowledge,' 4 Vols. (Educational Book Co., London).
CD.	=	Pallen and Wynne's 'New Catholic Dictionary.' (New York).
CE.	=	McDannall's 'Concise Encyclopedia,' 8 Vols. (New York).
CE.	=	Christian Era.
DB.	=	Hastings' 'Dictionary of the Bible,' 5 Vols. (Clark, London).
DCA.	=	Smith and Cheetham's 'Dictionary of Christian Antiquities,' 2 Vols. (Murray, London).

DCG.	=	Hasting's Dictionary of Christ and the Gospels, 2 Vols.
DV.	=	Douay Version of the Bible.
EBi.	=	Cheyne and Black's 'Encyclopedia Biblica,' 4 Vols. (Black, London).
EBr.	=	'Encyclopedia Britannica,' 29 Vol. 11th Edition. (London). 'Encyclopedia Britannica,' 24 Vols. 14th Edition. (London and New York). Where no edition is specified, the reference is to 14th Edition.
EI.	=	Houtsma and Wensink's 'Encyclopedia of Islam,' 5 Vols. (Luzac, London).
EMK.	=	Hammerton's 'Encyclopedia of Modern Knowledge,' 5. Vols. (Waverly, New York).
ERE.	=	Hastings' 'Encyclopedia of Religion and Ethics,' 13 Vols. (Clark, London).
ESS.	=	Seligman's 'Encyclopedia of the Social Sciences,' 15 Vols. (Macmillan, London).
ET.	=	Cohen's 'Everyman's Talmud,' (Dent, London).
FWN.	=	Frazer's 'Worship of Nature,' 2 Vols. (Macmillan, London).
GB.	=	Ragg's 'The Gospel of Barnabas.' (Oxford).
GRE.	=	Gibbon's 'Decline and Fall of the Roman Empire,' 7 Vols. (Methuen, London).
HHW	=	'Historians' History of the World,' 25 Vols. (*The Times*, London).
HJ.	=	*The Hibbert Journal*. (Constable, London).
IA.	=	Hadhrat 'Abdullāh Ibn-i-'Abbas. (D. 68 A.H./688 C.E.) (A companion and cousin of the Prophet).
IQ.	=	Ibn-i-Qutaiba. (D. 276 A.H./890 C.E.) Author of 'Arabic Glossary of the Holy Qur'ān.'
JE.	=	'The Jewish Encyclopedia,' 12 Vols. (Funk and Wagnalls, New York).
LL.	=	Lane's 'Arabic-English Lexicon,' 8 Vols. (Williams and Norgate, London).
LSK.	=	Lane and Lane-Poole's 'Selections from the Kuran.' (Trubner, London).
M.A.	=	Mawlānā Mohammad 'Alī: (D. 1349 A.H./1931 C.E.) Indian Muslim leader. (Not to be confused with his namesake of Lahore and a translator of the Qur'ān). The references are to his unpublished work, 'Islām: The Kingdom of God' (since published as 'My Life—A Fragment' by Sh. M. Ashraf, Lahore).
NSBD.	=	A New Standard Bible Dictionary (Funk & Wagnalls Co., New York).
NSD.	=	'New Standard Dictionary of the English Language,' 4 Vols. (Funk

		and Wagnalls, New York).
NT.	=	The New Testament.
OT.	=	The Old Testament.
PC.	=	Tylor's 'Primitive Culture,' 2 Vols. (Murray, London.)
Rgh.	=	Al-Rāghib al-Asfahani, Husain b. Muhammad, Al-Mufradāt fi Gharib-il-Quran.
RV	=	Revised Version of the Bible.
RZ.	=	Imām Fakhruddin Rāzī. (D. 659 A.H./1209 C.E.). Well-known commentator of the Holy Qur'ān.
SOED.	=	'Shorter Oxford English Dictionary,' 2 Vols (Oxford).
SPD.	=	Sale's 'Preliminary Discourse to the Translation of the Koran,' prefixed as Introduction to Wherry's 'Commentary on the Kuran,' 4 Vols. (Trubner, London).
Th.	=	Maulānā Ashraf 'Alī Thānavī (B. 1280 A. H./1864 C. E.). Urdu translator and commentator of the Holy Qur'ān.
UHW.	=	Hammerton's 'Universal History of the World', 8 Vols. (New York).
VJE.	=	Vallentine's 'One Volume Jewish Encyclopedia.' (London).
WGAL.	=	Wright's 'Grammar of the Arabic Language,' 2 Vols. (Cambridge).
Zm.	=	Jār-ul-lah Zamakhsharī (D. 538 A.H./1144 C.E.). Commentator of the Holy Qur'ān.

PART I[1]

Sūrat-ul[2] Fātiḥā[3]

The Opening. I

(Makkan[4] 7 Verses[5])

In[6] the name of Allah,[7] the Compassionate,[8] the Merciful.[9]

1. (الحمد . . . العلمين) All Praise[10] unto Allah,[11] Lord[12] of the worlds.[13]

2. (الر . . . رحیم) **The Compassionate,[14] the Merciful.[15]**

3. (مالک . . . الدین) **Sovereign[16] of the Day of Reckoning.[17]**

4. (ایاک . . . نستعین) **Thee alone we[18] worship ;[19] and of Thee alone we seek help[20].**

5. (اهدنا . . . المستقیم) **Guide us in the straight[21] path,**

6. (صراط . . . علیهم) **the path of those whom Thou hast favoured.[22]**

7. (غیر . . . الضالین) **On whom Thy indignation has not befallen,[23] and who have not gone astray.[24]**

---

1. The Holy Qur'ān is divided, for convenience' sake, in thirty parts or *Pārahs* of almost equal length.

2. A *Sūrah* is a chapter. There are 114 chapters in the Book, each chapter having been named and assigned its proper place by the Holy Prophet himself.

3. A simple and pithy, yet wonderfully comprehensive prelude to the Holy Writ. Its beauty, grandeur and self-sufficiency simply defy comparison. 'A vigorous hymn of praise to God . . . The thoughts are so simple as to need no explanation, and yet the prayer is full of meaning.' [EBr. XV. p. 903 (11th Ed.)]

4. *i. e.*, revealed at Makka.

5. A verse of the Qur'ān is, like a verse of the Bible, one of the short divisions of a chapter.

6. A more accurate, though perhaps a little less elegant, rendering would be 'by.' The particle ب in بسم الله is باء الاستعانة, signifying 'by,' or 'through,' and is to be paraphrased as 'I seek the assistance of——.'

7. The word is incapable of translation. It is not a common noun meaning a 'god' or even 'God.' It is a proper noun *par excellence*. No plural can be formed from it, and it is, according to the best authorities, without derivation. The word connotes all the attributes of perfection and beauty in their infinitude, and denotes none but the One and Unique God, the Absolute, Supreme, Perfect, Tender, Mighty, Gracious, Benign and Compassionate. The English word 'God,' which is 'the common Teutonic word for a personal object of religious worship . . . . . . applied to all superhuman beings of heathen mythologies who exercise power over nature and man.' (EBr. X. p. 460) and which primarily meant only 'what is invoked' and 'what is worshipped by sacrifice.' (SOED. I. 808) can hardly be even an approximate substitute.

8. *i. e.*, the possessor of the utmost degree of mercy or compassion. The word رحمن is only expressive of God's love to man, and not of man's love to man, or to Him. The term is too strong to be used of men. All the *Sūrahs* (with one solitary exception) begin with this headline, which sums up in two brief, fine words God's relation to man—the relation *par excellence* of love, sympathy, concern, solicitude, compassion and mercy. This in itself is sufficient to confound those detractors

of the Qur'ān, who depict the God of Islām as a Deity cruel, wrathful, and relentless. The God the Muslims adore and worship, whatever else He may be, is above all, 'the Compassionate' and 'the Merciful.'

9. Contrast with this unreservedly monotheistic introductory formula of Islām the glaringly polytheistic introductory formula of Christianity :—'In the name of the Father, and of the Son, and of the Holy Ghost.'

10. حمد is not only praise but it 'also implies admiration; and it implies the magnifying or honouring, of the object thereof; and lowliness, humility, or submissiveness, in the person who offers it.' (LL)

11. (and Him alone). Note the absolutely monotheistic note of the very first words of the Holy Qur'ān. It is He alone who is the recipient of all praise; the Praiseworthy; the Praised One. None of His favoured angels and prophets are to be associated with Him, even by implication.

12. 'Lord' is but a poor substitute for the Arabic رب which signifies not only the Sovereign but also the Sustainer, the Nourisher, the Regulator, and the Perfector. The relation in which the God of Islam stands to all His creation is that of a righteous, benign Ruler, and not that of a mere 'father.'

13. *i. e.*, the Universal Patron, the All-in-all Guardian. Not a tribal deity, nor the national God of any specially favoured race or people, nor yet the narrow 'Lord of the Hosts' or the anthropomorphic 'our Father in heaven'. Unlike many a tribal or national 'god,' embodying the spirit of a particular nation, and perishing with its death, He is the ever-living moral Ruler of the world. العالمون signifies 'the several sorts of created beings or things, or all the sorts thereof; or the beings of the universe, or of the whole world,' (LL) Anyway, the all-embracing and all-comprehensive Godhead of رب العالمين is evident. And from the unity of the Creator naturally follows the essential unity of all creation.

14. الرحمن and الرحيم are names or epithets applied to God; the former . . . may be rendered, 'The Compassionate'; the latter, considered as expressive of a constant attribute with somewhat of intensiveness, agreeably with analogy, may be rendered 'The Merciful' . . . . . They are both names or epithets formed to denote intensiveness of signification, from رحم; like الغضبا from غضب and العليم from علم (LL).

15. Both words رحمن and رحيم are derived from رحمة which signifies tenderness, requiring the exercise of beneficence and thus comprising the idea of love and mercy. Both are intensive forms. The former denotes tenderness towards all His creatures in general, and the latter towards His worshippers in particular. The Divine attribute of *Rahmat* may on analysis be found to have the following as its components :—(1) His provision of everything beforehand that could be needed by man in the world; (2) His concern for the well-being of man, both in life and death; (3) His tenderness for man's helplessness, and (4) a disposition on His part to deal kindly and generously with man.

16. Or 'owner', *i. e.*, Master with full powers to exercise forgiveness and clemency: not a mere judge bound to award punishment to the guilty.

17. (when His sovereignty shall be more evident than ever, and manifest even to the worst scoffers). The general Requital will follow the general Resurrection, wherein all men, good and bad, will be judged according to their faith and works. The verse completely repudiates the Christian doctrine that Christ, not God, would be the judge. *Cf.* the NT:—'For the Father judgeth no man, but hath committed all judgment unto the Son.' (Jn. 5:22)

18. *i. e.* Thy humble servants.

19. (and none do we associate with Thee in worship.) Now begins the petition proper. The pronoun in إياك نعبد is placed before the verb for the sake of emphasis, and a very strong one is intended by prefixing the pronoun with إيا. Clearly there is no place in Islām for any Son-prophet or angel-worship. Contrast this with the open and avowed worship of Christ in the Christian Church. 'The Church ... never ceased to offer prayer to Christ with the Father.' (ERE, I, p. 104). In the Catholic Church there are three distinct kinds of worship: (1) *latria* (due to God), (2) *hypudulia* (due to the Virgin Mary), and (3) *dulia* (due to the saints). Islām recognizes no such distinctions. In it there is only one class of worship, that due to God alone.

20. Note again the strictly monotheistic tone of the Islamic prayer. Not only is there to be no creature-worship but even the invoking for help of any saint, prophet, angel, 'Son,' 'Daughter,' or 'Mother' is absolutely forbidden. In Him alone Perfection dwells. He alone must be invoked. Contrast with this the doctrine of the Roman Church: 'That the saints who reign with Christ offer to God their prayers for man; that it is good and useful to invoke them by supplication and to have recourse to their aid and assistance in order to obtain from God His benefits through His Son.' (EBr. XIX, p. 820) In Hinduism the invocations to Indra, Agni, Soma and many others are too well known to need description.

21. (and right). اهدنا has much wider significance than 'showing us the way.' What the supplicant is asking for is not merely that the way be pointed out or verbally indicated to him, but that he may, by the Divine grace, be actually led on to his goal,—the Guide, as if, accompanying the guided and leading him on and on.

22. (in the matter of right guidance such as Thy prophets and saints).

23. (in consequence of their wilful and deliberate choice of the path of perdition). A strictly literal rendering would be, 'who are angered upon.' The anger of God 'is His disapproving of the conduct of him who disobeys Him, and whom He will therefore punish.' (LL) 'Righteous Indignation' has been defined in modern psychology as resentment come to the aid of the moral feelings,—retribution that must overtake wrongdoers and the tyrants and oppressors of mankind; and surely no indignation can be more righteous than the Divine one. It is a timid philosophy that hesitates to hate and condemn the evil and the evildoer in the

strongest terms. For the 'wrath' of God compare the OT :—'Let me alone that my wrath may wax hot against them, and that I may consume them.' (Ex. 32: 9-10) 'I was afraid of the anger and hot displeasure, wherewith the Lord was wroth against you.' (Dt. 9: 19) And the NT :—'O generation of vipers, who hath warned you to flee from the wrath to come ?' (Mt. 3: 7) 'And he treadeth the winepress of the fierceness and wrath of Almighty God.' (Re. 19: 15)

24. *i. e.*, those who have deviated from the right course owing to their heedlessness and want of proper serious thinking.

Sūrat-ul-Baqarah

The Cow[25] II

Medinian[26]—40 Sections,[27] 286 Verses

In the name of Allah, the Compassionate, the Merciful.

SECTION 1

1. (الم) Alif-Lām-Mīm[28]

2. (ذالک . . .للمتقین) This[29] Book[30] whereof there is no doubt,[31] is a guidance[32] to the God fearing,[33]

3. (الذين . . .ينفقون) who believe[34] in the Unseen,[35] and establish prayer,[36] and of what We have provided them expend,[37]

4. (والذين . . .يوقنون) and who believe in what has been sent down to thee,[38] and what has been sent down before thee,[39] and of the Hereafter[40] they are convinced.[41]

---

25. The title of this chapter was occasioned by the mention of yellow cow in verses 66-73.

26. *i. e.*, revealed at Madīna.

27. Another structural division of every *Sūrah* is into 'sections' of various lengths.

28. Three letters of the Arabic alphabet generally held to be symbolic of some profound and sublime mystic verities. 'God knows best what He means by these letters.' (Th) Some, however, on the authority of IA. consider the letters to be an abbreviation of some such phrase as انا الله اعلم which means 'I am Allah, the best Knower.' The Arabic orators sometimes used to open their discourses with similar vocables. Also compare Ps. 119 in the OT, where the Psalmist has arranged his meditations in an elaborate alphabetical form. It has been called the alphabet of Divine Love.

29. The demonstrative pronoun ذالك usually indicates remoteness of distance, but sometimes, as here, has the force of suggesting esteem, honour, grandness, and high value.

30. كتاب is literally a writing, or a written revelation. The Qur'ān thus at its very beginning declares itself to be a written, not an oral, Revelation, passing only from mouth to mouth for generations. It is 'Book' essentially, and not by accident. Unlike the 'sacred literatures' of other religions, it is a single Book from the very start, and not a collection or a literature, grown and developed and composed at different periods by different hands reflecting the history of their times. It is even in this 20th century of the Christian era, *The* Book *par excellence*, 'the most widely-read book in existence.' (EBr. XV. p. 898, 11th Ed.) 'Though the youngest of the epoch-making books, the Koran is the most widely-read book ever written.' (Hitti, *History of the Arabs*, p. 126)

31. (that it is the immediate, infallible word of God.) The Qur'ān differs from all other 'sacred literatures' in claiming to be inspired in the strictest sense, each and every word of it being the word of God Himself and in its being preserved in its original purity. فيه may also mean 'wherein'. On this construction the purport would be: This is a Book in which nothing is doubtful but everything is absolutely true and strictly accurate; not changeable like human knowledge.

32. Not a text-book of chronology or of physical science, but a Guidance,— showing the right way to right beliefs and right conduct. 'Not a book meant to be

read as most Europeans read it to-day sitting comfortably in an arm-chair with the critical faculties specially stimulated, ready to carp and cavil on the least provocation. It was not revealed for the Arabs as 'literature' designed only to please, though it was admitted by the most inveterate enemies of the Prophet to be superior to any existing 'literature' in the language of which they were proud . . . And yet it was not its literary excellence that had the chief significance for those for whom it was revealed in this fragmentary fashion. To them it was a Holy Writ, God's Commandment, the Law and the Ethics according to which they had to shape their lives.' (MA)

33. *i. e.*, those who have an inner moral sense; are not devoid of a conscience ; are God-conscious.

34. Belief, as defined in modern psychology, is the mental state of assurance or conviction in which a mind accepts and endorses its experience as corresponding with reality,—the reality, assented to and endorsed in the case of religious belief, of course being of a far wider, far deeper, and far more comprehensive nature than reality elsewhere. With belief, in this sense, there invariably emerges a sense of security, a feeling of satisfaction that the road to salvation has been found—a subsuming of oneself in the all-comprising Reality.

35. *i. e.*, what lies beyond this world of sense and is undiscernible by mere reason; such things as Resurrection, Paradise, Hell, etc. غيب is 'anything unperceivable: absent from the range, or beyond the reach of perception by sense, or of mental perception: or undiscoverable unless by means of Divine revelation.' (LL) Now this 'Unseen' or Great Beyond is the very breath of religion. Whoever disbelieves in it, disbelieves in religion altogether. 'Were one asked', says the eminent Harvard psychologist, William James, 'to characterise the life of religion in the broadest and most general terms possible, one might say that there is an unseen order, and that our supreme good lies in harmoniously adjusting ourselves thereto. This belief and this adjustment are the religious attitude in the soul.' (*Varieties of Religious Experience*, p. 53) The reality, the existence, of this Great Beyond, so long ignored or even denied and ridiculed by the materialistic West, is at long last being recognised by modern science. Says a leading British archæologist of the day :— "The unsound materialistic teaching of the past generation obscured this great fact of existence. Too much emphasis was placed on what was dubbed 'Reason,' and too little on Intuition." (Marston, *The Bible is True*, p. 214) 'The recognition by modern science of the reality of the Unseen has dealt a death-blow to materialism.' (Marston, *The Bible Comes Alive*, p. 252)

36. (at its proper time and with full observance of its rules and conditions). Prayer on our part is the truest recognition of God's supreme and infinite excellence and our total submission to it.

37. (in the cause of God and religion).

38. (O Prophet!).

39. (to other prophets of diverse nations and countries).

40. *i. e.*, of the fact of the Judgment-Day.

41. Not a mere feeling, or suspicion, or opinion, but firm, unshakable adherence of mind to the truth of the Hereafter because revealed by God. Conviction, in its fulness, is not an exercise of the intellect, but the assent and consent of the entire human personality—the recognition of a truth with heart, mind and soul. The reaction set up by the belief in the Hereafter in the minds of humble believers is far stronger than that due to sensible perceptions.

أُولٰٓئِكَ عَلٰى هُدًى مِّنْ رَّبِّهِمْ وَأُولٰٓئِكَ هُمُ الْمُفْلِحُوْنَ ۝ إِنَّ الَّذِيْنَ كَفَرُوْا سَوَآءٌ عَلَيْهِمْ ءَأَنْذَرْتَهُمْ أَمْ لَمْ
تُنْذِرْهُمْ لَا يُؤْمِنُوْنَ ۝ خَتَمَ اللّٰهُ عَلٰى قُلُوْبِهِمْ وَعَلٰى سَمْعِهِمْ وَعَلٰٓى أَبْصَارِهِمْ غِشَاوَةٌ وَّلَهُمْ عَذَابٌ
عَظِيْمٌ ۝ وَمِنَ النَّاسِ مَنْ يَّقُوْلُ اٰمَنَّا بِاللّٰهِ وَبِالْيَوْمِ الْاٰخِرِ وَمَا هُمْ بِمُؤْمِنِيْنَ ۝ يُخٰدِعُوْنَ اللّٰهَ وَ
الَّذِيْنَ اٰمَنُوْا وَمَا يَخْدَعُوْنَ إِلَّآ أَنْفُسَهُمْ وَمَا يَشْعُرُوْنَ ۝ فِيْ قُلُوْبِهِمْ مَّرَضٌ فَزَادَهُمُ اللّٰهُ مَرَضًا وَلَهُمْ عَذَابٌ
أَلِيْمٌ بِمَا كَانُوْا يَكْذِبُوْنَ ۝ وَإِذَا قِيْلَ لَهُمْ لَا تُفْسِدُوْا فِي الْأَرْضِ قَالُوْٓا إِنَّمَا نَحْنُ مُصْلِحُوْنَ ۝
أَلَآ إِنَّهُمْ هُمُ الْمُفْسِدُوْنَ وَلٰكِنْ لَّا يَشْعُرُوْنَ ۝ وَإِذَا قِيْلَ لَهُمْ اٰمِنُوْا كَمَآ اٰمَنَ النَّاسُ قَالُوْٓا أَنُؤْمِنُ

5. (اولئک . . .مفلحون) These are on guidance from their Lord,[42] and these are the blissful ones.[43]

6. (ان الذين . . .يومنون) Surely those who have disbelieved,[44] it is alike to them whether thou hast warned them or hast not warned them;[45] they will not believe[46].

7. (ختم الله . . .عذاب عظيم) Allah has set a seal on their hearts[47] and on their hearing, and on their sight is a covering,[48] and for them *shall be* a torment mighty.[49]

SECTION 2

8. (ومن الناس . . .بمؤمنين) And of mankind are some who say: we believe in Allah and in the Last Day, yet they are not believers.[50]

9. (يخدعون . . . ما يشعرون) They would deceive Allah and those who believe,[51] whereas they deceive not save themselves,[52] and they perceive not.

10. (في قلوبهم . . .يكذبون) In their hearts is a disease.[53] so Allah has increased unto them that disease,[54] and for them *shall be* a torment afflictive[55] for they have been lying.[56]

11. (واذا قيل . . .مصلحون) And when it is said to them:[57] make not mischief on the earth[58] they say: we are but reformists.[59]

12. (الا انهم . . .يشعرون) Surely it is they who are the mischief-makers and *yet* they realise not.

---

42. To sum up: the rightly-guided and the God-fearing are distinguished by (*a*) their belief in the unseen Beyond, (*b*) their intense devotion to their Creator (or their steadfastness in prayers), (*c*) their benevolence to their fellow-creatures (or the free spending of their possessions), (*d*) their belief in the Prophet's apostleship, (*e*) their belief in all previous Books, and (*f*) their firm belief in the Hereafter.

43. (in this world by receiving the true guidance, and in the Next, by getting the full reward thereof). There is no word in English to convey the full

sense of فلاح and مفلحون. 'There is not in the language of the Arabs any word more comprehensive in its significations of what is good in the present life and in the final state than الفلاح.' (LL)

44. (and still choose to remain infidels).

45. (O Prophet!).

46. (because they have no will to believe).

47. (by their being inured to the acts of disobedience and infidelity). 'Heart,' in the Qur'ān as in the Bible, is the seat of all emotional, intellectual and volitional life, and the centre of all moral and spiritual functions. Note that the Divine sealing of the hearts *follows* the deliberate choice of disbelief, and not causes it.

48. All this is the natural and inevitable sequel to the rejectors' obstinate refusal to open their hearts to receive, their ears to hear, and their eyes to see the good and the true, and is only ascribable to God as all acts, as such, are ultimately bound to be ascribed to Him. It is those who *will* not believe that are condemned to judicial blindness which portends the more awful punishment of Hell, *Cf.* the NT:—'Hearing ye shall hear, and shall not understand: and seeing ye shall see, and not perceive: For the heart of this people is waxed gross, and their ears are dull of hearing and their eyes have they closed.' (Ac. 28: 25-27) 'And for this cause God shall send them strong delusion that they should believe a lie.' (2 Thes. 2: 11) And also the OT:—'They have not known nor understood: for he hath shut their eyes, that they cannot see; and their hearts, that they cannot understand.' (Is. 44: 18) 'The Lord hath forced out upon you the spirit of deep sleep, and hath closed your eyes.' (29: 10)

49. (in the Hereafter). A just retribution, after, the last judgment, to the finally impenitent. عذاب 'generally signifies any corporal punishment; and, by an extension of the original signification, any implication of pain that disgraces or puts to shame; originally, beating; afterwards used to signify any painful punishment, torture, or torment.' (LL) *Cf.* its mention in the Bible. 'And many of them that sleep in the dust of the earth shall awake, . . . some to shame and everlasting contempt.' (Dn. 12: 2) 'And these shall go away into everlasting punishment.' (Mt. 25: 46)

50. (at heart, and in fact). The preceding section spoke of two classes of people, the believers and the unbelievers. The present section describes another class—really a sub-variety of the disbelieving class—the 'hypocrites' or the dissemblers who abounded in Madīna. This singular class of people professed Islam with their lips and pretended to be good and faithful Muslims, yet were not only infidels at heart but inveterate enemies of the Messenger and the Message he had brought.

51. (by concealing infidelity and pretending belief.)

52. *i. e.*, their mendacity will recoil on themselves both in this world and the Hereafter.

53. (which they are developing and their principles of action are perverted).

54. *Cf.* the Bible:—'My people would not hearken to my voice . . . so I gave them up unto their own hearts' lust; and they walked in their own counsels'. (Ps. 81 : 11-12) 'Then God turned, and gave them up to worship the host of heaven' (Ac. 7 : 42). 'Wherefore God also gave them up to uncleanness, through the lusts of their own hearts.' (Ro. 1 : 24)

55. This retribution for their habits of dissimulation and deceit, as apart from their sin of infidelity, is distinguished by its being specially afflictive.

56. Compare the lot of the hypocrites in the sacred literature of the Jews:—'Let God destroy them that live in hypocrisy in the company of the saints . . . . Let the ravens peck out the eyes of the men that work hypocrisy.' (JE. VI. p. 514) 'Every person in whom is hypocrisy brings wrath upon the world, his prayer remains unheard, is cursed even by the embryos in their mothers' womb, and will fall into Gehinnom.' (ET. p. 107) In the Christian Scripture they are compared to 'whited sepulchres, outwardly beautiful but full of uncleanness' (Mt. 23 : 27) and to 'tombs which appear not' (Lk. 11 : 44) and which defile all who come in contact with them.

57. (by the holy Prophet and the Muslims).

58. (by propagating irreligion and impiety).

59. So utterly wanting were they either in understanding or piety or both that they reversed the true order of things, mistaking their vice for virtue, and calling corruption by the name of righteousness.

كَمَآ اٰمَنَ السُّفَهَآءُ ۭ اَلَآ اِنَّهُمْ هُمُ السُّفَهَآءُ وَلٰكِنْ لَّا يَعْلَمُوْنَ ۝ وَاِذَا لَقُوا الَّذِيْنَ اٰمَنُوْا قَالُوْٓا اٰمَنَّا ۚ وَ
اِذَا خَلَوْا اِلٰى شَيٰطِيْنِهِمْ ۙ قَالُوْٓا اِنَّا مَعَكُمْ ۙ اِنَّمَا نَحْنُ مُسْتَهْزِءُوْنَ ۝ اَللّٰهُ يَسْتَهْزِئُ بِهِمْ وَيَمُدُّهُمْ فِيْ طُغْيَانِهِمْ
يَعْمَهُوْنَ ۝ اُولٰۗىِٕكَ الَّذِيْنَ اشْتَرَوُا الضَّلٰلَةَ بِالْهُدٰى ۠ فَمَا رَبِحَتْ تِّجَارَتُھُمْ وَمَا كَانُوْا مُهْتَدِيْنَ ۝
مَثَلُهُمْ كَمَثَلِ الَّذِى اسْتَوْقَدَ نَارًا ۚ فَلَمَّآ اَضَاۗءَتْ مَا حَوْلَهٗ ذَهَبَ اللّٰهُ بِنُوْرِهِمْ وَتَرَكَھُمْ فِىْ ظُلُمٰتٍ
لَّا يُبْصِرُوْنَ ۝ صُمٌّۢ بُكْمٌ عُمْىٌ فَهُمْ لَا يَرْجِعُوْنَ ۝ اَوْ كَصَيِّبٍ مِّنَ السَّمَاۗءِ فِيْهِ ظُلُمٰتٌ وَّرَعْدٌ وَّبَرْقٌ ۚ
يَجْعَلُوْنَ اَصَابِعَهُمْ فِىْٓ اٰذَانِهِمْ مِّنَ الصَّوَاعِقِ حَذَرَ الْمَوْتِ ۭ وَاللّٰهُ مُحِيْطٌۢ بِالْكٰفِرِيْنَ ۝ يَكَادُ الْبَرْقُ

13. (و اذا قيل . . . يعلمون) And when it is said to them: believe[60] as people have believed, they say : shall we believe as the fools have believed ?[61] Surely it is they who are the fools, and *yet* they know not.

14. (و اذا لقوا الذين . . . مستهزؤن) And when they meet those who have believed they say :[62] we believe. And when they are alone with their devils[63] they say : surely we are with you ; we were but mocking.[64]

15. (الله . . . يعمهون) Allah mocks *back* at them,[65] and lets them wander bewildered[66] in their insolence.

16. (اولئک . . . مهتدين) These are they who have purchased error for guidance[67] but their commerce profited them not, nor have they ever become guided.

17. (مثلهم . . . لا يبصرون) Their likeness[68] is as the likeness of him who kindled a fire,[69] then when it lit up what was around him,[70] Allah took away their light[71] and left them in darkness *where* they see not[72]——

18. (صم . . . يرجعون) Deaf,[73] dumb[74], blind,[75] wherefore they will not return *to light*.[76]

19. (اوكصيب . . . بالكافرين) Or,[77] like a rain-laden cloud from heaven,[78] wherein are darkness, thunder and lightning.[79] They[80] put their fingers in their ears because of the thunder-claps, fearful of death,[81] while Allah has encompassed the disbelievers.[82]

---

60. *i. e.*, come to believe in the truth of the true religion.

61. Another instance of the hypocrites' muddled thinking and queer morals. First they mistook vice for virtue (*vide* verse 11) and now they are mistaking virtue for vice. (Th)

62. (in order to win the goodwill of the influential and the well-to-do among the believers).

63. *i. e.*, their chiefs and leaders and their fellow-dissemblers. شيطان if not preceded by the definite article ال signifies, 'Any that is excessively, or inordinately,

proud or corrupt or unbelieving or rebellious, or that is insolent and audacious in pride and in acts of rebellion.' (LL) الى is here used in the sense of مع.

64. (at the Muslims; making a jest of them).

65. Or, 'shall requite them with punishment for mockery' (IQ) For the Biblical use of mockery and laughter in reference to God, compare the following:—'Ye have set at naught all my counsel, and would none of my reproof. I also will laugh at your calamity: I will mock when your fear cometh.' (Pr. 1:25-26) 'But thou, O Lord, shalt laugh at them; thou shalt have all the heathen in derision.' (Ps. 59:8)

66. That is what the Divine mockery comes to. عمه is to go repeatedly to and fro, in confusion and perplexity, unable to see the right course. (LL) *Cf.* the Bible:—'They that plow iniquity, and sow wickedness, reap the same. By the blast of God they perish, and by the breath of his nostrils are they consumed.' (Job. 4:8, 9)

67. (by their deliberate choice of the path of error, guilt and impiety).

68. *i. e.*, the predicament in which the hypocrites really are.

69. *i. e.*, who lights the torch of truth and guidance. The allusion is to the holy Prophet.

70. *i. e.*, when it had made every truth bright and clear.

71. (in consequence of their habitual dissimulation).

72. The simile is a mixed one. It was the holy Prophet who lighted the torch of truth and guidance; and it illuminated everything around. Then the habitual offenders, the 'hypocrites.' in sheer perfidy, deprived themselves of their sense of seeing, and therefore remained in darkness. (AQ)

73. (to the call of religion).

74. *i. e.*, incapable of uttering truth.

75. *i. e.*, incapable of seeing the true and the good.

76. (to the Path).

77. The Madīna hypocrites were of two varieties. One class of them were rejecters of faith outright and only managed to disguise their views and beliefs. The parable in the vv. 17-18 refers to this class of dissemblers. The other group were not so definite and positive in their rejection of the faith. They wavered, swinging to and fro, like some of the modern 'sceptics'. They are the subject of the parable in the vv. 19-20.

78. This alludes in the parable to the advent of Islām.

79. This alludes to the vicissitudes of early Islām, inevitable at the time.

80. *i. e.*, the waverers.

81. This refers to the weakness of their heart, and to their 'safety first' mentality.

82. (so that none are able to escape Him).

يَخْطَفُ أَبْصَارَهُمْ ۖ كُلَّمَا أَضَاءَ لَهُم مَّشَوْا فِيهِ وَإِذَا أَظْلَمَ عَلَيْهِمْ قَامُوا ۚ وَلَوْ شَاءَ اللَّهُ لَذَهَبَ بِسَمْعِهِمْ
وَأَبْصَارِهِمْ ۚ إِنَّ اللَّهَ عَلَىٰ كُلِّ شَيْءٍ قَدِيرٌ ۝ يَا أَيُّهَا النَّاسُ اعْبُدُوا رَبَّكُمُ الَّذِي خَلَقَكُمْ وَالَّذِينَ مِن
قَبْلِكُمْ لَعَلَّكُمْ تَتَّقُونَ ۝ الَّذِي جَعَلَ لَكُمُ الْأَرْضَ فِرَاشًا وَالسَّمَاءَ بِنَاءً وَأَنزَلَ مِنَ السَّمَاءِ مَاءً فَأَخْرَجَ
بِهِ مِنَ الثَّمَرَاتِ رِزْقًا لَّكُمْ ۖ فَلَا تَجْعَلُوا لِلَّهِ أَندَادًا وَأَنتُمْ تَعْلَمُونَ ۝ وَإِن كُنتُمْ فِي رَيْبٍ مِّمَّا نَزَّلْنَا عَلَىٰ
عَبْدِنَا فَأْتُوا بِسُورَةٍ مِّن مِّثْلِهِ وَادْعُوا شُهَدَاءَكُم مِّن دُونِ اللَّهِ إِن كُنتُمْ صَادِقِينَ ۝ فَإِن لَّمْ تَفْعَلُوا
وَلَن تَفْعَلُوا فَاتَّقُوا النَّارَ الَّتِي وَقُودُهَا النَّاسُ وَالْحِجَارَةُ ۖ أُعِدَّتْ لِلْكَافِرِينَ ۝ وَبَشِّرِ الَّذِينَ آمَنُوا وَ

20. (يكاد. . قدير) The lightning well-nigh snatches away their sight; whensoever it flashes on them, they walk therein,[83] and when it becomes dark they stand still.[84] And had Allah willed He would assuredly have taken away their hearing and their sights.[85] Surely Allah is Potent[86] over everything.

SECTION 3

21. (يا ايها الناس . . تتقون) O mankind![87] worship your Lord who has created you[88] and those before you,[89] haply you may become God-fearing.

22. (الذى . . تعلمون) Who has made the earth for you[90] a carpet[91] and the heaven[92] a canopy and sent down from heaven water[93] and brought forth therewith fruits as a provision for you,[94] set not up compeers to Allah, while you know.[95]

23. (و ان . . صدقين) And if you are in doubt[96] concerning what We have sent down[97] upon Our bondman[98] then bring a chapter like it[99], and call upon your witnesses,[100] besides Allah, if you are truthful.

24. (فان . . الكفرين) But if you do not, and you cannot[101] then dread the Fire[102] whose fuel is men and stones,[103] prepared for the disbelievers.[104]

---

83. *i. e.*, attracted momentarily by the glory and lightning success of Islām, the waverers advance a few steps towards it.

84. (in their place). So the trials and tribulations of the early days of Islām scared them away.

85. (as He did in times of old). 'And when they came down to him: Elisha prayed unto the Lord, and said, Smite this people, I pray thee, with blindness. And he smote them with blindness according to the word of Elisha.' (2 Ki. 6 : 18)

86. قادر . . . and قدير may signify the same Possessing power, or ability . . . قدير has an intensive signification.' and 'signifies he who does what he will, according to what wisdom requires, not more nor less; and therefore this epithet is applied to none but God.' (LL)

87. The message of the Qur'ān is addressed to the whole of mankind, not to any section of it, conditioned by race, colour or country. The components of this Message are a belief in the unity of God, and a belief in the messengership of

Muhammad (on him be peace!). And these two grand and central truths are now formally presented in this verse and the three succeeding verses. To believe in Him and His unity the Holy Qur'ān commands us as well as persuades us. In this verse are elements both of command and persuasion happily blended.

88. (out of nothing, and not simply evolved you out of something pre-existing). Nor has man, as claimed by pantheists, *emanated* from God. 'Creation' negatives all other forms of production.

89. *i. e.*, your remote ancestors; or other beings created before man. The purport is: look at the history of the past. On reflection you will see for yourself that He alone, your Sustainer and Creator, the Mighty, the Supreme, is worthy of your worship; and there is no chain of inferior gods or demi-gods, beside Him.

90. So it is man for whose benefit the earth is created and not *vice versa*. The very idea of man bowing before an 'earth-god' is monstrous.

91. فراش is, literally, a thing that is spread upon the ground, 'a thing that is spread for one to sit or lie upon.' (LL) Whatever its exact form and figure, this description of the earth, that it is for all living creatures a huge something to walk upon, to stand upon, to sit upon, or to lie upon, is an ideal one, which we all can admire, but none can improve upon.

92. سماء is, literally, 'the higher, or highest, or upper, or uppermost, part of anything.' (LL) Essentially it is the upper part of the universe in contradiction to the earth. The main idea underlying the word is that it is a thing above us, a thing so immeasurably high above us that in the space in-between we can raise our highest buildings, and raise our loftiest edifices: just as the main idea underlying the word ارض is that it is a thing beneath us—under our feet. The Bible makes 'heaven' the dwelling-place of God. 'The Lord is in his holy temple, the Lord's throne is in heaven.' (Ps. 11:4) 'The Lord looketh from heaven . . From the place of his habitation he looketh upon all the inhabitants of the earth.' (33:13, 14). It is hardly necessary to add that Islām looks upon the idea of God occupying a certain space as preposterous.

93. This does away with all conceptions of a 'sky-god' and a 'rain-god.'

94. The Qur'ān, as already noted, is in no sense a text-book of the ever-changing physical sciences, and even incidentally makes no mention of astronomical and geographical facts as such. Various phenomena of nature, as they appear to an average layman, clear of scientific bias one way or the other, it only brings in to establish, strengthen and illustrate its central theme—the undivided and indivisible Sovereignty of the Lord-God—and to uproot the divinity of all minor 'gods,' such as corn-god, fruit-god, etc.

95. (intuitively, that He alone is capable of creating these objects and effecting these changes). Everyone is endowed with this intuitive consciousness.

96. (as to its being from God and suppose it to be a human production). Now begins the enunciation of the second part of the Islāmic creed—the

messengership of the holy Prophet.

97. *i. e.*, the holy Qur'ān انزال is to send down but تنزیل is much stronger, and نزل must be translated as 'revealed.'

98. *i. e.*, the holy Prophet Muhammad (on him be peace !). Mark that the greatest of messengers and apostles and the recipient of the highest honour possible is but a servant, a slave, a 'bondsman of God,' having not the remotest community of nature with Him. Not an Avatar, nor an Incarnation, nor a Son, nor yet an actual embodiment of Godhead; but a mere mortal, who would only convey to his brother men a fuller knowledge of the Divine mind and will. In the Bible also, the phrase 'servants of Yahwa, is honorific and not disparaging.' (EBi. c. 4398) Bondage to God really implies emancipation from all other servitudes.

99. (in the surpassing excellence of its contents, in the grandeur of its language and style, and most of all in the completeness and all-sufficiency of its teachings). 'This book, a strong living voice, is meant for oral recitation and should be heard in the original to be appreciated. No small measure of its force lies in its rhyme and rhetoric and in the cadence and sweep, which cannot be reproduced in translation without loss.' (Hitti, *op. cit.*, p. 127)

100. (who will testify as to your having successfully met the challenge).

101. Here is a most provoking challenge to the enemies of Islām, both ancient and modern, that has remained unanswered all these fourteen centuries, and is a unique standing miracle.

102. *Cf.* the Bible:—'Who among us shall dwell with the devouring fire? Who among us shall dwell with everlasting burnings?' (Is. 33: 14) 'Their worm shall not die, neither shall their fire be quenched.' (Is. 66: 24) 'It is better for them to enter into life, halt or maimed, rather than having two hands or two feet to be cast into everlasting fire . . It is better for thee to enter into life with one eye, rather than having two eyes to be cast into Hell-fire.' (Mt. 18: 8-9) 'It is better for thee to enter into life maimed, than having two hands to go into hell, into the fire that never shall be quenched: where their worm dieth not and the fire is not quenched.' (Mk. 9: 43-44)

103. These stones, which the polytheists worshipped and of which they carved idols and images, would be placed in the Hell alongside their worshippers to increase their mental agony and torture. Polytheism has almost invariably manifested itself in stone-worshipping, and 'sacred stones' are perhaps the commonest type of idols. 'All the world over and at all periods of history, we find among the most common objects of human worship certain blocks of stone.' (Allen, *Evolution of the Idea of God*, p. 40) 'The worship of holy stones is one of the oldest forms of religion of which evidence has been preserved to us, and one of the most universal.' (EBi. c. 2979)

104. The Hell-fire is thus intended, primarily and mainly, for the infidels, the outright rejectors of faith, and not for mere sinners.

عَمِلُوا الصّٰلِحٰتِ اَنَّ لَهُمْ جَنّٰتٍ تَجْرِيْ مِنْ تَحْتِهَا الْاَنْهٰرُ ؕ كُلَّمَا رُزِقُوْا مِنْهَا مِنْ ثَمَرَةٍ رِّزْقًا ۙ قَالُوْا
هٰذَا الَّذِيْ رُزِقْنَا مِنْ قَبْلُ وَاُتُوْا بِهٖ مُتَشَابِهًا ؕ وَلَهُمْ فِيْهَاۤ اَزْوَاجٌ مُّطَهَّرَةٌ ۙ وَّهُمْ فِيْهَا خٰلِدُوْنَ ۝ اِنَّ اللّٰهَ
لَا يَسْتَحْيٖۤ اَنْ يَّضْرِبَ مَثَلًا مَّا بَعُوْضَةً فَمَا فَوْقَهَا ؕ فَاَمَّا الَّذِيْنَ اٰمَنُوْا فَيَعْلَمُوْنَ اَنَّهُ الْحَقُّ مِنْ رَّبِّهِمْ ۚ وَاَمَّا
الَّذِيْنَ كَفَرُوْا فَيَقُوْلُوْنَ مَاذَاۤ اَرَادَ اللّٰهُ بِهٰذَا مَثَلًا ۘ يُضِلُّ بِهٖ كَثِيْرًا ۙ وَّيَهْدِيْ بِهٖ كَثِيْرًا ؕ وَمَا يُضِلُّ بِهٖۤ اِلَّا
الْفٰسِقِيْنَ ۝ الَّذِيْنَ يَنْقُضُوْنَ عَهْدَ اللّٰهِ مِنْۢ بَعْدِ مِيْثَاقِهٖ ۪ وَيَقْطَعُوْنَ مَاۤ اَمَرَ اللّٰهُ بِهٖۤ اَنْ يُّوْصَلَ وَ
يُفْسِدُوْنَ فِي الْاَرْضِ ؕ اُولٰٓئِكَ هُمُ الْخٰسِرُوْنَ ۝ كَيْفَ تَكْفُرُوْنَ بِاللّٰهِ وَكُنْتُمْ اَمْوَاتًا فَاَحْيَاكُمْ ۚ ثُمَّ يُمِيْتُكُمْ ثُمَّ

25. (و بشر. . .خلدون) And give thou[105] the glad tidings to those who believe and do righteous work that surely for them shall be Gardens beneath which rivers flow. Whenever they will be provided with fruit therefrom,[106] they shall say : this is that with which we were provided before ; and they shall be given things consimilar,[107] and for them *shall be* therein spouses purified,[108] and therein they shall be abiders.

26. (ان. . .الفسقين) Surely Allah is not ashamed to use a similitude,[109] be it of a gnat[110] or of *aught* above it.[111] Then as to those who believe, they know that it is the truth from their Lord.[112] And as to those who disbelieve, they say : what did Allah[113] intend by this similitude? Many He sends astray thereby[114] and many He guides thereby, and He sends not astray thereby any except the transgressors[115]——

27. (الذين. . .خسرون) who break the covenant of Allah[116] after its ratification[117], and cut asunder what Allah has commanded to be joined[118] and make mischief in the land.[119] It is they who are the losers.[120]

---

105. (O Prophet !).

106. *i. e.*, from the Gardens of Paradise.

107. *i. e.*, fruits similar either to each other, or those of the earth. To add to their enjoyment and entertainment, the blessed in the Paradise will be supplied with fruits closely resembling in colour and appearance ot each other or those of the earth, though of course infinitely superior. The passage may also well hint at the close resemblance between the good works performed in this world and their spiritual fruits or counterparts in the Hereafter.

108. ازواج مطهرة are 'wives purified from the pollution of the menstrual discharge and the other natural evacuations.' (LL) Human personality, once *its survival is admitted*, survives in its totality, and not in part only. And if there is a blessed, eternal life in the Paradise, it must be in its complete fulness. Without loss or diminution of any of the intellectual, emotional, and volitional, even sensual factors that enrich the earthly life,—excluding, of course, all taint of vice. Lack

of conjugal love and happiness would surely be an impoverishment, not an enhancement, of the life to come. Survival of human personality, if at all, must be in its entirety, and not only in its abstract, intellectual parts.

109. A مثل in the Qurānic sense is not an allegory, but a similitude, with some moral or religious application.

110. This is said in answer to the objection of the pagans that the Qur'ān condescends to speak of such humble objects as the spider, the bee, and the fly. The Qur'ān answers, in effect, that there is nothing undignified in the mention of these creatures of God, or of any creature still lower.

111. (in smallness, provided it serves the purpose of illustration well).

112. (and also very much to the point). 'Fly' and 'spider' have been used in the Qur'ān to illustrate the utter incompetency and helplessness of idols and 'gods;' and they serve their purpose of illustration exceedingly well.

113. الله is here uttered by pagans, hence its translation can also be 'God.'

114. *i. e.*, by parables like these.

115. *i. e.*, those who wish to go astray themselves. Disobedience and transgression, when formed as habits, preclude the desire for knowledge, the search after truth. فاسق is one who habitually goes forth, or departs, from the bounds of obedience, or is a confirmed sinner or transgressor.

116. (to obey Him and His messengers implicity). عهد is an injunction as well as a compact.

117. (by themselves). This refers to the instinct of religion innate in every human being.

118. By this are meant the duties and obligations imposed by God towards Himself and towards one's parents, family, neighbours, community, country and fellow-creatures in general.

119. This has reference both to moral corruption and material disorder; the first, because they rejected the true faith and propagated their false principles of irreligion and immorality; and the second, because they created disturbances and feuds and caused wanton bloodshed.

120. (both immediately, by being bereft of peace of mind, and in the long run, by being deprived of eternal bliss).

يُحْيِيكُمْ ثُمَّ إِلَيْهِ تُرْجَعُونَ ۝ هُوَ الَّذِي خَلَقَ لَكُمْ مَا فِي الْأَرْضِ جَمِيعًا ثُمَّ اسْتَوَىٰ إِلَى السَّمَاءِ فَسَوَّاهُنَّ
سَبْعَ سَمَاوَاتٍ ۚ وَهُوَ بِكُلِّ شَيْءٍ عَلِيمٌ ۝ وَإِذْ قَالَ رَبُّكَ لِلْمَلَائِكَةِ إِنِّي جَاعِلٌ فِي الْأَرْضِ خَلِيفَةً ۖ قَالُوا أَتَجْعَلُ
فِيهَا مَنْ يُفْسِدُ فِيهَا وَيَسْفِكُ الدِّمَاءَ وَنَحْنُ نُسَبِّحُ بِحَمْدِكَ وَنُقَدِّسُ لَكَ ۖ قَالَ إِنِّي أَعْلَمُ مَا لَا تَعْلَمُونَ ۝
وَعَلَّمَ آدَمَ الْأَسْمَاءَ كُلَّهَا ثُمَّ عَرَضَهُمْ عَلَى الْمَلَائِكَةِ فَقَالَ أَنْبِئُونِي بِأَسْمَاءِ هَٰؤُلَاءِ إِنْ كُنْتُمْ صَادِقِينَ ۝
قَالُوا سُبْحَانَكَ لَا عِلْمَ لَنَا إِلَّا مَا عَلَّمْتَنَا ۖ إِنَّكَ أَنْتَ الْعَلِيمُ الْحَكِيمُ ۝ قَالَ يَا آدَمُ أَنْبِئْهُمْ بِأَسْمَائِهِمْ ۖ فَلَمَّا أَنْبَأَهُمْ
بِأَسْمَائِهِمْ قَالَ أَلَمْ أَقُلْ لَكُمْ إِنِّي أَعْلَمُ غَيْبَ السَّمَاوَاتِ وَالْأَرْضِ وَأَعْلَمُ مَا تُبْدُونَ وَمَا كُنْتُمْ تَكْتُمُونَ ۝ وَإِذْ

28. (كيف . . ترجعون) How will you disbelieve in Allah whereas you were lifeless[121] and He gave you life ;[122] thereafter He will cause you to die[123], then He will give you life,[124] *and* then unto Him you shall be returned.[125]

29. (هوالذى . . عليم) He it is Who created for you[126] all that is on the earth,[127] then He turned to the heaven,[128] and formed them seven heavens.[129] And He is of everything the Knower.[130]

SECTION 4

30. (و اذ . . تعلمون) And *recall* when[131] thy Lord said to the angels :[132] surely I am going to place a vicegerent[133] on the earth[134]. They said :[135] wilt Thou place therein one who will act corruptly therein and shed blood,[136] while we hallow Thy praise and glorify Thee ?[137] *Allah* said : verily I Know what you do not know.[138]

31. (و علم . . صدقين) And He taught Adam[139] the names,[140] all of them ;[141] then He set them before the angels,[142] and said : declare to me the names of those, if you are truthful.[143]

32. (قالوا . . الحكيم) They said: hallowed be Thou ! no knowledge have we save what Thou hast taught us[144], surely Thou alone art the Knower,[145] the Wise.[146]

33. (قال . . تكتمون) Allah said : O Adam ! declare thou to them the names[147] of those *objects*. Then when he had declared to them the names of those *objects*, He said : did I not tell you, surely I know the hidden in the heavens and the earth and know that which you disclose and what you have been concealing ?[148]

---

121. (in the loins of your fathers).
122. (in the wombs of your mothers).
123. (at the appointed time of your death).
124. (on the Day of Resurrection).
125. (for final retribution).

126. *i. e.*, for your use, for your benefit, O mankind!

127. However immense in size and huge in strength those objects may be, man is the master of all. He is not to bow down before any of them. The very idea of creature-worship is repellent.

128. Or, 'He directed Himself to the heaven.' ثم استوى الى السماء is metaphorically said of God, meaning, 'Then He directed Himself by His will to the heaven, or elevated regions, or upwards, or to the heavenly bodies.' (LL)

129. The Qur'ān agrees in this respect with the Bible. 'The conception of the heavens which pervades the OT and the NT . . . is that of a series of seven heavens.' (DB. II, p. 322)

130. (so He is fully cognisant of all human needs and requirements).

131. (before the creation of man).

132. (to give them an opportunity to express themselves). Angels are super-terrestrial, incorporeal, real and objective beings, not personified qualities and abstractions. They are faithful servants of God and His trusted messengers, and as pure spirits absolutely sinless and incorruptible. They are, in Islām, as unmistakably distinct from 'gods' as from men; and Islām knows no such things as 'fallen angels' or 'degraded gods'.

133. Mark that this vicegerent is a created being, and, as such entirely and sharply marked off from God, the Creator. Mark again that the primary purpose of man in this world is to act as the vicegerent of God, and to establish in His name a complete and perfect theocracy.

134. (to execute, enforce and administer My laws therein). And it is for this purpose of Divine vicegerency that man is endowed with a full-developed *will*, as distinct from instinct of his own.

135. Not by way of protest or complaint but out of excess of loyalty and devotion, 'as the most devoted bondsmen who could hardly bear their Beloved Master employ a new servant besides them, for any of His services.' (Th)

136. This the angels surmised from man's constitution. And this is endorsed by the teaching of modern Psychology that man's primary instincts are predatory and individualistic rather than social.

137. *i. e.*, We extol the Holiness both of Thee and Thy Attributes, and we are, by Thy grace, incapable of going wrong, while this new being, called man may be presumed to go wrong sometimes, and the disobedient among his kind may offend Thee, our Lord!

138. (of man's nature, and his capacities, and of his special aptitude for Divine vicegerency). A corrective angelolatry. Angels are not co-equal with God in respect of knowledge even.

139. The first progenitor of the human race. He was a prophet.

140. (of all things, and infused into his heart the knowledge of their properties).

141. *i. e.*, the objects of which they were the names.

142. (in order to demonstrate man's supreme competency, in preference to angels, for Divine vicegerency on the earth.

143. (and are right in supposing that you were equally competent to serve as God's vicegerent on the earth).

144. Another death-blow to the doctrine of angelolatry. Angels far from being omnipotent have only a very limited knowledge.

145. *i. e.*, the Possessor of infinite knowledge, and knowing the capacity of every one of Thy creatures.

146. *i. e.*, the Possessor of infinite wisdom, and endowing every one of Thy creatures, man or angel, with as much of knowledge as fitted him and accorded with his capacity.

147. (and properties).

148. This is an amplified restatement of v. 30: "Verily I know that which ye know not;" and the address here is to all sentient creatures.

قُلْنَا لِلْمَلٰٓئِكَةِ اسْجُدُوْا لِاٰدَمَ فَسَجَدُوْٓا اِلَّآ اِبْلِيْسَ ۭ اَبٰى وَاسْتَكْبَرَ ڭ وَكَانَ مِنَ الْكٰفِرِيْنَ ۝ وَقُلْنَا يٰٓاٰدَمُ اسْكُنْ
اَنْتَ وَزَوْجُكَ الْجَنَّةَ وَكُلَا مِنْهَا رَغَدًا حَيْثُ شِئْتُمَا ۠ وَلَا تَقْرَبَا هٰذِهِ الشَّجَرَةَ فَتَكُوْنَا مِنَ الظّٰلِمِيْنَ ۝ فَاَزَلَّهُمَا
الشَّيْطٰنُ عَنْهَا فَاَخْرَجَهُمَا مِمَّا كَانَا فِيْهِ ۠ وَقُلْنَا اهْبِطُوْا بَعْضُكُمْ لِبَعْضٍ عَدُوٌّ ۚ وَلَكُمْ فِي الْاَرْضِ مُسْتَقَرٌّ وَّمَتَاعٌ
اِلٰى حِيْنٍ ۝ فَتَلَقّٰٓى اٰدَمُ مِنْ رَّبِّهٖ كَلِمٰتٍ فَتَابَ عَلَيْهِ ۭ اِنَّهٗ هُوَ التَّوَّابُ الرَّحِيْمُ ۝ قُلْنَا اهْبِطُوْا مِنْهَا جَمِيْعًا ۚ
فَاِمَّا يَاْتِيَنَّكُمْ مِّنِّىْ هُدًى فَمَنْ تَبِعَ هُدَاىَ فَلَا خَوْفٌ عَلَيْهِمْ وَلَا هُمْ يَحْزَنُوْنَ ۝ وَالَّذِيْنَ كَفَرُوْا وَكَذَّبُوْا
بِاٰيٰتِنَآ اُولٰٓئِكَ اَصْحٰبُ النَّارِ ۚ هُمْ فِيْهَا خٰلِدُوْنَ ۝ يٰبَنِيْٓ اِسْرَاۗءِيْلَ اذْكُرُوْا نِعْمَتِيَ الَّتِيْٓ اَنْعَمْتُ عَلَيْكُمْ ع

34. (و اذ . . الكفرين) And recall when We said to the angels :[149] prostrate yourselves before Adam,[150] they prostrated themselves, but not Iblīs ;[151] he refused[152] and was stiff-necked, and became *one* of the disbelievers.[153]

35. (و قلنا . . الظلمين) And We said : O Adam ! dwell thou and thy spouse[154] in the Garden, and eat both of you plentifully thereof as you desire, but do not approach, both of you, younder tree,[155] lest you become of the transgressors.

36. (فاز لهما . . حين) Then the Satan[156] caused the twain to slip[157] therefrom[158] and drove forth the twain from what they were in.[159] And We said : get you[160] all down, each of you as enemy of each,[161] and on the earth *will be* an abode for you and enjoyment[162] for a time.[163]

37. (فتلقى . . الرحيم) Then Adam learnt *certain* words[164] from his Lord, and He relented towards Him[165]. Surely it is He Who is Relenting,[166] Merciful.[167]

38. (قلنا . . يحزنون) We said : get down all of you from here,[168] and if there comes to you guidance from Me,[169] then whoso follows My guidance, no fear[170] shall come on them, nor shall they grieve.[171]

39. (و الذين . . خلدون) And those who disbelieve and belie Our signs, they shall be inmates of the Fire ; therein they shall abide.[172]

---

149. (as also to all other creatures lower than the angels).

150. (by way of acknowledging him as God's vicegerent on the earth and paying homage to him as such).

151. ابليس literally, is 'the disappointed one'. He was not an angel but a jinn, as expressly mentioned in the Qur'ān (S: *Kahf*, verse 50) إلا is not always synonymous with 'except' or 'save,' but it also denotes, as here, 'but not.'

152. (to bow down through conceit).

153. (for disobeying a clear Divine command !).

154. (who also had been created by this time).

155. Note that the tree remains nameless and unspecified in the Qur'ān.

156. (who on his banishment from the Paradise-Garden had by now become

a sworn enemy of Adam and his descendants). The root verb شطن means, 'He was, or became, remote or far, from the truth, and from the mercy of God'. (LL)

157. (by his cunning and by some clever stratagem, the nature of which could not be perceived by Adam and his consort). Iblīs, it is related in the traditions of the Prophet, went up to Adam and his consort in disguise and affecting his true friendship and fidelity to them, offered to show them the way to the tree of eternity, the fruit of which shall cause them never to separate from Allah's presence,—the very thing that they longed most—and swore to them by Allah that he was their most faithful adviser. It was thus that they partook of the forbidden fruit. There was none of wilful and deliberate disobedience on the part of Adam. He was simply 'taken in.'

158. *i. e.*, on account of the tree. The pronoun ها in عنها refers to the tree and the preposition عن is denotative of cause, signifying 'because of' or 'on account of.' An alternative rendering could be 'to slip therefrom.'

159. This may mean either the happy state they were in, or the happy place they were in—the Paradise.

160. (all). The number is plural, not dual: and the address is to the entire progeny of Adam yet unborn.

161. This refers to the mutual enmity in which mankind live.

162. (of life). The words متاع and مستقر both imply the ephemeral nature of the earthy existence.

163. *i. e.*, till the expiration of your terms of life; life on earth shall not be eternal, but only for a short duration.

164. (of penitence). To inspire the guilty with words and expressions of remorse and contrition is only a manifestation of Divine grace and mercy.

165. (and accepted his repentance).

166. The Prophet 'was never tired of telling the people how God was Very-Forgiving, that His love for men was more tender than of the mother-bird for her young.' (LSK. Intro. p. LXXX).

167. *i. e.*, the possessor of much mercy, and exercising it very frequently.

168. (O mankind!) This is not by way of penalty, as the sin has been by now forgiven. Incapacity to enjoy the blissfulness of Paradise was perhaps the natural and inevitable result of eating the fruit of a particular tree; and physical consequences are indelible even when all moral taint has been swept away. A would-be suicide, for instance, if, after taking poison, sincerely regrets his act and repents, his sin might well be fully condoned, yet no amount of contrition may undo the deadly physical action of the poison.

169. (through prophets and Divine messengers). The change from the plural 'We' and 'Our' expressive of Might and Majesty to the singular 'Me' and 'My' is noticeable. It is to signify the deep and intimate personal relationship of Divine Grace, Mercy and Tenderness with the believers.

170. *i. e.*, fearful event. Consciousness of an Infinite Power and of infinite goodness behind the finite individual is in itself sufficient to instil in man a sense of fearlessness and security.

171. (on the Day of Judgment)

172. (for ever). *Cf.* the OT: 'A fire goeth before him, and burneth up his enemies round about.' (Ps. 97 : 3). And the NT: 'Depart from me, ye cursed, into everlasting fire, prepared for the devil and his angels ... And these shall go away into everlasting punishment.' (Mt. 25 ; 41, 46) 'So shall it be at the end of the world: the angels shall come forth, and sever the wicked from among the just, and shall cast them into the furnace of fire: there shall be wailing and gnashing of teeth.'—(13 : 49-50) '... hell-fire, where their worm dieth not, and the fire is not quenched.' (Mk. 9 : 48)

وَاَوْفُوْا بِعَهْدِيْٓ اُوْفِ بِعَهْدِكُمْ ۚ وَاِيَّايَ فَارْهَبُوْنِ ۝ وَاٰمِنُوْا بِمَآ اَنْزَلْتُ مُصَدِّقًا لِّمَا مَعَكُمْ وَلَا تَكُوْنُوْٓا اَوَّلَ
كَافِرٍۢ بِهٖ ۠ وَلَا تَشْتَرُوْا بِاٰيٰتِيْ ثَمَنًا قَلِيْلًا ۚ وَّاِيَّايَ فَاتَّقُوْنِ ۝ وَلَا تَلْبِسُوا الْحَقَّ بِالْبَاطِلِ وَتَكْتُمُوا
الْحَقَّ وَاَنْتُمْ تَعْلَمُوْنَ ۝ وَاَقِيْمُوا الصَّلٰوةَ وَاٰتُوا الزَّكٰوةَ وَارْكَعُوْا مَعَ الرّٰكِعِيْنَ ۝ اَتَاْمُرُوْنَ النَّاسَ
بِالْبِرِّ وَتَنْسَوْنَ اَنْفُسَكُمْ وَاَنْتُمْ تَتْلُوْنَ الْكِتٰبَ ۚ اَفَلَا تَعْقِلُوْنَ ۝ وَاسْتَعِيْنُوْا بِالصَّبْرِ وَالصَّلٰوةِ ۚ وَاِنَّهَا
لَكَبِيْرَةٌ اِلَّا عَلَى الْخٰشِعِيْنَ ۝ الَّذِيْنَ يَظُنُّوْنَ اَنَّهُمْ مُّلٰقُوْا رَبِّهِمْ وَاَنَّهُمْ اِلَيْهِ رٰجِعُوْنَ ۝ يٰبَنِيْٓ
اِسْرَآءِيْلَ اذْكُرُوْا نِعْمَتِيَ الَّتِيْٓ اَنْعَمْتُ عَلَيْكُمْ وَاَنِّيْ فَضَّلْتُكُمْ عَلَى الْعٰلَمِيْنَ ۝ وَاتَّقُوْا يَوْمًا لَّا تَجْزِيْ نَفْسٌ

SECTION 5

40. (يبنى . . .فارهبون) O Children of Isrāīl[173] ! remember My favour wherewith I favoured you,[174] and fulfil My covenant,[175] and I shall fulfil your covenant,[176] and dread Me *alone*.[177]

41. (و امنوا . . .فاتقون) And believe in what I have sent down[178] confirming what is with you,[179] and be not the first to disbelieve therein.[180] And barter not My signs for a small price,[181] and fear Me *alone*.[182]

42. (و لا تلبسوا . . .تعلمون) And confound not the truth with falsehood,[183] nor conceal the truth[184] while you know.[185]

43. (واقيموا . . .الراكعين) And establish prayer,[186] and give the poor-rate[187] and bow down[188] with those who bow.[189]

44. (اتامرون . . .تعقلون) Do you enjoin mankind to piety[190] and forget yourselves[191] while you read the Book[192] ? Do you not understand ?

45. (و استعينوا . . .الخشعين) And seek help in patience and prayer,[193] and surely it[194] is hard save to the meek,

46. (الذين . . .راجعون) who know[195] that surely they are going to meet their Lord, and that surely to Him they are going to return.[196]

SECTION 6

47. (يبنى . . .العالمين) O Children of Isrāīl : remember My favour with which I favoured you,[197] and that surely I preferred you[198] above the worlds.[199]

---

173. 'Children of Israel' is the national designation of the Jews. Israel was the name borne by their ancestor, Jacob, the father of 'the twelve tribes,' a son of Isaac, and a grandson of Abraham (on all of whom be peace !). This nation of priests, patriarchs and prophets, perhaps the most remarkable people in ancient history, blessed of their Lord, always great in the realm of religion and faith, and mighty and glorious for long periods in the affairs of the world, had migrated in their thousands, after the capture of Jerusalem by the Romans under Titus, into

Arabia, and had settled in and around Madīna long before the advent of the holy Prophet. The whole of the north-eastern Arabia was dotted over by their colonies, and many of the Arab pagans, in the course of time, had come to adopt their ways and their faith. In the third century of the Christian era an Arabian tribe, even so remote as in the south of the Peninsula, was led to adopt the Jewish faith. As proud possessors of the book and the Divine Law, and even more as adepts in crude occult sciences and magical crafts, these Arab Jews were in early days of Islām, in effect intellectually the dominating masters of the country. In matters religious and divine they were the trusted advisers of the unlettered pagans and their acknowledged superiors. Jewish legends, Jewish tenets and Jewish feats of exorcism were by now popular knowledge throughout Arabia. The 'idolatry of Arabia,' to use the words of Muir, had formed a compromise with Judaism, and had imbibed many of its legends and perhaps many of its tenets. It was the Jews, again, who had been long predicting a new redeemer, and had been keenly looking for him. This helps to explain the extent of attention they receive in the Qur'ān, and the long series of admonitions, warnings and exhortations addressed to them. In the domain of religion they were always the foremost; in Arabia, contemporaneous with Islām, their importance stood specially high.

174. 'And Jacob said unto Joseph: God Almighty appeared unto me at Luz in the land of Canaan, and blessed me, and said unto me, Behold, I will make thee fruitful, and multiply thee, and I will make of thee a multitude of people; and will give this land to thy seed after thee for an everlasting possession.' (Ge. 48: 3-4)

175. *i. e.*, your covenant, with Me; the promise of obedience that ye made to Me. 'If ye will obey my voice indeed, and keep my covenant, then ye shall be a peculiar treasure unto me above all people; for all the earth is mine. And ye shall be unto me a kingdom of priests, and a holy nation.' (Ex. 19: 5-6) 'Thou hast avouched the Lord this day to be thy God, and to walk in his ways, and to keep his statutes, and his commandments, and judgments, and to hearken unto his voice'. (Dt. 26: 17)

176. *i. e.*, My covenant with you; the undertaking that I gave you. 'And the Lord hath avouched thee this day to be his peculiar people, as he hath promised thee, and that thou shouldst keep all his commandments; and to make thee high above all nations which He hath made, in praise, and in name, and in honour: and that thou mayst be a holy people unto the Lord thy God, as he hath spoken.' (Dt. 26: 18, 19) So the covenant was a bilateral one—with reciprocal obligations and undertakings,—the essential thing in the people's undertaking being that they would always worship the one and only God, and the essential part of His undertaking being that they would be His peculiar people. 'That Israel's character as the chosen people is conditioned by obedience to God's commandments is stated in the very words of the Sinai covenant.' (JE. IV, p. 45)

177. (regardless of frown or favour from fellow-creatures). *Cf.* the OT:—

'I will make them hear my words that they may learn to fear me all the days that they shall live upon the earth, and that they may teach their children.' (Dt. 4: 10) 'Neither fear ye their fear, nor be afraid. Sanctify the Lord of hosts himself; and let him be your fear, and let him be your dread.' (Is. 8: 12-13)

178. (now), *i. e.*, the Holy Qur'ān.

179. (already), *i. e.*, the Torah.

180. (as the Arab idolaters would be only too prone to follow suit).

181. To reject truth for monetary considerations for the inducements of this transitory, ephemeral world, is to barter eternal happiness and bliss at 'a small price.' That the Jews had even in ancient times evinced a special weakness for the allurements of the lucre, is borne out by the OT itself:—'He is a merchant, the balances of deceit are in his hand: he loveth to oppress.' (Ho. 12: 7) Also Am. 8: 4-5. Again, in the NT times, Paul and Peter both bring the same charge against the Jews. 'There are many unruly and vain talkers and deceivers, specially they of circumcision: whose mouths must be stopped, who subvert whole houses, teaching things which they ought not, for filthy lucre's sake.' (Ti. 1: 10-11) 'And many follow their pernicious ways; by reason of whom the way of truth shall be evil spoken of. And through covetousness shall they with feigned words make merchandise of you.' (2 Pe. 2: 2-3)

182. *Cf.* the OT: 'Oh that there were such a heart in them, that they would fear me.' (Dt. 5: 29) 'And now, Israel, what doth the Lord thy God require of thee, but to fear the Lord thy God.' (Dt. 10: 12) 'Serve the Lord with fear.' (Ps. 2: 11) 'Sanctify the Lord of hosts himself, and let him be your fear and let him be your dread.' (Is. 8: 13)

183. (by perversing the text or by handling it deceitfully). *Cf.* 2 Co. 4: 2. One such method common with Jews (as well as the Christians) was the method of allegory. 'The Palestinian Jews allegorised the OT . . . in order to satisfy their conscience for the non-observance of laws that had become impracticable, or to justify traditional and often trivial increment . . . or, generally for homiletical purposes . . . the Hellenistic Jews . . . allegorised the OT to prove . . . that their religion had the same *rationale* as Greek philosophy, and that Moses had been the teacher, or, at all events, the anticipator, of Pythagoras, Plato, Aristotle, and the Stoics.' (DB. I, p. 65) Compare JE. I, pp. 403-404.

184. (by suppressing it altogether).

185. All this manipulation of their Divine Texts by the Jews has been deliberate and with a set purpose, not as a matter of accident.

186. 'This would cure the mind of pride and conceit.' (Th) 'I will call upon God, and the Lord shall save me. Evening, and morning, and at noon, will I pray, and cry aloud: and he shall hear my voice.' (Ps. 55: 16-17)

187. 'This would cure the mind of avarice and greed.' (Th) زكوة literally, purity and purification, in the language of the Islāmic law means: the poor-rate;

the portion, or amount, of property that is given therefrom as the due of God, by its possessor to the poor in order that he may purify it thereby.' (LL) The payment of this religious tax is obligatory, provided that the property is of a certain amount and has been in possession for one lunar year. The tax varies according to the nature and amount of the property; but generally it is one-fortieth thereof, or of its value; *i. e.*, 2½ per cent.

188. 'This would infuse and increase meekness of spirit.' (Th) 'O come, let us worship and bow down: Let us kneel before the Lord our Maker.' (Ps. 95 : 6) 'The forms of divine worship in the Biblical epoch were prostration or falling on one's face to the ground, placing one's head between one's knees, standing during prayer or during a solemn proclamation . . . ' (VJE. p. 14)

189. *i. e.*, with the Muslims in the congregational prayers. 'This ordered service of divine worship is one of the most characteristic features of the religious life of Muslim society and its impressive character has frequently been noted by travellers and others in the East.' The late Bishop Lefroy thus commented upon it: 'No one who comes in contact for the first time with the Mohammadans can fail to be struck with this aspect of their faith . . . Wherever one may be, in open street, in railway station, in the field, it is the most ordinary thing to see a man, without the slightest touch of pharisaism or parade, quietly and humbly leave whatever pursuit he may be at the moment engaged in, in order to say his prayer at the appointed hour . . . The very regularity of the daily call to prayer as it rings out at earliest dawn before light commences or amid all the noises and bustle of business hours or again as evening closes in, is fraught with the same majesty.' (Arnold, *Islamic Faith*, p. 29) 'As a disciplinary measure this congregational prayer must have had great value for the proud, individualistic sons of the desert. It developed in them the sense of social equality and the consciousness of solidarity. It promoted that brotherhood of community of believers which the religion of Muhammad had theoretically substituted for blood relationship. The prayer ground thus became "the first drill ground of Islām."' (Hitti, *op cit.*, p. 132)

190. (and true religion). The Jews had borne testimony to the advent of the holy Prophet before some of the Arab pagans.

191. (to practise that counsel, and to embrace Islām). This may also allude to the actual life of impiety led by the Jews, with all their theoretical knowledge of the Divine commandments. Their rabbis had gone so far as to teach, where merit was concerned, that a counsellor of good deed was better than its doer. 'He who induces others to do a good deed, stands in the sight of heaven higher than the one that does the deed.' (JE. I, p. 55)

192. (of Moses, wherein you find a clear reference to the advent of the holy Prophet).

193. (to cure you of your greed for power and greed for wealth—the two besetting springs of your conduct).

194. *i. e.*, prayer as it is ordained in Islām.

195. (and meditate on the fact), ظن is not only 'he thought, opined, or conjectured' but also he knew, by considering with endeavour to understand.' (LL)

196. It is this living belief in a future life which makes the greatest hardship and sacrifice easy to the believers.

197. *Cf.* the OT: 'Thou art a holy people unto the Lord thy God: the Lord thy God hath chosen thee to be special people unto himself, above all people that are upon the face of the earth.' (Dt. 7:6) 'Only the Lord had a delight in thy fathers to love them, and he chose their seed after them, even you above all people as it is this day.' (Dt. 10:15) 'ye are my witnesses, my servants whom I have chosen; that ye may know and believe me, and understand that I am he.' (Is. 43:10)

198. (as a people, as a race). Now what did this 'preference' of the Israelites consist in? Was it their commerce, their adventures, their martial glory, their achievements in art, or their eminence in science? Nothing of the sort. Their singular glory and peculiar excellence, as a race, lay in their special mission—their tenacious, pure and absolute MONOTHEISM—in fact the only living monotheism that the world knew before the advent of Islām. 'The Hebrews alone of all semitic people reached the stage of pure monotheism, through the teachings of their prophets . . . As long as a man refused allegiance to other gods, he was looked upon as a Jew: whoever denies the existence of other gods is called a Jew. The unity of God was a revealed truth for the Jew, there was no need of proofs to establish it; it was the leading tenet of the faith.' (JE. VIII. pp. 659, 661)

199. (that you may deliver God's message, and proclaim His unity). 'Upon Israel specially devolved the duty of proclaiming God's unity . . . "The eternal is Israel's portion" demonstrates Israel's duty in the share to proclaim God's unity and imperishability over against the sun-, moon-, and star-worship of the heathen.' (JE. VI. p. 5) 'Judaism is above all the religion of pure monotheism, the proclamation, propagation, and preservation of which have been the life-purpose and task of the Jewish people.' (VII, p. 359).

عَنْ نَّفْسٍ شَيْئًا وَّلَا يُقْبَلُ مِنْهَا شَفَاعَةٌ وَّلَا يُؤْخَذُ مِنْهَا عَدْلٌ وَّلَا هُمْ يُنْصَرُوْنَ ۝ وَاِذْ نَجَّيْنٰكُمْ مِّنْ
اٰلِ فِرْعَوْنَ يَسُوْمُوْنَكُمْ سُوْٓءَ الْعَذَابِ يُذَبِّحُوْنَ اَبْنَآءَكُمْ وَيَسْتَحْيُوْنَ نِسَآءَكُمْ وَفِيْ ذٰلِكُمْ بَلَآءٌ مِّنْ
رَّبِّكُمْ عَظِيْمٌ ۝ وَاِذْ فَرَقْنَا بِكُمُ الْبَحْرَ فَاَنْجَيْنٰكُمْ وَاَغْرَقْنَآ اٰلَ فِرْعَوْنَ وَاَنْتُمْ تَنْظُرُوْنَ ۝ وَاِذْ وٰعَدْنَا
مُوْسٰٓى اَرْبَعِيْنَ لَيْلَةً ثُمَّ اتَّخَذْتُمُ الْعِجْلَ مِنْ بَعْدِهٖ وَاَنْتُمْ ظٰلِمُوْنَ ۝ ثُمَّ عَفَوْنَا عَنْكُمْ مِّنْ بَعْدِ ذٰلِكَ
لَعَلَّكُمْ تَشْكُرُوْنَ ۝ وَاِذْ اٰتَيْنَا مُوْسَى الْكِتٰبَ وَالْفُرْقَانَ لَعَلَّكُمْ تَهْتَدُوْنَ ۝ وَاِذْ قَالَ مُوْسٰى
لِقَوْمِهٖ يٰقَوْمِ اِنَّكُمْ ظَلَمْتُمْ اَنْفُسَكُمْ بِاتِّخَاذِكُمُ الْعِجْلَ فَتُوْبُوْٓا اِلٰى بَارِئِكُمْ فَاقْتُلُوْٓا اَنْفُسَكُمْ ذٰلِكُمْ خَيْرٌ

48. (و اتقوا . . ينصرون) And fear a Day when not in aught will a soul[200] satisfy for *another* soul[201] nor will intercession profit it,[202] nor will any compensation be accepted therefor, nor will they be helped.[203]

49. (و اذ . . عظيم) And *recall* when We delivered you[204] from the house of Fir'awn[205] imposing upon you evil chastisement,[206] slaughtering your sons,[207] and sparing your women,[208] and in that was a mighty trial[209] from your Lord.

50. (و اذ . تنظرون) And *recall* when We separated for you[210] the sea,[211] and delivered you,[212] and drowned Fir'awns' house,[213] while you looked on.[214]

51. (و اذ . . ظالمون) And *recall* when We treated with Musa[215] forty nights,[216] then you betook the calf[217] after him,[218] and you were transgressors.[219]

52. (ثم . . تشكرون) Then We forgave you[220] thereafter, that haply you may return thanks.[221]

53. (و اذ . . تهتدون) And *recall* when We gave to Musa the Book and the distinction[222] that haply you may be rightly guided.

---

200. (whether of an ancestor or of a descendant).

201. This is to repudiate the Rabbinical doctrine that 'grace is to be given to some because of the merits of their ancestors, to others because of the merits of their descendants.' (JE. VI. p. 61)

202. (by any angel or prophet). 'The patriarchs in heaven were believed to be intercessors for the living . . . Angels were often invoked by certain (Gnostic ?) classes of Jews. Especially was Michael invoked as intercessor for the Jewish people.' (JE. VIII. p. 408)

203. (In any way on the Judgment-Day). The reminder was all the more needed as the Jews had grown completely indifferent to the Hereafter and heedless of their personal responsibility.

204. The deliverance might not have come all at once, but possibly in slow stages as the form of verb نجينا suggests, the final stage being the drowning of the Pharaoh's army. Detachments from the main body might have left Egypt from

time to time, and settled and multiplied at Hebron, round the tombs of the patriarches.' (DB. III. p. 820)

205. Fir'awn, or its Biblical equivalent, Pharaoh, is the Hebraised title of the ancient kings of Egypt, like the 'Tsar' of Russia, the 'Sultan' of Turkey, or the 'Khedive' of modern Egypt. The Pharaoh spoken of here, the one contemporaneous with Moses (peace be on him!) was, till recently, believed to be Rameses II, in the 13th century B. C., or Merenptah, or both. 'Rameses II of the 19th dynasty is generally accounted as the Pharaoh of the Oppression, and his son and successor, Merenptah is considered to be the Pharaoh of the Exodus . . . The Oppression evidently lasted many years. Rameses II reigned 67 years, and thus the Exodus may have taken place in the short reign of Merenptah, the son and successor of that aged king.' (DB. III. p. 820) Also JE. IX. p. 660. Fresh archæological evidence, however, identifies the Pharaoh of Oppression with Thotmas III and the Pharaoh of the Exodus with Amenhatap II, and postulates the date of the Exodus as falling between 1447 B. C. and 1417 B. C. ... The Exodus must, therefore, have taken place after Thotmas III's death in 1447 B. C., and during the reign of Amenhatap II.' (Marston, *The Bible is True*, p. 171)

206. *Cf.* the OT: 'Now there arose up a new king over Egypt . . . And he said unto his people: Behold, the people of the Children of Israel are more and mightier than we: Come on, let us deal wisely with them, lest they multiply . . . Therefore they did set over them taskmasters to afflict them with their burdens . . . And the Egyptians made the Children of Israel to serve with rigour; and they made their lives bitter with hard bondage, in mortar, and in brick, and in all manner of service in the field; all their service, wherein they made them serve, was with rigour.' (Ex. 1: 8-14)

207. 'And the king of Egypt spake to the Hebrew midwives . . . And he said: When ye do the office of a midwife to the Hebrew women, and see them upon the stools, if it be a son, then you shall kill him, but if it be a daughter, then she shall live . . . And Pharaoh charged all his people, saying: Every son that is born ye shall cast into river, and every daughter ye shall save alive.' (Ex. I. 15: 22)

208. 'Probably to fill in time the harems of their oppressors.' (Milman, *History of the Jews*, I. p. 77)

209. (for you). 'This was a severe affliction indeed.' (Ant. II. 9: 2).

210. Or on account of you. 'Whatever may have been the exact cause of this event . . . its historical certainty its well established.' (Ewald, *History of Israel*, p. 498) 'There are . . . the strongest grounds for regarding the narrative as historical in outline, though details cannot always be trusted.' (EBr. VIII. p. 972)

211. Cleavage of water, though in this instance an act of direct Divine intervention, is not after all so singular a breach of 'the laws of nature' as it may at first sight appear. Action of earthquake on the sea can be easily productive of a like result. A similar phenomenon, though of course on a much smaller scale, was

observed in India as recently as on the 15th January, 1934 when in the city of Patna, in broad daylight, at a few minutes past 2 p. m., the sudden disappearance and equally sudden re-emergence of the great river Ganges was witnessed by many, and the occurrence was well reported in the daily press of India. A respectable eye-witness's account is here reproduced :—' . . . Suddenly, the sound changed from a dull roar and became more shrill; from the river there came a hissing noise and the waters of the Ganges subsided as if by magic into the sand. This happened in a few seconds, and the bed of the river was left dry where a minute before the stream had been swiftly flowing. The effect of this was most terrifying. It seemed to one that the end of the world had come and many people attempted to get up from where they lay, only to be thrown down again . . . The scene on the river was frightful. Opposite where I stood, there had been an island of sand in the middle of the stream, with a narrow passage of water on the near side and a broader stream, on which steamers and boats plied, on the far side. The island had become joined to the mainland. On what had been the broad passage, several boats and river steamers were stranded. The occupants rocked to and fro as the sand beneath them vibrated. On what had been the narrow passage a number of bathers were left half-sucked into the sand by the force of the receding water. They struggled to get free and escape. For the space of several minutes (I estimate that the shock lasted for five minutes), the river-bed remained dry. Then as suddenly as it had vanished, before my eyes the Ganges appeared again, but this time it spouted up from the sand with considerable force. Great cracks and fissures, some as long as fifty feet and several feet wide, appeared at irregular distances and from them columns of water shot up to the height of a man with loud bursting noise . . . In a few seconds, the level of the river had risen again and it spread from bank to bank. The Ganges had resumed its interrupted flow and its waters swept on as if nothing had ever happened. Every boat was capsized and it was only by a miracle that no lives were lost in my presence.' (*The Pioneer*, Lucknow, 20th January, 1934)

212. This refers to the final act of deliverance which was by now complete. 'And Moses stretched out his hand over the sea; and the Lord caused the sea to go back by a strong east wind all that night and made the sea dry land, and the waters were divided. And the children of Israel went into the midst of the sea upon a dry ground....The Children of Israel walked upon dry land in the midst of the sea . . . Thus the Lord saved Israel that day out of the hand of the Egyptians.' (Ex.14 : 21-30)

213. 'And the Egyptians pursued, and went in after them to the midst of the sea, even all Pharaoh's horses, his chariots, and his horsemen . . . And Moses stretched forth his hand over the sea, and the sea returned to its strength when the morning appeared, and the Egyptians fled against it; and the Lord overthrew the Egyptians in the midst of the sea. And the waters returned, and covered the chariots. and the horsemen, and all the host of Pharaoh that came into sea after them; there remained not so much as one of them.' (Ex. 14 : 23-28) The following 'rationalistic'

account of the whole episode by a Christian authority is interesting: 'Both the routes which lead across the narrow isthmus between the marshes of the eastern branch of the Nile and the northern extremity of the Red Sea into the wilderness were blocked by walls and defensive works. Accordingly, when the Israelites had reached the vicinity of Pithon—at that time the present gulf of Suez stretched so far inland—an Egyptian army suddenly presented itself in their rear. Escape seemed impossible: the wall and the water cut them off. The men despaired of deliverance. Mosses alone did not flinch. He led Israel right up to the shore of the Gulf, the waters of which were being driven back by a strong east wind. Taking this natural phenomenon, perhaps already familiar to him, as a favourable token from Yahwa, he caused the forward march to be continued during the night over the sea-bed that had been left dry, and the eastern shore was safely reached. The pursuing Egyptians were embarrassed by their war chariots, and in the morning the waters began to return to their natural state and cut the enemy off.' (EBi. c. 2220)

214. 'And Israel saw the Egyptians dead upon the seashore.' (Ex. 14:30)

215. Moses of the Bible, one of the greatest prophets recognised by Islam. According to Sir Charles Marston's calculations, born in or about 1520 B. C. and died in or about 1400 B. C. Age, according to the Bible, 120 years. (Dt. 34:7)

216. 'And Moses was in the mount forty days and forty nights.' (Ex. 24:18). 'And he was then with the Lord forty days and forty nights.' (34:28)

217. (for worship). The Israelites in their impatience during the temporary absence of Moses (peace be on him!) had taken to the image-worship of a golden calf. The Bible narrates the story of calf-worship by the Israelites in great detail (Ex. 32:1-8) The Qur'an is in substantial agreement with it, except in one very important particular, where the Bible makes the prophet Aaron—him of all the people!—responsible for this act of outrageous impiety.

218. *i. e.*, after he had departed to the mount to receive the Torah.

219. 'We may conjecture that the bull-cult itself was a native Canaanite form of Baal religion, adopted by Israel with the change of the name of the deity revered.' (E. Br. IV. p. 503). Or the calf may have been an emblem of the moon-good, which, in the Assyrian inscription, is styled "the youthful and mighty bull" and the Lord of the heavenly hosts . . . The ancient Hebrews, being nomads, like the Arabs, favoured the moon.' (JE. XI. p. 528).

220. (on your showing contrition for this act of gross idolatry, remitted the punishment you merited).

221. (and become obedient).

222. Or, 'the criterion.' فرقان is originally 'anything that makes a separation, or distinction, between truth and falsity.' It also means 'proof, evidence, or demonstration.' (LL) So here it may refer either to the oral teaching of the prophet Moses, which separated the right from the wrong, or to the 'signs' and 'wonders' vouchsafed to him.

لكم عند بارئكم فتاب عليكم انه هو التواب الرحيم ۝ واذ قلتم يموسى لن نؤمن لك حتى نرى
الله جهرة فاخذتكم الصعقة وانتم تنظرون ۝ ثم بعثنكم من بعد موتكم لعلكم تشكرون ۝ و
ظللنا عليكم الغمام وانزلنا عليكم المن والسلوى كلوا من طيبت ما رزقنكم وما ظلمونا ولكن كانوا
انفسهم يظلمون ۝ واذ قلنا ادخلوا هذه القرية فكلوا منها حيث شئتم رغدا وادخلوا الباب سجدا
وقولوا حطة نغفر لكم خطيكم وسنزيد المحسنين ۝ فبدل الذين ظلموا قولا غير الذي قيل لهم فانزلنا
على الذين ظلموا رجزا من السماء بما كانوا يفسقون ۝ واذ استسقى موسى لقومه فقلنا

54. (و اذ. . .الرحيم) And *recall* when Musa said to his people: O my people! surely you have wronged yourselves by your taking the calf *for worship*; so now turn to your Maker[223] and slay one another.[224] That will be right for you with your Maker.[225] Then He relented towards you. Surely it is He who is Relenting, Merciful.

55. (و اذ. . .تنظرون) And *recall* when you[226] said: O Musa! we will not believe in you[227] till we see God openly. Thereupon a thunderbolt took hold of you,[228] while you looked on.

56. (ثم. . .تشكرون) Then We raised you after your death,[229] that haply you[230] may return thanks.

57. (و ظللنا. . .يظلمون) And We overshadowed you with cloud,[231] and We sent down upon you manna[232] and quails:[233] eat of the good things wherewith We have provided you.[234] And they wronged not Us, but themselves they were wont to wrong.[235]

58. (واذ. . .المحسنين) And *recall* when We said[236] enter this township[237] and eat plentifully of it as you will,[238] and enter the gate[239] prostrating,[240] and say: forgiveness;[241] We shall forgive you your transgressions, and We shall give increase to the well-doers.[242]

59. (فبدل. . .يفسقون) Then the evil-doers changed the word[243] that had been told them for another:[244] so We sent down upon the evil-doers a scourge from heaven,[245] for they were wont to transgress.[246]

---

223. (Whom you have so wantonly offended by your act of gross idolatry). باری applied to God, means 'The Creator; He who hath created the things that are created, not after any similitude or model . . . or the Framer, or Fashioner.' (LL)

224. *i. e.*, let the innocent slay the guilty among you. 'And slay every man his brother, and every man his companion, and every man his neighbour. And the children of Levi did according to the word of Moses; and there fell of the people that day about three thousand men.' (Ex. 32: 27-28). This is recorded as a fact of

history. There is no question here of 'mortification of souls.' or of 'a metaphorical use of the verb قتل. There are certain crimes like murder, rape, etc., in every code of law known to the world, which cannot go unpunished, howsoever deep and genuine the penitence of the guilty. Image worship in the Mosaic law must have been classed among such grievous sins. In fact we read: 'If there be found among you . . . man or woman . . . that hath gone and served other gods, and worshipped them, . . . then shalt thou bring forth that man or that woman, ... and shalt stone them with stones till they die.' (Dt. 17: 2-5).

225. *i. e.*, in the sight of your Lord.

226. *i. e.*, seventy of your elders, whom Moses had taken with him to the Mt. Sinai.

227. *i. e.*, in thy assertion that the voice calling on thee is really God's.

228. (for this impertinent demand).

229. The seventy persons spoken of above were struck dead by lightning, and on Moses's intercession restored to life.

230. (as a community).

231. (when you were wandering in the wilderness). 'And the Lord went before them by day in a pillar of cloud, to lead them the way: and by night in a pillar of fire, to give them light: to go by day and night' (Ex. 13:22) 'The Israelites were surrounded with clouds for protection.' And "the Haggadah . . . mentions not one, but seven 'clouds of glory' as having accompanied Israel on its march through the desert . . . Those 'clouds of glory' prevented the garments of the Israelites from becoming soiled or worn during the forty years in the wilderness . . . Those clouds receded from the Israelites when they had committed sins . . . and thus failed to protect them." (JE. IV. p. 123)

232. A kind of dew; a sweetish liquid. 'It is a desperate rebellion against evidence to try to identify the miraculous Manna of the Exodus with the natural exudates. The daily consumption of Manna as computed by Macalister, was more than 300 tons; as he rightly declares, "All the Tmarisks in the desert could not have yielded this daily provision." This natural exudate is only found during two months of autumn.' (CD. p. 590)

233. 'And it came to pass, that at even quails came up, and covered the camp; and in the morning the dew lay round about the host.' (Ex. 16; 13) The quail is 'well known in the Sinaitic Peninsula, where it passes, migrating northward in spring, in immense flights . . . Even these flocks are said to be surpassed in numbers by the autumn flight when they return south to their winter quarters. The quail flies very low . . .; it is soon fatigued, and hence falls an easy prey to man. 160,000 have been captured in a season at Capai.' (EBi. c. 3989) 'Quails pass over the Sinaitic Peninsula in vast numbers migrating northward in spring and returning southward in the autumn.' (JE. X. p. 285) 'A sea-wind would bring them in immense numbers into the camp which the Israelites occupied at that time. The

miracle consisted in their being directed to the right time and place.' (DB. IV. p. 179)

234. (for food in the desert, but do not store them up). 'And Moses said, let no man leave of it till the morning.' (Ex. 16 : 19)

235. (by storing up their daily supply of food against the express command of God). 'Notwithstanding they hearkened not unto Moses; but some of them left of it until the morning, and it bred worms, and stank; and Moses was wroth with them.' (Ex. 16 : 20)

236. The reference now is to the Hebrew history of a later period.

237. This may refer either to the town of Jericho (Eriha) in Palestine, which the Hebrews captured and occupied many years later under the command of Joshua; or to the town of Shittim,—one of the limits of the camping ground of Israel in the plains of Moab.

238. This suggests that it must have been a city of plenty.

239. *i. e.*, the outer gate of the city.

240. Or, 'doing obeisance.' Anyway, the command was to maintain meekness and humility in the hour of triumph.

241. —to suit you words to your posture. حطة literally means 'A petition for the putting down of a heavy burden from one; or of the heavy burden of sin . . . They were told to say حطة for the purpose of asking thereby for the putting down of their heavy burdens from them, that they should be put down from them.' (LL)

242. (favours and rewards). The Bible omits to mention all these significant and important moral aspects of the narrative.

243. (of humility and devotion).

244. (of ridicule and insolence).

245. *i. e.*, a plague, if the reference is to the town of Shittim. 'And those that died in the plague were twenty and four thousands.' (Nu. 25 : 9)

246. (and continued to be ungodly and defiant). The Divine punishment visits only the confirmed criminals and persistent law-breakers.

اضرب بعصاك الحجر فانفجرت منه اثنتا عشرة عينا قد علم كل اناس مشربهم كلوا واشربوا من
رزق الله ولا تعثوا في الارض مفسدين ۝ واذ قلتم يموسى لن نصبر على طعام واحد فادع لنا
ربك يخرج لنا مما تنبت الارض من بقلها وقثائها وفومها وعدسها وبصلها قال اتستبدلون
الذي هو ادنى بالذي هو خير اهبطوا مصرا فان لكم ما سألتم وضربت عليهم الذلة والمسكنة
وباءو بغضب من الله ذلك بانهم كانوا يكفرون بايت الله ويقتلون النبين بغير الحق ذلك بما
عصوا وكانوا يعتدون ۝ ان الذين امنوا والذين هادوا والنصرى والصبئين من امن بالله

SECTION 7

60. (و اذ . . . مفسدين) And *recall* when Mūsā prayed for drink for his people.[247]. So We said : smite[248] with thy staff the rock.[249] Then there gushed forth out of it[250] twelve springs ;[251] every people[252] already knew their drinking-place ; eat and drink of the provision of Allah, and make not mischief on the earth as corrupters.

61. (و اذ قلتم. . . يعتدون) And *recall* when you said : O Mūsā, we will not bear patiently with one *sort of* food,[253] so supplicate your Lord for us that He bring forth for us of what the earth grows[254]——of its vegetables, and its cucumbers, its wheat,[255] its lentils and its onions.[256] *Mūsā*[257] said : would you take in exchange what is meaner for what is better ? Get ye down into a city,[258] as there is surely in it what you ask for.[259] And stuck upon them[260] were abasement[261] and poverty.[262] And they drew *on themselves*[263] wrath from Allah.[264] This,[265] because they were ever disbelieving[266] in the signs of Allah[267] and slaying[268] the prophets[269] unjustly.[270] This, because they disobeyed[271] and were ever transgressing.[272]

---

247. (who had become impatient with thirst in the desert). At Rephidim, 'And there was no water for the people to drink. Wherefore the people did chide with Moses, and said : Give us water that we may drink . . . And Moses cried unto the Lord.' (Ex. 17 : 1-4) According to another account, also Biblical, the place where this occurred was not Rephidim but Kadesh. 'And the people abode in Kadesh . . . And there was no water for the congregation . . . And the people chode with Moses, and spake.' (Nu. 20 : 1-3)

248. The only correct rendering of ضرب is 'smite' or 'strike.' The root verb ضرب never signifies 'to seek a way' or 'to go forth,' unless followed by a very distinct preposition فی as misinterpreted by an English translator of the holy Qur'ān.

249. عصا is always a 'staff' or a 'rod,' and not a 'community' unless used metaphorically, as misinterpreted by the translator referred to in the last note. *Cf.*

the Bible: 'Behold: I will stand before thee there on the rock, in Horeb, and thou shalt smite the rock, and then shall come water out of it, that the people may drink. And Moses did so in the sight of the elders of Israel.' (Ex. 17:6) 'And Moses lifted up his hand, and with his rod, he smote the rock twice: and the water came out abundantly, and the congregation drank.' (Nu. 20:11) This wonderful rock, real, not 'fictitious,' exists even to this day. It stands 'from 10 to 15 ft. high, in the wide valley of the Leja, under the Ras of Sufsafeh, slightly leaning forwards... intersected by wide slits or cracks, which might, by omitting or including those of less distinctness, be enlarged or diminished to any number between ten and twenty... Its first unquestionable appearance is in the reference made more than once in the Koran to the rock with the twelve mouths for the twelve tribes of Israel, evidently alluding to the various cracks in the stone, as now seen.' (Stanley, *Sinai and Palestine*, pp. 36-37)

250. The gushing forth of a stream or a rivulet from a rock, though in this instance an act of direct Divine intervention, is not a phenomenon very much removed from everyday experience.

251. (according to the number of the tribes of Israel). 'One who went into those parts in the end of the fifteenth century tells us expressly that the water issued from twelve places of the rock. (Sale) And 'a later curious traveller observes that there are twenty-four holes in the stone, which may be easily counted, that is to say, twelve on the flat side, and as many on the opposite round side.' (Sale)

252. *i. e.*, each of the twelve tribes.

253. *i. e.*, the Manna and the quails, which they used to get daily without any great exertion on their part.

254. 'Vegetable food, and chiefly grain, occupied the first place in the diet of the Israelites.' (JE. V. p. 430) 'The ancient Israelites lived on vegetable food and fruit.' (p. 596)

255. Or, 'garlic,' the word فوم meaning both.

256. 'And the Children of Israel also wept again, and said: Who shall give us flesh to eat? We remember the fish which we did eat in Egypt freely, and the cucumbers, and the melons, and the leeks, and the onions, and the garlic. But now our soul is dried away: there is nothing at all, beside this Manna, before our eyes.' (Nu. 11:4-6)

257. The pronoun may refer either to Moses or to God; preferably it refers to the former.

258. This was said when the Israelites refused to recede from their demand. The use of the word اهبطوا 'get down' or 'descend' in connection with entry into a city may hint at the small esteem in which the artificial 'civilised' city-life is held in Islām. مصرا with تنوين is unquestionably a common noun and means 'a city.' And it is amazing to find Sale, Rodwell, Palmer and even Bell, all treating it as a proper noun and translating it by 'Egypt' or 'the country of Egypt.'

259. It is in cities alone—the usual centres of luxury and opulence—that fresh fruits and green vegetables can be had at any time of the year. The desert of Sinai was not at all synonymous with a sandy waste absolutely without population and pasturage. 'In certain districts there might be towns and cities occupied by nomads.' (DB. IV. p. 917) It is quite a mistake to picture to oneself the Sinaitic peninsula as having then been under the same conditions as prevail to-day. We already know enough to justify us in affirming that these parts in ancient times were not wholly given up to nomads, and that the country possessed ordered institutions and seats of advanced civilisation.' (EBi. c. 4633)

260. (like marks or dies, as their permanent national characteristics). ضرب الطين على الجدار is 'he stuck or applied the mud upon the wall as a plaster.' (LL) Note that the pronoun 'them' refers to the race of Israel rather than to the Jews as a religious body. Even in the present-day anti-Semitric agitation, 'the Jews are not opposed on account of their religion, but on account of their racial characteristics. As such are mentioned: greed, a special aptitude for money-making, aversion to hard work, clannishness and obstrusiveness, lack of social tact, and especially of patriotism. Finally, the term is used to justify resentment for every crime or objectionable act committed by any individual Jew.' (J. E. I. p. 641)

261. Which feature has clung to Israel to this very day. Horrors of Jewish history, whether of remote past or of recent present, are well known, lamented by friends and gloated over by foes, but recognised and admitted by all. In the words of a Christian historian, 'for ages the Hebrew history has been the same everywhere substantially—a constant moan, as it were, with variations indeed, but seldom a note in which we miss the quality of agony.' And a leading Jew of to-day is said to have exclaimed :—'if there are gradations in suffering, Israel has reached its highest acme.' Certainly, there is no history so full of mournful pathos as theirs. And it is instructive, if also pathetic, to note that in the years 1938-39 with all the wealth and commerce and 'influence' at their command, there are incessant references in their press to their 'frightful persecution' and 'the beatings, the murders, the torture, the robbing, the blackmailing, the arrests and imprisonments' and 'humiliations, both public and private' that are being perpetrated on them in several parts of 'civilized' Europe. Nor is this persecution religious; it is pre-eminently racial and no escape is possible even after the change of faith. For we are distinctly told :—"Neither baptised Jews nor even Christian children or grand-children of baptised Jews are immune from the raging scourge." (Cohen, *Jews in Germany*, p. 2) And in another pamphlet of the same name, but by a different author, reprinted from the *Manchester Guardian*, dated January 23, 1934, we read: 'Many Jews in Germany abandoned their Jewish traditions, faith and usages, and became entirely "German," but as the official test of Judaism now is not religious but racial, and as even those who have a Jewish grand-parent are considered Jews, they do not escape persecution by having been baptised or having become "German" in outlook. Those Jews who

tried to "Germanise" themselves (some even demonstratively repudiating their Judaism) are hit terribly hard, and many have committed suicide.'

262. Witness their modern condition: 'Jews in the general mass are poorer than their fellow citizens, though a few exceptional persons have acquired great wealth. Taken as a whole, Jews are poorer than any European people.' (JE. I. p. 621) 'Although the riches of the Jew have passed into a proverb, all social observers are agreed that the Jews have a larger proportion of poor than any of the European nations among whom they dwell.' (X. p. 151)

263. 'The primary significance of بوآءٌ is said to be لزوم or adhesion; and in this sense باء به is synonymous with التزمه.' (LL)

264. In the words of a modern writer sympathetic to the Jews: 'The history of Jewry is the history of human struggles. For more than two thousand years the Jewish people have incessantly struggled for social justice and self-preservation'.

265. *i. e.*, all this untold misery and incalculable suffering. 'Statistics, wherever obtainable, show that the proportion of blindness is greater among modern Jews than among their non-Jewish neighbours . . . Trachoma, glaucoma, and various diseases of the cornea, and of the uveal tract are found among the Jews in a greater proportion than among non-Jews.' (JE. III. pp. 249, 250) 'As with blindness, Jews . . . have shown a marked tendency toward deaf-mutism—in the general proportion, as compared with non-Jews, of two to one.' (IV. p. 480) 'Among the Jews the proportion of insane has been observed to be very large. From statistics collected by Kushan, he concludes that they are four to six times more liable to mental disease than are non-Jews.' (VI. p. 603) 'The Jews are more subject to diseases of the nervous system than the other races and peoples among which they dwell. Hysteria and neurasthenia appear to be most frequent. Some physicians of large experience among Jews have even gone so far as to state that most of them are neurasthenic and hysterical. Tobler claims that all the Jewish women in Palestine are hysterical; and Raymond says that in Warsaw (Poland) hysteria is very frequently met with among both Jewish men and Jewish women. The Jewish population of that city alone is almost exclusively inexhaustible source for the supply of hysterical males for the clinics of the whole continent.' (IX. p. 225)

266. The words in the Qur'ān كانوا يكفرون can only be rendered 'were ever disbelieving' or 'were wont to disbelieve,' and not mere 'disbelieved' or 'disobeyed' which suggests a single act of disobedience or sin. The Qur'ān emphasises the point that the Israelites were visited by these penalties after they had become confirmed law-breakers, and had been unrepentant in their attitude of denial and defiance. They were a consecrated race undoubtedly, but then their 'election' rested on something more substantial and stable than mere high lineage,—it rested on their faithful observance of Divine Law.

267. The Bible abounds in doleful narratives of their rebellion and revolt.

To give only a few such extracts out of many :—

'Remember and forget not, how thou provokedst the Lord thy God to wrath in the wilderness; from the day thou didst depart out of the land of Egypt, until ye came unto this place, ye have been rebellious against the Lord. Also in Horeb ye provoked the Lord to wrath, so that the Lord was angry with you to have destroyed you. When I was gone up in the Mount to receive the tablets of stone . . . the Lord said unto me: . . . thy people which thou hast brought forth out of Egypt have corrupted themselves; they are quickly turned aside out of the way which I commanded them; they have made them a molten image. Furthermore the Lord spake unto me, saying, I have seen this people, and behold, it is a stiff-necked people. Let me alone, that I may destroy them and blot out their name from under heaven.' (Dt. 9 : 7-13) 'Ye rebelled against the commandment of the Lord, your God, and ye believed him not, nor hearkened to his voice. Ye have been rebellious against the Lord from the day that I knew you.' (23-24) 'I know thy rebellion, and thy stiff-neck; behold, while I am yet alive with you this day, ye have been rebellious against the Lord; and how much more after my death ? . . . I know that after my death ye will utterly corrupt yourselves, and turn aside from the way which I have commanded you; and evil will befall you in the latter days; because ye will do evil in the sight of the Lord, to provoke him to anger through the work of your hands.' (31 : 27-29).

268. (as also attempting to slay).

269. (of their own race such as Isaiah, Zachariah and John the Baptist). 'They mocked the messengers of God, and despised his words, and misused his prophets, until the wrath of the Lord arose against his people, till there was no remedy.' (2 Ch. 36 : 16) 'Wherefore, will ye plead with me ? Ye have all transgressed against me, saith the Lord . . . Your own sword hath devoured your prophets, like a destroying lion.' (Je. 2 : 29-30) 'They were disobedient and rebelled against thee, and cast thy law behind their backs, and slew thy prophets.' (Ne. 9 : 26). ' . . . Ye are the children of them which killed the prophets. Fill ye up then the measure of your fathers. Ye serpents, ye generation of vipers, how can ye escape the damnation of hell ? Wherefore, behold, I send unto you prophets, and wise men, and scribes; and some of them ye shall kill and crucify; and some of them shall ye scourge in your synagogues and persecute them from city to city : that upon you may come all the righteous blood shed upon the earth, from the blood of righteous Abel unto the blood of Zachariah, son of Barechiah, whom ye slew between the temple and the altar. (Mt. 23 : 31-36) 'O Jerusalem, Jerusalem, thou that killest the prophets, and stonest them which are sent unto thee.' (Mt. 23 : 37; Lk. 13 : 34)

270. *i. e.*, wrongful and unjust not only in the sight of God, as the murder of a prophet in any instance is bound to be, but wrongful, unjust and illegal, even according to Israel's own code of law and justice. To take the instance of Jesus: He 'was not condemned, but he was slain. His martyrdom was no miscarriage of

justice, it was a murder.' (Rosadi, *Trial of Jesus*, p. 301) 'In this trial was a violence done to the forms and rules of Hebrew as well as to the principles of justice.' (Innes, *Trial of Jesus Christ*, p. 35) 'Such a process had neither the form nor the fairness of a judicial trial.' (p. 59)

271. For the uniformly rebellious attitude of Israel towards their greatest leader and benefactor, Prophet Moses, compare and consult their national historian Josephus: 'They were very angry at their conductor Moses and were zealous in their attempt to stone him as the direct occasion of their present miseries.' ("Ant." III. 1:3) '. . . the multitude were irritated and bitterly set against him.' (1:4) 'They again turned their anger against Moses, but he at first avoided the fury of the multitude . . . .' (1:7) 'The multitude began again to be mutinous and to blame Moses for the misfortunes they had suffered in their travels.' (13:1) 'The multitude therefore became still more unruly and more mutinous against Moses than before.' And Moses 'was basely abused by them.' (13:1) 'They again blamed Moses and made a clamour against him and his brother Aaron... They passed that night very ill and with contumacious language against them: but in the morning they ran to a congregation intending to stone Moses and Aaron, and so to return to Egypt.' (14:3) '... notwithstanding the indignities they had offered to their legislator and his laws and their disobedience to the commandments which He had sent them by Moses.' (IV. 2:1) 'When forty years were completed, Moses gathered the congregation together near Jordan . . . and all the people being come together, he spoke thus to them; . . . "you know that I have been oftener in danger of death from you than from our enemies." (8:1-2)

272. (the bounds of the law). The habitual corruption, crookedness and insolence of Israel is again emphasised by the form of the word كانوا يعتدون. Witness their own admissions. 'Frequently, too, the Israelites confounded the worship of YHWH with the worship of Baal.' (JE. VIII. p. 659) 'The cults of other deities were deeply rooted in the heart of Israelitish people and they do not appear to have been thoroughly suppressed until after the return from the Babylonian exile.' (XII. p. 568) 'Through mysticism and magic many polytheistic ideas and customs again found their way among the people.' (p. 569)

وَالْيَوْمِ الْآخِرِ وَعَمِلَ صَالِحًا فَلَهُمْ أَجْرُهُمْ عِنْدَ رَبِّهِمْ وَلَا خَوْفٌ عَلَيْهِمْ وَلَا هُمْ يَحْزَنُونَ ۝ وَإِذْ
أَخَذْنَا مِيثَاقَكُمْ وَرَفَعْنَا فَوْقَكُمُ الطُّورَ خُذُوا مَا آتَيْنَاكُمْ بِقُوَّةٍ وَاذْكُرُوا مَا فِيهِ لَعَلَّكُمْ تَتَّقُونَ ۝
ثُمَّ تَوَلَّيْتُمْ مِنْ بَعْدِ ذَٰلِكَ فَلَوْلَا فَضْلُ اللَّهِ عَلَيْكُمْ وَرَحْمَتُهُ لَكُنْتُمْ مِنَ الْخَاسِرِينَ ۝ وَلَقَدْ عَلِمْتُمُ
الَّذِينَ اعْتَدَوْا مِنْكُمْ فِي السَّبْتِ فَقُلْنَا لَهُمْ كُونُوا قِرَدَةً خَاسِئِينَ ۝ فَجَعَلْنَاهَا نَكَالًا لِمَا بَيْنَ يَدَيْهَا
وَمَا خَلْفَهَا وَمَوْعِظَةً لِلْمُتَّقِينَ ۝ وَإِذْ قَالَ مُوسَىٰ لِقَوْمِهِ إِنَّ اللَّهَ يَأْمُرُكُمْ أَنْ تَذْبَحُوا بَقَرَةً ۖ قَالُوا
أَتَتَّخِذُنَا هُزُوًا ۖ قَالَ أَعُوذُ بِاللَّهِ أَنْ أَكُونَ مِنَ الْجَاهِلِينَ ۝ قَالُوا ادْعُ لَنَا رَبَّكَ يُبَيِّنْ لَنَا مَا هِيَ ۚ قَالَ

SECTION 8

62. (ان الذين . . . يحزنون) Surely those who believe[273] and those who are Judaised[274] and Christians[275] and the Sabaeans,[276] whoso believes[277] in Allah and the Last Day and works righteously[278]——their[279] wage is with their Lord;[280] and no fear[281] *shall come* on them nor shall they grieve.[282]

63. (و اذ . . تتقون) And *recall* when We took your bond[283] and raised over you the Tur[284] *saying* : hold fast to what We have given you,[285] and remember what is therein, haply[286] you may become God-fearing.

64. (ثم . . الخسرين) Then you turned away thereafter,[287] so had not the grace of Allah and His mercy[288] been upon you, you had been of the losers.

65. (ولقد . . خاسئين) And assuredly you know of those of you[289] who trespassed[290] in the matter of the Sabbath,[291] and We said to them : be you apes despised.[292]

66. (فجعلنها . . . للمتقين) And We made it a deterrent to those of their day and those after them[293] and an admonition to the God-fearing.

67. (و اذ . . الجهلين) And *recall* when Mūsā said to his people.[294] Allah commands you that you slaughter a cow.[995] They said :[296] make you jest of us ? *Mūsā* said : I take refuge with Allah that I should be of the pagans.[297]

---

273. (in thee, O Mohammad !). *i. e.*, the Muslims.

274. The correct rendering of الذين هادوا can only be 'those who are Judaised or those who have become Jews.' 'It is for the first time that the Qur'ān speaks of the 'Jews' as distinct from the 'children of Israel.' The two terms, though frequently used as synonymous, are not exactly coextensive or interchangeable. Israelites are a *race*, a nation, a people, a huge family, the sons of a particular progenitor, conscious and proud of their high lineage. Jews are also ***a religious community***, a church believers in particular tenets, members of a certain faith. The Holy Qur'ān, regardful of the niceties of expression, has always observed this distinction. When speaking of the religious beliefs and practices of the

Hebrews and those who had adopted their faith, it uses the term 'Jews;' when alluding to their history and their national traits it keeps mentioning 'the children of Israel.' The Israelites ceased to exist as a nation with destruction of the temple in A. D. 70 and thenceforth they became a purely religious community. Many of the Arabs had, by the advent of Islām, adopted the Jewish faith and usages. Hence the significance of the Qurānic expression 'those who are Judaised.' 'The children of Israel,' so frequently addressed in the Qur'ān, says D. S. Margoliouth, 'were merely Arab tribes made Israelite by conversion.' (Torrey, *Jewish Foundation of Islam*, p. 23) Most of the Arab Jews, like the Jews of Abyssinia, seem not to have been genuine children of Israel, but native converts to Judaism.' (HHW. VIII. p. 10) 'Judging by their proper nouns and the Aramæan vocabulary used in their agricultural life, these Jews must have been mostly Judaised clans of Arabian and Aramæan stock though the nucleus may have been Israelites who fled from Palestine at the time of its conquest by the Romans, in the first century after Christ.' (Hitti, *op. cit.*, p. 104)

275. نصارى is, in its proper sense, 'Nazarenes,' not Christians. A نصرانى is 'a Nazarene' in its original meaning and a Christian only 'in its secondary application.' (LL) 'Nazarene,' is derived from 'Nazareth,' the place where Jesus passed his youth. The Nazarenes or the primitive Christians were the followers of the original pre-Pauline church, not quite like the present-day Christian of the Pauline variety. Nor is the title 'in itself disparaging.' (EBi. c. 3356) Rather, 'it was a primitive designation for Christians.' (ERE. III. p. 374)

276. *Sābī* is literally 'one who goes forth from one religion to another.' (LL) "The Sabians who are first mentioned in the Koran were a semi-Christian sect of Babylonia, the Elkasaites, closely resembling the Mandæans or so-called 'Christians of St. John the Baptist,' but not identical with them." (EBr. XIX. p. 790) According to another definition, they were a sect in ancient Persia and Chaldea, who believed in the unity of God but also worshipped intelligences supposed to reside in the heavenly bodies. 'The genuine Sabians of Arabic writers were a Judæo-Christian sect who also called themselves *Nasoraie d'Yahya*, the Nasoreans (*i. e.*, the observants of St. John), and therefore became erroneously known to the modern world as the Christians of St. John (the Baptist). (Hitti, *op. cit.*, p. 357). They 'practised the rite of baptism after birth, before marriage and on various other occasions. They inhabited the lower plains of Babylonia, and as sect they go back to the first century after Christ . . . Mentioned thrice in the Koran, these Babylonian Sabians acquired a dhimma status and were classified by Moslems as a 'protected' sect . . . The community still survives to the number of five thousand in the swampy lands near al-Basrah. Living in the neighbourhood of rivers is necessitated by the fact that immersion in flowing water is an essential, and certainly the most characteristic feature of their religious practice.' ' (*ib*)

277. *i. e.*, comes to believe, irrespective of his past.

278. *i. e.*, in a way sanctioned by the code of Islām.

279. Abrupt transition from singular number to plural is frequent in Arabic.

280. Right belief and right conduct are the only *sine qua non* of salvation which every individual has thus in his own hands. Howsoever grave his misbelief or misconduct in the past, he is not past redemption. If he only accepts God's truth, and obeys His laws, however late in life, blessings both of this world and the Next are his. Not even the Jews with their centuries-old record of crime and corruption, depravity and rebellion, are debarred from Allah's All-embracing grace and mercy: provided they mend their ways. (Th) Salvation is not confined to any particular race or nationality.

281. *i. e.*, no fearful event.

282. (on the Judgment-Day).

283. (that you would live by the Law, O Children of Israel!). 'The conception of religion as a covenant concluded by God with man is peculiarly Jewish.' (JE. IV. p. 319)

284. 'And it came to pass—that there were thunders and lightning, and a thick cloud upon the mount, and the voice of the trumpet exceeding loud; so that all the people that was in the camp trembled . . . and they stood at the nether part of the mount. And mount Sinai was altogether on a smoke . . . and the whole mount quaked greatly.' (Ex. 19: 16-18) That the mount was actually inverted over the Israelites is what is expressly narrated in the Talmud. 'The holy One, blessed be He, inverted mount Sinai over them like a huge vessel and declared, 'If you accept the Torah, well and good; if not, here shall be your sepulchre.' (ET. p. 66) 'God suspended the mount over them as a bat, and said to them, "if you accept the Torah, it is all right; if not, you will find here your tomb." (JE. IV. 321) طور is applied to 'mount Sinai and to the mount of Olives, and to several other mountains.' (LL) Here it denotes mount Sinai. There are several summits at present in the group of mountains known as Sinai.

285. *i. e.*, the Torah.

286. لعل 'in its original and general application, expresses hope; but in the word of God it often expresses certainty.' (LL)

287. (from Our law and commands). 'How oft did they provoke him in the wilderness, and grieve him in the desert! Yea! they turned back and tempted God, and tempted the Holy One of Israel.' (Ps. 78: 40-41)

288. All such verses of the Qur'ān are indicative of God's extreme solicitude for mankind in general and for the children of Israel in particular.

289. *i e.*, of their fate. The address is to the Jews of the holy Prophet's time.

290. (the bounds of the Law).

291. The Sabbath is the seventh day of the week (Saturday), which in the Jewish law was to be devoted exclusively to religious observances, and a cessation of

almost all the principal activities of life, such as field-labour, business, cooking, hunting, was imperative ; and the penalty of profaning the sacred day was death. 'Ye shall keep the Sabbath therefore ; for it is holy unto you. Everyone that defileth it shall surely be put to death : for whosoever doeth any work therein, that soul shall be cut off from among his people . . . Whosoever doeth any work in the Sabbath day, shall surely be put to death.' (Ex. 31 : 14-15) 'The Sabbath is a sign between YHWH and Israel, an everlasting covenant. Death or excision was the penalty of its profanation by work.' (JE. X. p. 587)

292. (and driven away). There are several points to note. In the first place, the Qur'ān does not say whether the sentence was actually carried out, or ultimately rescinded on the transgressors' repentance, some commentators adopting the latter suggestion. Secondly, the transformation may have taken place only in manners and morals as held by some early commentators, and not physically. Thirdly, the Qur'ān only argues from the Jews' knowledge of, and their credence in, such an event, لقد علمتم ('Ye know it perfectly well') and itself says nothing about its occurrence or otherwise. The usual Qurānic way of rehearsing the facts of Jewish history is different ; it begins with اذ ('and recall when—'). The commonly accepted view of the commentators is that the transformation took place at Eylah or Ailah, in the time of David (on him be peace !) and owing to his curse on the persistent Sabbath-breakers, and that the offenders were changed into apes, who died, all of them, after three days. Eylah, or Elath, of the Bible, was a flourishing harbour on the north-east arm of the Red Sea and is the modern town of 'Aqabah. There is a similar tradition of a tribe becoming baboon in certain primitive communities like the Zulus. (PC. I. p. 376) The scornful epithet خاسئين strikes at the root of monkey-adoration and Hanuman-worship of several polytheistic peoples. خاسئ is usually applied to 'a dog, and to a swine, and to a devil,' and means 'driven away, repelled, and not supposed to come near to men. And hence, contemptible, despicable, vile, or abject.' (LL)

293. *i. e.*, to their contemporaries and their posterity. نكال is 'punishment serving to give warning to others than the sufferer ; or that restrains the offender from repeating the offence.' (LL) *Cf.* the OT : 'Then I contended with the nobles of Judah, and said unto them, what evil thing is this that ye do, and profane the Sabbath day ? Did not your fathers thus, and did not our God bring all this evil upon us, and upon this city ? yet ye bring more wrath upon Israel by profaning the Sabbath.' (Ne. 13 : 17-18)

294. (who were by now deeply tainted with the Canaanite superstition of bull-adoration).

295. Or, a bull.' The word بقرة is a generic name denoting any kind of bovine cattle. Commonly used for the cow, it may also denote a bull or an ox.

296. (in utter incredulity).

297. (by profaning the solemn office of God's apostleship by making jests).

البقرة ٢ الم

إِنَّهُ يَقُولُ إِنَّهَا بَقَرَةٌ لَّا فَارِضٌ وَلَا بِكْرٌ عَوَانٌ بَيْنَ ذَٰلِكَ فَافْعَلُوا مَا تُؤْمَرُونَ ۝ قَالُوا ادْعُ لَنَا
رَبَّكَ يُبَيِّن لَّنَا مَا لَوْنُهَا قَالَ إِنَّهُ يَقُولُ إِنَّهَا بَقَرَةٌ صَفْرَاءُ فَاقِعٌ لَّوْنُهَا تَسُرُّ النَّاظِرِينَ ۝ قَالُوا
ادْعُ لَنَا رَبَّكَ يُبَيِّن لَّنَا مَا هِيَ إِنَّ الْبَقَرَ تَشَابَهَ عَلَيْنَا وَإِنَّا إِن شَاءَ اللَّهُ لَمُهْتَدُونَ ۝ قَالَ إِنَّهُ يَقُولُ إِنَّهَا
بَقَرَةٌ لَّا ذَلُولٌ تُثِيرُ الْأَرْضَ وَلَا تَسْقِي الْحَرْثَ مُسَلَّمَةٌ لَّا شِيَةَ فِيهَا قَالُوا الْآنَ جِئْتَ بِالْحَقِّ
ع فَذَبَحُوهَا وَمَا كَادُوا يَفْعَلُونَ ۝ وَإِذْ قَتَلْتُمْ نَفْسًا فَادَّارَأْتُمْ فِيهَا وَاللَّهُ مُخْرِجٌ مَّا كُنتُمْ تَكْتُمُونَ ۝
فَقُلْنَا اضْرِبُوهُ بِبَعْضِهَا كَذَٰلِكَ يُحْيِي اللَّهُ الْمَوْتَىٰ وَيُرِيكُمْ آيَاتِهِ لَعَلَّكُمْ تَعْقِلُونَ ۝ ثُمَّ قَسَتْ

68. (قالوا. . .تومرون) They said : Supplicate your Lord for us that He make clear to us what she may be.[298] *Mūsā* said : He says, she should be a cow neither old nor young, but middling between the two ; so perform what you are bidden.

69. (قالوا. . .النظرين) They said : supplicate your Lord for us that He make clear to us what her colour may be. *Mūsā* said : He says : she should be a yellow cow whose colour is bright[299] delighting the beholders.

70. (قالوا. . .لمهتدون) They said : supplicate your Lord for us that He make clear to us what she may be ;[300] the cow has become dubious to us,[301] and surely, if God[302] will, we shall *now* be guided.

71. (قال. . .يفعلون) *Mūsā* said : He says, surely she should be a cow unyoked not broken to till the ground or to water the field, sound, and without blemish in her.[303] They said : you have now brought the truth.[304] Then they slaughtered her, and they were well-nigh not doing it.[305]

SECTION 9

72. (و اذ. . .تكتمون) And *recall* when you[306] slew a person, then quarrelled among yourselves concerning it,[307] and Allah was to disclose[308] what you were hiding.[309]

73. (فقلنا. . .تعقلون) Then we said : strike him[310] with part of her.[311] Thus[312] will Allah bring to life the dead,[313] and He shows you His signs[314] that haply you may understand.[315]

---

298. (as to her age).

299. 'Or rather fawn-coloured as are most of the cows of Arabia.' (Lsk) فاقع signifies both intensely yellow and intensely red. It is also applied to signify any colour free from admixture.

300. (in her other particulars).

301. (as there are so many cows answering to this description).

302. 'God', not 'Allah,' because the speakers here are Jews.

303. The Hebrew term for "blemish" seems to have originally meant a "black spot." It denotes anything abnormal or deviating from a given standard whether physical, moral or ritualistic. "Biblical legislation makes certain kinds of blemishes a ground for disqualification of animals for sacrifice." (JE. III. p. 240)

304. *i. e.*, plain and full description.

305. *i. e.*, they looked not doing that, considering their long-drawn quibble and the contentious nature of their questioning.

306. (O Children of Israel!).

307. (each of you accusing his fellow of the murder).

308. (in a way undreamt of by you).

309. And this was the occasion of the command to slaughter the cow.

310. *i. e.*, the person slain.

311. *i. e.*, the slaughtered cow.

312. *i. e.*, as in this particular instance, the person slain was raised to life.

313. (on the Day of Judgment).

314. *i. e.*, signs of His power and potency.

315. (and may learn that He who is able to raise to life one soul is able to raise to life many souls).

قُلُوبُكُم مِّنۢ بَعْدِ ذَٰلِكَ فَهِىَ كَالْحِجَارَةِ أَوْ أَشَدُّ قَسْوَةً ۚ وَإِنَّ مِنَ الْحِجَارَةِ لَمَا يَتَفَجَّرُ مِنْهُ الْأَنْهَٰرُ ۚ
وَإِنَّ مِنْهَا لَمَا يَشَّقَّقُ فَيَخْرُجُ مِنْهُ الْمَآءُ ۚ وَإِنَّ مِنْهَا لَمَا يَهْبِطُ مِنْ خَشْيَةِ اللَّهِ ۗ وَمَا اللَّهُ بِغَٰفِلٍ عَمَّا
تَعْمَلُونَ ۝ أَفَتَطْمَعُونَ أَن يُؤْمِنُوا لَكُمْ وَقَدْ كَانَ فَرِيقٌ مِّنْهُمْ يَسْمَعُونَ كَلَٰمَ اللَّهِ ثُمَّ يُحَرِّفُونَهُ
مِنۢ بَعْدِ مَا عَقَلُوهُ وَهُمْ يَعْلَمُونَ ۝ وَإِذَا لَقُوا الَّذِينَ آمَنُوا قَالُوٓا آمَنَّا وَإِذَا خَلَا بَعْضُهُمْ إِلَىٰ بَعْضٍ
قَالُوٓا أَتُحَدِّثُونَهُم بِمَا فَتَحَ اللَّهُ عَلَيْكُمْ لِيُحَآجُّوكُم بِهِۦ عِندَ رَبِّكُمْ ۚ أَفَلَا تَعْقِلُونَ ۝ أَوَلَا يَعْلَمُونَ
أَنَّ اللَّهَ يَعْلَمُ مَا يُسِرُّونَ وَمَا يُعْلِنُونَ ۝ وَمِنْهُمْ أُمِّيُّونَ لَا يَعْلَمُونَ الْكِتَٰبَ إِلَّآ أَمَانِىَّ وَإِنْ هُمْ إِلَّا

74. (ثم . . تعملون) Then your hearts hardened thereafter,[316] so they were as stones,[317] or even harder ; and surely of stones there are some from which rivers gush forth, and surely there are of them some that split and water issues therefrom, and surely there are of them some that fall down in awe of Allah,[318] and Allah is not unmindful of what you do.[319]

75. (افتطمعون . . يعلمون) Do you[320] covet then that they[321] would believe for you[322] whereas surely a section of them has been hearing the word of Allah, and then perverting it[323] after they have understood it,[324] while they know.[325]

76. (و اذا . . تعقلون) And when they[326] meet those who believe they say: we believe, and when some of them[327] are alone with some *others*[328] they[329] say:[330] do you[331] tell them[332] of what God has opened to you ; so that they may dispute with you therewith before your Lord ? Understand then you not ?[333]

77. (اولا . . يعلنون) Do they not know that Allah knows what they hide and what they make known ?[334]

---

316. (instead of being chastened)

317. 'O Lord ! . . . thou hast stricken them, but they have not grieved ; thou hast consumed them, but they have refused to receive correction ; they have made their faces harder than a rock ; they have refused to return.' (Je. 5 : 3) 'This is a nation that obeyeth not the voice of the Lord their God, nor receiveth correction.' (7 : 28) 'Why should ye be stricken any more ? Ye will revolt more and more.' (Is. 1 : 5). 'All the house of Israel are impudent and hard-hearted.' (Ez. 3 : 7)

318. A beautiful description, in parable, of three grades of a righteous people :—

(*a*) those who do universal good, such as the prophets (like big rivers in their beneficence).

(*b*) those whose outlook is not so broad, yet who do immense service within their limited sphere, such as the saints and martyrs (like smaller streams and rivulets) ; and

(c) those who are true and faithful at least to their own selves;—the general community of the faithful (like stones which are impressionable).

319. (and He shall call you to account at the proper time)

320. (O Muslims!).

321. *i. e.*, the Jews,—a people so hard-hearted.

322. *i. e.*, for your sake.

323. Islām was not the first to accuse the Jews of deliberate perversion of their sacred texts. The charge dates back to Jeremiah, one of their own prophets. 'Ye have perverted the words of the living God, of the Lord of hosts, our God.' (Je. **23** : 36) In the N. T. also there are several allusions to the Jews corrupting and perverting the word of God, as in 2 Co. **2** : 17; Ti. **1** : 10. That the books of the OT exist now in their original purity is not the position of anybody to-day—not even of the most conservative Jew.

324. *i. e.*, their act of perverting their sacred text is deliberate and with a set purpose, so that far from being ashamed of it they are proud of their performance.

325. Very interesting and very illuminating are the Jews' own description of the 'Books' of the Bible and their ascription of the authorship to 'ancient sages' and to 'great teachers' and never to the Divine Author Himself. 'That the real authority of the Bible is intrinsic rather than prescriptive becomes clear as soon as we think of the circumstances in which the Scriptural canon was formed. The decision by which certain books were included in the Bible and others excluded, was a purely human decision. The great teachers sat in judgment upon the claims of the various works, and decided upon those claims by the light of reason—in other words, by the internal merits of the works themselves. Nor was the decision always easy. The fate of some books, like Ecclesiastes, and Canticles, and Esther, was, we learn, trembling in the balance even as late as the third century of the present era. The touchstone applied to the various Books was intrinsic worth, and nothing else.' (Joseph, *Judaism as Creed and Life*, p. 18) 'The Bible, being the work of godly men, necessarily contains both a Divine and a human element. But, since everything human is imperfect, we must not expect to find an absolutely perfect representation of Divine truth even in God's Book. Rays of light, penetrating through a stained-glass window not only part with some of their brilliance but borrow the various colours of the panes. It is so with the Bible . . . To think otherwise is to imagine that the authors of the Bible were not human beings but Divine.' (p. 20) 'Some of the Biblical stories are clearly legends though highly beautiful and instructive . . . In regard to scientific matters it reflects only the knowledge of the age in which each writer lived.' (pp. 22-23) 'The Pentateuch is the work not of one hand but of many hands . . . Similar views prevail among scholars with regard to other books of the Bible.' (p. 24) 'Jewish tradition, while

insisting that some Biblical books were composed by the chief actors therein, which is not at all unreasonable, does not hesitate to admit later elaboration and revision of certain books in the Bible.' (VJE. p. 93) 'As an unimpeachable source of history and chronology the Bible is often disappointing, exhibiting statements and data which seem either vague or contradictory or else fail to agree, with what is known of contemporary oriental history and chronology.' (p. 95) 'Ancient Jewish traditions attributed the authorship of the Pentateuch (with the exception of the last eight verses describing Moses' death) to Moses himself. But the many inconsistencies and seeming contradictions contained in it attracted the attention of the Rabbis, who exercised their ingenuity in reconciling them.' (JE. IX. p. 589) 'Spinoza goes so far as to attribute the composition of the Pentateuch not to Moses, but to Ezra, which view appears to have existed even in the time of the Apocrypha.' (p. 590) The latest analysis, however, has led finally to the definitive attribution of the Pentateuch contents to no less than twenty-eight different sources. (*ib*)

326. *i. e.*, the hypocrites among the Jews, posing as Muslims but infidels at heart.

327. *i. e.*, the dissemblers among them.

328. *i. e.*, the open rejectors of Islām among them.

329. (of the latter variety), *i. e.*, the avowed enemies of Islām.

330. (to those who have been indiscreet in their speech).

331. (O our foolish brethren !)

332. *i. e.*, the Muslims.

333. This is how the more obdurate among the Jews remonstrated with their co-religionists for opening their hearts to the Muslims. The allusion is to such matters as prophecies about the Prophet of Islām and any other information that the Muslims might have made use of and that might have proved damaging to the cause of Jewish religion.

334. How foolish, then, was their attempt to conceal their Scripture's knowledge from the Muslims !

يظنون ۝ فويل للذين يكتبون الكتب بأيديهم ثم يقولون هذا من عند الله ليشتروا به ثمنا قليلا

فويل لهم مما كتبت أيديهم وويل لهم مما يكسبون ۝ وقالوا لن تمسنا النار إلا أياما معدودة

قل أتخذتم عند الله عهدا فلن يخلف الله عهده أم تقولون على الله ما لا تعلمون ۝ بلى من كسب

سيئة وأحاطت به خطيئته فأولئك أصحب النار هم فيها خلدون ۝ والذين امنوا وعملوا الصلحت

أولئك أصحب الجنة هم فيها خلدون ۝ وإذ أخذنا ميثاق بني إسراءيل لا تعبدون إلا الله و

بالوالدين إحسانا وذي القربى واليتمى والمسكين وقولوا للناس حسنا وأقيموا الصلوة واتوا الزكوة

78. (و منهم . . يظنون) And of them[335] are unlettered ones who do not know the Book but *their own* vain desires,[336] and they but conjecture.[337]

79. (فويل . . يكسبون) Woe then to them[338] who write out the Book[339] with their own hands and say thereafter : this is from God,[340] that they may barter it for a small price. Woe then to them for what their hands have written,[341] and woe to them for that they earn thereby ![342]

80. (و قالو . . تعلمون) And they say : Fire will not touch us[343] save for a *few* numbered days.[344] Say thou :[345] have you taken a covenant[346] with Allah, so that Allah shall not fail His covenant, or do you fabricate against Allah[347] what you have no knowledge of ?

81. (بلى . . خلدون) Yea ! whoso[348] earns vice[349] and his sin has encompassed him[350]——these shall be the inmates of the Fire[351] *as* abiders therein.

82. (والذين . . خلدون) And they who believe and do righteous works—these shall be the inmates of the Garden *as* abiders therein.

---

335. *i. e.*, the Jews.

336. *i. e.*, the products of imagination and fancy. *Cf.* the NT :—'The time will come when they will not endure sound doctrine ; but after their own lusts shall they heap to themselves teachers, having itching ears ; and they shall turn away their ears from the truth, and shall be turned unto fables.' (2 Ti. 4 : 3-4)

337. It is perhaps to these fancies and conjectures that Paul refers as 'foolish questions and genealogies, and contentions, and strivings about the law.' (Tt. 3 : 9)

338. *i. e.*, the learned among the Jews.

339. *i. e.*, any part thereof.

340. Pseudepigraphy or 'the habit of adopting literary disguises' is a very old one in Hebrew literature. According to the views of higher criticism, there are a large number of books of the Old Testament which might be included under the foregoing heading.' (JE. X. p. 256) 'The ancients regarded the whole mass of the national religious writings as equally holy . . . The canonical books, therefore, needed

no special designation, since all were originally holy. A new term had to be coined for the new idea of non-holy Books.' (III. pp. 140-141) The habit of literary forgeries had grown so strong with the Jews that in the first and second centuries of the Christian era they felt no scruple in composing works depicting 'the grandeur and moral elevation of Judaism, and ascribing their own writings to heathen poets and celebrities.' (II. p. 9) 'Pseudepigraphy—ascribing the authorship of a book, falsely, to some person of note in order to make it more popular—has frequently been practised in Jewish literary history. Possibly there are examples of it in the Bible (*e. g.*, the latter part of the book of David), and the best known example is probably the Zohar.' (VJE. p. 542)

341. 'Some of the modern Biblical scholars have not been content only with explaining and justifying the practice but have gone the entire length of extolling it, and that too with an artistry that makes the fabrication a most touching form of self-effacement. For instance, Mr. J. W. Chadwick, in his *Bible of To-day*, writes :—"There is this at least to be said for those who put forth their own writings for those of illustrious men who had lived long before. It was not for themselves they desired the honour which would accrue from such a course: no, but only for the word they had to speak, the cause they wished to serve. If only this might prosper they were willing to remain for ever in obscurity. And there they have remained until this day." One wonders whether it has ever occurred to such apologists that the same justification, or rather glorification, of the fabricator of the Holy Writ, may well be applied to the case of those clever rogues "behind the scenes" at Delphi who were equally "willing to remain for ever in obscurity" if only the cause of their oracle might prosper and who have equally "remained there until this day." Nay, what is there to prevent this plea being pushed to its logical conclusion in order to extol the cleverness of every forger of a cheque, every manufacturer of currency notes and every counterfeiter of coins provided only that the motive of such self-effacement and impersonation was presumed to benefit other people as well." (MA)

342. Thus the Qur'ān condemns both the ends and the means equally emphatically. Contrast with this the doctrine of Paul: 'If the truth of God hath more abounded through my lie unto His glory; why yet am I also judged as a sinner ?' (Ro. 3:7) An interesting illustration of 'the end justifying the means!' 'Such fraud upon human conscience is indeed woeful and no less woeful is the petty purpose that the perpetrators of such frauds have in view compared with the divine purpose of transcendent importance running through God's revelations.' (MA)

343. "Us" means the Israelites as a race, as a people. They considered themselves as such immune from the punishment of the Hereafter. 'In the Hereafter Abraham will sit at the entrance of Gehinnom and will not allow any circumcised Israelite to descend into it. As for those who sinned unduly, what does he do then ? He removes the foreskin from children who had died before

circumcision, places it upon them and sends them down to Gehinnom.' (ET. p. 404) 'Israelites who are circumcised will not descend to Gehinnom.' (*ib*) 'The Fire of Gehinnom has no power over the disciples of the Sages . . . The Fire of Gehinnom has no power over the sinners in Israel.' (p. 405) 'The Fire of Gehinnom does not touch the Jewish sinners because they confess their sins before the gates of Hell and return to God.' (JE. V. p. 583)

344. 'Forty days: the period during which they worshipped the calf.' (Rodwell)

345. (O Prophet!).

346. (to that effect)

347. قال علیه is equivalent افترى عليه 'He lied, or said, what was false against him.' (LL)

348. *i. e.*, to whatsoever race or nation he may belong.

349. The implication of کسب is that misdeeds are intentional, not accidental.

350. The implication of the word احاطت is that not a trace is left of virtue, which is possible only in the case of those who are totally devoid of faith.

351. (and this will be in utter disregard of their ancestry).

ثُمَّ تَوَلَّيْتُمْ إِلَّا قَلِيلًا مِّنكُمْ وَأَنتُم مُّعْرِضُونَ ۝ وَإِذْ أَخَذْنَا مِيثَاقَكُمْ لَا تَسْفِكُونَ دِمَاءَكُمْ وَلَا تُخْرِجُونَ
أَنفُسَكُم مِّن دِيَارِكُمْ ثُمَّ أَقْرَرْتُمْ وَأَنتُمْ تَشْهَدُونَ ۝ ثُمَّ أَنتُمْ هَٰؤُلَاءِ تَقْتُلُونَ أَنفُسَكُمْ وَتُخْرِجُونَ فَرِيقًا
مِّنكُم مِّن دِيَارِهِمْ تَظَاهَرُونَ عَلَيْهِم بِالْإِثْمِ وَالْعُدْوَانِ وَإِن يَأْتُوكُمْ أُسَارَىٰ تُفَادُوهُمْ وَهُوَ
مُحَرَّمٌ عَلَيْكُمْ إِخْرَاجُهُمْ ۚ أَفَتُؤْمِنُونَ بِبَعْضِ الْكِتَابِ وَتَكْفُرُونَ بِبَعْضٍ ۚ فَمَا جَزَاءُ مَن يَفْعَلُ ذَٰلِكَ
مِنكُمْ إِلَّا خِزْيٌ فِي الْحَيَاةِ الدُّنْيَا ۖ وَيَوْمَ الْقِيَامَةِ يُرَدُّونَ إِلَىٰ أَشَدِّ الْعَذَابِ ۗ وَمَا اللَّهُ بِغَافِلٍ
عَمَّا تَعْمَلُونَ ۝ أُولَٰئِكَ الَّذِينَ اشْتَرَوُا الْحَيَاةَ الدُّنْيَا بِالْآخِرَةِ ۖ فَلَا يُخَفَّفُ عَنْهُمُ الْعَذَابُ

SECTION 10

83. (و اذ . . . معرضون) And *recall* when We took a bond with the children of Israil *saying* : 'you shall not worship *any god* save Allah,[352] and show kindness to parents[353] and *also* to the kindred and the orphans[354] and the needy,[355] and speak kindly to mankind[356] and establish prayer and give the poor-rate. Then you turned away[357], save a few of you, and you are backsliders.[358]

84. (و اذ . . تشهدون) And *recall* when We took a bond with you, *saying* : you shall not shed your blood,[359] nor drive one another from your homes, then you ratified it,[360] and you were witnesses.[361]

85. (ثم . . تعملون) Thereafter it is you the very ones who slay one another and drive a section of you from their homes; and conspire[362] against them[363] with guilt and iniquity,[364] and if they come to you as captives you ransom them ; yet forbidden to you was their driving away.[365] Do you believe then in part of the Book and disbelieve in part ? What, then, is to be the recompense of those of you who do that, save humiliation in the life of the world.[366] And on the Day of Judgment they shall be brought back to the severest torment ;[367] and Allah is nor unmindful of what they do.

---

352. Literally 'ye shall not worship *any one* save Allah' احبار فی معنی النہی. Indicative mood in the sense of imperative. *Cf.* the OT :—'And God spake all these words saying, I am the Lord thy God . . . Thou shalt have no other gods before me.' (Ex. 20 : 1-3) 'The Lord our God made a covenant with us in Horeb . . . I am the Lord thy God . . . Thou shalt have none other gods before me.' (Dt. 5 : 2, 6 : 7) 'Hear O Israel : the Lord our God is our Lord . . . Thou shalt fear the Lord thy God, and serve him . . . ye shall not go after other gods.' (6 : 4, 13, 14)

353. 'Honour thy father and thy mother.' (Ex. 20 : 12 ; Dt. 5 : 16)

354. 'Orphans are represented throughout the Bible as helpless beings and therefore the Pentateuch reiterates continually the command to render justice to orphans.' (JE. IX. p. 438)

355. 'Thou shalt open thine hand wide unto thy brother, to thy poor, and to thy needy, in thy land.' (Dt. 15 : 11)

356. Notice that the Muslims are enjoined to behave with courtesy and politeness towards one and all.

357. 'They have turned aside quickly out of the way which I commanded them.' (Ex. 32 : 8)

358. 'I have seen this people, and, behold, it is a stiffnecked people.' (Ex. 32 : 9) 'Thou art a stiffnecked people.' (33 : 3) 'Ye are a stiffnecked people.' (33 : 15) 'It is a stiffnecked people.' (34 : 9) 'Thou art a stiffnecked people . . . From the day that thou didst depart out of the land of Egypt, until ye came unto this place, ye have been rebellious against the Lord. Also in Horeb ye provoked the Lord to wrath, so that the Lord was angry with you to have destroyed you.' (Dt. 9 : 6, 7, 8) 'Ye rebelled against the commandment of the Lord your God, and ye believed him not, nor hearkened to his voice. Ye have been rebellious against the Lord from the day that I knew you.' (9 : 23-24).

359. 'Thou shalt not kill' (Ex. 20 : 13) 'Wherefore I command thee . . . That innocent blood be not shed in thy land, which the Lord thy God giveth thee for an inheritance.' (Dt. 19 : 7, 10)

360. *i. e.*, affirming it willingly and expressly. 'And they said, All that the Lord hath said will we do, and be obedient.' (Ex. 24 : 7)

361. (thereto). 'Abrahamitic covenant . . . was renewed on Mount Sinai when, before the giving of the Law, Israel as a people pledged itself to keep his covenant.' (JE. IV. p. 319) 'They were convinced that Moses repeated God's words to them faithfully, and they declared themselves willing to hear all that he spoke in God's name, and to act accordingly. God thereupon revealed to Moses all the commandments and all the statutes and judgments, which Moses communicated to the people.' (XII. p. 133)

362. (with their foes). The allusion is to the Jews of Madīna.

363. 'The Jews took an active part in the battle of Buāth between the Banū Aus and the Banū Khazraj. The Banū Nadīr and the Banū Kuraiza fought with the Banū Aus, while the Banū Kainukā were allied with the Banū Khazraj. The latter were defeated after a long and desperate battle.' (JE. VIII. p. 423) The Jewish tribes 'took part in the quarrels of the two Arab clans with whom they intermarried' and 'they fought occasionally on both sides,' (II. p. 42)

364. All this refers to the Arab Jews of the Prophet's time, a section of whom always sided with the pagans in the latter's war upon another section of the Jews, and thus out of petty animosities they were led to the destruction of their community.

365. 'Thou shalt not covet thy neighbour's house'. (Ex. 20 : 17)

366. A prophecy that proved true to the letter, in a few years' time, by the utter extermination of the Jewish tribes in Arabia, great and mighty as they were.

367. Compare denunciation of the Jews in the NT:—'Ye serpents, ye generation of vipers, how can ye escape the damnation of Hell ?' (Mt. 23 : 33)

وَلَا هُمْ يُنْصَرُوْنَ ۝ وَلَقَدْ اٰتَيْنَا مُوْسَى الْكِتٰبَ وَقَفَّيْنَا مِنْۢ بَعْدِهٖ بِالرُّسُلِ وَاٰتَيْنَا عِيْسَى ابْنَ
مَرْيَمَ الْبَيِّنٰتِ وَاَيَّدْنٰهُ بِرُوْحِ الْقُدُسِ اَفَكُلَّمَا جَآءَكُمْ رَسُوْلٌۢ بِمَا لَا تَهْوٰٓى اَنْفُسُكُمُ اسْتَكْبَرْتُمْ
فَفَرِيْقًا كَذَّبْتُمْ وَفَرِيْقًا تَقْتُلُوْنَ ۝ وَقَالُوْا قُلُوْبُنَا غُلْفٌ بَلْ لَّعَنَهُمُ اللّٰهُ بِكُفْرِهِمْ فَقَلِيْلًا
مَّا يُؤْمِنُوْنَ ۝ وَلَمَّا جَآءَهُمْ كِتٰبٌ مِّنْ عِنْدِ اللّٰهِ مُصَدِّقٌ لِّمَا مَعَهُمْ وَكَانُوْا مِنْ قَبْلُ يَسْتَفْتِحُوْنَ عَلَى
الَّذِيْنَ كَفَرُوْا فَلَمَّا جَآءَهُمْ مَّا عَرَفُوْا كَفَرُوْا بِهٖ فَلَعْنَةُ اللّٰهِ عَلَى الْكٰفِرِيْنَ ۝ بِئْسَمَا اشْتَرَوْا بِهٖٓ
اَنْفُسَهُمْ اَنْ يَّكْفُرُوْا بِمَآ اَنْزَلَ اللّٰهُ بَغْيًا اَنْ يُّنَزِّلَ اللّٰهُ مِنْ فَضْلِهٖ عَلٰى مَنْ يَّشَآءُ مِنْ عِبَادِهٖ فَبَآءُوْ

86. (اولئک . . ينصرون) These are they who have purchased the life of the world for[368] the Hereafter; so the torment shall not be lightened for them, nor shall they be helped.[369]

SECTION 11

87. (ولقد . . تقتلون) And assuredly We gave to Mūsā the Book,[370] and We followed him up by mesengers[371] after him; and to 'I-sā,[372] son of Maryam,[373] We gave the evidences[374] and aided him with the holy Spirit.[375] Then whenever there came to you a messenger with what your hearts desired not,[376] you waxed stiffnecked,[377] and some you denied[378] and others you slew.[379]

88. (وقالوا . . يؤمنون) And they say:[380] our hearts are in a covering.[381] Nay! Allah has cursed them because of their infidelity:[382] little therefore is that which they believe.[383]

89. (ولما . . الكفرين) And when there came to them a Book[384] from Allah confirming what was with them,[385]—and aforetime they were entreating God for victory[386] over those who disbelieved,[387]—then when there came to them what they recognized,[388] they disbelieved therein; so Allah's curse[389] be on the infidels!

368. *i. e.*, at the price of: in exchange for.

369. (by the intercession of prophets and angels).

370. *i. e.*, the Torah.

371. (from amongst the Children of Israel).

372. *i. e.*, Jusus, the last prophet of the house of Israel, who, according to his apostles at Jerusalem, 'was the Christ as the anointed man, not as the incarnate Angel, Messiah born by a virgin, nor as the man united with the celestial Christ by the Holy Spirit.' (Bunsen, *Islam or True Christianity*, p. 141) The latter-day conceptions of the so-called 'Christianity' were recognised neither by Jesus himself nor his twelve apostles. (*ib*)

373. *i. e.*, Mary; 'Son of Mary,' that is, son of a woman, and therefore a mortal like other human beings; and not 'Son of God' or co-equal with Him in any respect or in any sense of the word.

374. (of his prophethood) *i. e.*, miracles and the Scriptures. He was a true and honoured prophet of God!

375. *i. e.*, the angel Gabriel who attended on Jesus (peace be on him!) constantly and succoured him in a special way. This 'holy spirit' of Islām has nothing, save name, in common with the 'Holy Ghost' of Christianity, who is 'the Third Person of the Blessed Trinity ..... the Spirit of the Father and of the Son' proceeding 'alike from both as from one common principle.' (CD. p. 451) Islām has no such preposterous proposition to support as that 'the Holy Spirit is rightly included in the Godhead, and to be worshipped and glorified with the Father and the Son as divine.' (ERE. XI. p. 798) Nor has it any such polytheistic doctrine to promulgate as that the Holy Spirit is 'Sovereign and Life-giving Who proceedeth from the Father. Who with the Father and the Son is together worshipped and glorified.' (EBr. XI. p. 635)

376. *i. e.* with such commandments and laws as were not to your taste.

377. (scornfully rejecting the apostles).

378. (and harassed and persecuted them).

379. See nn. 269, 270 above. The tense of the verb تقتلون implies that the Jews were making attempts on the life of the holy Prophet at the moment these words were being revealed.

380. (in pride and conceit).

381. *i. e.*, secure against that to which thou invitest us, and impervious to any new influence. The Jews in their aggressive self-conceit thought that they were above the advances of Islām and unsusceptible to them. غلف plural of اغلف literally means 'uncircumcised:' when applied to a heart, it means 'as though it were covered with a غلاف so that it does not learn, or covered from hearing and accepting the truth.' (LL) For the Biblical use of the word 'uncircumcised' in various connections see Ex. 6: 12, Ezek. 44: 7, and Ac. 7: 51.

382. *i. e.*, because of their persistent opposition to God's Messenger and their wilful blindness to see the truth.

383. (and that 'little' belief shall not avail them).

384. *i. e.*, the Qur'ān.

385. (already), *i. e.*, the Torah.

386. (by the advent of a new Messenger or Messiah). استفتح signifies 'He sought, desired, demanded, or asked, aid against an enemy, or victory.' (LL)

387. *i. e.*, the Arab idolaters. This refers to the Jews' anticipation of a Messiah under whom they hoped to fight and vanquish the Arab pagans. 'Now the Jews oft-times suffered violence at their hands, and when strife was between them they had ever said to them, "Soon will a Prophet arise and his time is at hand; him will

we follow, and with him slay you with the slaughter of 'Ad and Iram" (Ibn Ishāq quoted in Arnold's *Preaching of Islam*, p. 20).

388. (as the true Message and the true Messenger).

389. For 'curses' compare the OT :—'A curse, if ye will not obey the commandments of the Lord your God.' (Dt. 11 : 27) 'If thou wilt not hearken unto the voice of the Lord thy God ...... all these curses shall come upon thee and overtake thee; cursed shalt thou be in the city, and cursed shalt thou be in the field. Cursed shalt be thy basket and thy store. Cursed shalt be the fruit of thy body, and the fruit of thy land, the increase of thy kine, and the flocks of thy sheep. Cursed shalt thou be when thou comest in, and cursed shalt thou be when thou goest out. The Lord shall send upon thee cursing, vexation, and rebuke, in all that thou settest thy hand unto for to do, until thou be destroyed, and until thou perish quickly; because of the wickedness of thy doings, whereby thou hast forsaken me.' (28 : 15-20) In the NT there are curses against the barren fig-tree, the scribes and Pharisees.

بِغَضَبٍ عَلٰى غَضَبٍ ۚ وَلِلْكٰفِرِيْنَ عَذَابٌ مُّهِيْنٌ ۝ وَاِذَا قِيْلَ لَهُمْ اٰمِنُوْا بِمَآ اَنْزَلَ اللّٰهُ قَالُوْا نُؤْمِنُ بِمَآ
اُنْزِلَ عَلَيْنَا وَيَكْفُرُوْنَ بِمَا وَرَآءَهٗ ۚ وَهُوَ الْحَقُّ مُصَدِّقًا لِّمَا مَعَهُمْ ۚ قُلْ فَلِمَ تَقْتُلُوْنَ اَنْۢبِيَآءَ اللّٰهِ
مِنْ قَبْلُ اِنْ كُنْتُمْ مُّؤْمِنِيْنَ ۝ وَلَقَدْ جَآءَكُمْ مُّوْسٰى بِالْبَيِّنٰتِ ثُمَّ اتَّخَذْتُمُ الْعِجْلَ مِنْۢ بَعْدِهٖ وَاَنْتُمْ
ظٰلِمُوْنَ ۝ وَاِذْ اَخَذْنَا مِيْثَاقَكُمْ وَرَفَعْنَا فَوْقَكُمُ الطُّوْرَ ۚ خُذُوْا مَآ اٰتَيْنٰكُمْ بِقُوَّةٍ وَّاسْمَعُوْا ۚ قَالُوْا
سَمِعْنَا وَعَصَيْنَا ۚ وَاُشْرِبُوْا فِیْ قُلُوْبِهِمُ الْعِجْلَ بِكُفْرِهِمْ ۚ قُلْ بِئْسَمَا يَاْمُرُكُمْ بِهٖۤ اِيْمَانُكُمْ اِنْ كُنْتُمْ مُّؤْمِنِيْنَ ۝
قُلْ اِنْ كَانَتْ لَكُمُ الدَّارُ الْاٰخِرَةُ عِنْدَ اللّٰهِ خَالِصَةً مِّنْ دُوْنِ النَّاسِ فَتَمَنَّوُا الْمَوْتَ اِنْ كُنْتُمْ صٰدِقِيْنَ ۝

90. (بئسما . . مهين) Vile is that for which they have sold themselves, disbelieving in what Allah has sent down,[390] out of envy,[391] that Allah shall reveal, out of His grace, to whomsoever of His bondmen He will.[392] Therefore they have drawn upon themselves wrath upon wrath,[393] and to the infields *shall be* a torment ignominious.[394]

91. (و اذا . . مؤمنين) And when it is said to them : believe in what Allah has sent down *now*, they say : we believe in what has been sent down to us.[395] And they disbelieve in what is besides that, while it is the truth, confirming what is with them.[396] Say thou :[397] why then did you kill Allah's prophet's aforetime[398] if you have been believers ?[399]

92. (و لقد . . ظلمون) And assuredly Mūsā came to you with evidences, then you took to yourselves the calf[400] after him,[401] and you were transgressors.

93. (و اذ . . مؤمنين) And *recall* when We took your bond and raised over you the Tūr,[402] *saying :* hold fast to what We gave you and listen. They said : we hear and we deny.[403] And into their hearts the calf[404] was made to sink because of their infidelity.[405] Say thou[406] : vile is what your belief commands you, if you are believers *at all*.[407]

94. (قل . . صدقين) Say thou :[408] if for you alone is the abode of the Hereafter with Allah to the exclusion of mankind,[409] then long for death, if you are truthful.[410]

---

390. (as His Message).

391. This emphasises the fact that Jewish opposition was not based upon any intellectual misapprehension, but was solely due to chagrin and malice at finding a non-Israelite endowed with the high gift of prophethood.

392. The Jews, with the superiority complex of their race and their 'election' were smarting under the fact, too real and too patent to be ignored, that the new Messenger had risen not among themselves but among their cousins, the children of Ismā'īl, whom they had so long held in contempt and derision.

393. First, for denying God's truth : next, for the malice that prompted them to denial and defiance.

394. (in addition to its being painful).

395. *i. e.* to our people. The Jews held that believers they already were like any good Muslims, since they fully believed in the prophets of their own race. Why should they, they argued, be asked now to declare their belief in an Ishmaelite ?

396. The answer to the Jewish argument is twofold. They ought to believe in the Qur'ān, first, because it is True in itself, supported by independent evidence ; and secondly, because it confirms and corroborates and supplements their own Scripture, and does not detract from it.

397. (O Prophet !).

398. 'They were disobedient, and rebelled against thee and cast thy law behind their backs, and slew thy prophets.' (Ne. 9 : 26) See nn. 269, 270 above.

399. (as you profess). This is the third answer to the Jews. Why did they deny and slay prophets and apostles of their own race, if they had been believers all along ? Why should have their history been red with the blood of their own prophets, if they were believers at all ?

400. (for worship). See nn. 217, 219 above.

401. *i. e.*, while he was away even for the short space of a few weeks.

402. See n. 284 above.

403. Compare the OT for a similar, though not the same, occasion :— 'Thus saith the Lord, Stand ye in the ways . . . . and walk therein, and ye shall find rest for your souls . . . . . But they said : We will not walk therein. Also I sent watchmen over you, saying, Hearken to the sound of the trumpet. But they said : We will not hearken." (Je. 6 : 16-17)

404. *i. e.*, the love of it, العجل being equivalent to حب العجل (IQ).

405. (as one vice necessarily leads to another). 'And they were made to imbibe into their hearts the love of the calf.' (LL)

406. (O Prophet !).

407. The Jews professed to be men of faith and belief. The Qur'ānic answer is : Look at your deep-rooted calf-worship. Is that to what your faith leads up ? Then that faith must be very vile indeed.

408. (O Prophet !).

409. (as you imagine in the height of your presumption). 'Ye are the children of the Lord your God . . . . thou art a holy people unto the Lord thy God, and the Lord hath chosen thee to be peculiar people unto himself.' (Dt. 14 : 1-2) Easily were these 'chosen of their Lord and the favourites of Jehovah' led to believe that none, save the descendants of Israel, would be recipient of His grace and blessing in the Hereafter. 'Salvation is of the Jews !' (Jn. 4 : 22).

410. *i. e.*, if you are sincere in your profession.

وَلَنْ يَّتَمَنَّوْهُ اَبَدًاۢ بِمَا قَدَّمَتْ اَيْدِيْهِمْ ۭ وَاللّٰهُ عَلِيْمٌۢ بِالظّٰلِمِيْنَ ۝ وَلَتَجِدَنَّهُمْ اَحْرَصَ النَّاسِ عَلٰى
حَيٰوةٍ ۚ وَمِنَ الَّذِيْنَ اَشْرَكُوْا ۚ يَوَدُّ اَحَدُهُمْ لَوْ يُعَمَّرُ اَلْفَ سَنَةٍ ۚ وَمَا هُوَ بِمُزَحْزِحِهٖ مِنَ الْعَذَابِ اَنْ
يُّعَمَّرَ ۭ وَاللّٰهُ بَصِيْرٌۢ بِمَا يَعْمَلُوْنَ ۝ قُلْ مَنْ كَانَ عَدُوًّا لِّجِبْرِيْلَ فَاِنَّهٗ نَزَّلَهٗ عَلٰى قَلْبِكَ بِاِذْنِ اللّٰهِ
مُصَدِّقًا لِّمَا بَيْنَ يَدَيْهِ وَهُدًى وَّبُشْرٰى لِلْمُؤْمِنِيْنَ ۝ مَنْ كَانَ عَدُوًّا لِّلّٰهِ وَمَلٰٓئِكَتِهٖ وَرُسُلِهٖ وَجِبْرِيْلَ
وَمِيْكٰىلَ فَاِنَّ اللّٰهَ عَدُوٌّ لِّلْكٰفِرِيْنَ ۝ وَلَقَدْ اَنْزَلْنَآ اِلَيْكَ اٰيٰتٍۢ بَيِّنٰتٍ ۚ وَمَا يَكْفُرُ بِهَآ اِلَّا
الْفٰسِقُوْنَ ۝ اَوَكُلَّمَا عٰهَدُوْا عَهْدًا نَّبَذَهٗ فَرِيْقٌ مِّنْهُمْ ۭ بَلْ اَكْثَرُهُمْ لَا يُؤْمِنُوْنَ ۝ وَلَمَّا جَآءَهُمْ

95. (و لن . . الظلمين) And they will never long for it,[411] because of what their hands have sent on before,[412] and Allah is Knower of transgressors.

96. (ولتجدنهم . . يعملون) And surely thou[413] wilt find them[414] the greediest of *all* the people for life,[415] *even greedier* than those who associate.[416] Every one of them desires life for a thousand years,[417] and yet this will not save him from the torment,[418] even if he has lived *so long*.[419] And Allah is Beholder of what they do.

SECTION 12

97. (قل . . المؤمنين) Say thou:[420] whoso is an enemy to Jibrīl[421]—— then surely it is he who[422] has brought down this Revelation, by Allah's command,[423] to thy heart[424] confirming what went before,[425] and a guidance and glad tidings to the believers.[426]

98. (من . . الكفرين) Whoso is an enemy to Allah and His angels and His messengers and Jibrīl and Mīkā'īl,[427] then surely Allah is an enemy to the infidels.[428]

99. (ولقد . . الفسقون) And assuredly We have sent down upon thee[429] evident signs[430] and none disbelieves in them except the wicked.[431]

100. (اوكلما . . يؤمنون) Is it that whenever they[432] enter into a covenant[433] *some* party among them casts it aside? Aye! most of them do not believe.[434]

---

411. ——conscious as their hearts are of their guilt.
412. (of sins and misdeeds).
413. (O reader!).
414. (far from wishing death).
415. 'Physical life is valued by the Hebrew as a precious gift, given that he

may walk before God in the land of the living.' (JE. VIII. p. 82). 'The same appreciative view of physical or earthly life prevails also among the Rabbis ......; hence, ordinarily, one should rather transgress a commandment than incur death.' (*ib.*) 'The prevalent custom among us,' says Judah Halevi, a prominent Jewish philosopher, 'is not to ...... despise life ...... but to love the world and length of life'. (ERE. II. p. 99).

416. (others with God), *i. e.*, the idolaters who had no belief in a life after death and hence their natural greediness of this world.

417. So it is not without significance that the American Jews of the twentieth century record, with pride and pleasure, that 'the Jews in the country, as well as abroad, enjoy a longevity superior to that of Christian population!' (JE. V. p. 308).

418. (which is consequent on the nature of the life led in this world, and not on the number of the years lived).

419. And so the care of a wise man should be to see *how* he lives rather than how long.

420. (O Prophet!).

421. *i. e.*, Gabriel, an arch-angel, whose function is to bring the divine message to the phenomenal world. Through him usually God sends down His revelation to the prophets. The Jewish conception is that Gabriel stands nearest to Michael but does not equal him in rank. (JE. V. p. 541), and is the 'angel of heavenly vengeance and of fire.' (I. p. 593). The Jews considered Michael to be their national guardian, and made a grievance of the agency of Gabriel who according to them was the messenger of wrath and punishment. It was Michael, they said, who was the messenger of peace and plenty. Hence, they proceeded, they must treat as spurious the revelation ascribed to the instrumentality of Gabriel.

422. (as a trusted messenger-intermediary).

423. ——and not of his own accord.

424. (O Prophet!).

425. (of the Divine Scriptures).

426. This sums up the main characteristics of the Qur'ān :—

(*a*) It confirms and corroborates the revelations that have preceded it.
(*b*) It is a guidance in itself.
(*c*) It is a joyful annunciation to the faithful.

427. *i. e.*, the angel Michael.

428. For all such hostilities amount to the rejection of, and disbelief in, the true faith. *Cf.* the Bible: 'I send an Angel before thee, to keep thee in the way ... Beware of him, and obey his voice, provoke him not!' (Ex. 23:20-21): ... 'but

they rebelled and vexed his holy Spirit: therefore he was turned to be their enemy, and he fought against them.' (Is. 63: 10).

429. (O Prophet!).

430. (of messengership). The Jews had demanded some 'sign.' The reply is in effect: We have endowed the Prophet with not one but manifold signs, clear even to you.

431. *i. e.*, none save habitual criminals and confirmed offenders dare ignore or deny signs so clear. *Cf.* the NT:—'Though he had done so many miracles before them, yet they believed not in him.' (Jn. 12: 37) 'An evil and adulterous generation seeketh after a sign.' (Mt. 12: 39).

432. *i. e.*, the Jews.

433. (of obedience).

434. (in the very existence of such a bond or covenant).

رسول من عند الله مصدق لما معهم نبذ فريق من الذين أوتوا الكتب كتب الله وراء
ظهورهم كأنهم لا يعلمون ۝ واتبعوا ما تتلوا الشيطين على ملك سليمن وما كفر سليمن
ولكن الشيطين كفروا يعلمون الناس السحر وما أنزل على الملكين ببابل هروت ومروت
وما يعلمن من أحد حتى يقولا إنما نحن فتنة فلا تكفر فيتعلمون منهما ما يفرقون به بين
المرء وزوجه وما هم بضارين به من أحد إلا بإذن الله ويتعلمون ما يضرهم ولا ينفعهم
ولقد علموا لمن اشترىه ما له في الآخرة من خلق ولبئس ما شروا به أنفسهم لو كانوا

101. (ولما . . يعلمون) And whenever there came to them a messenger from Allah confirming what was with them,[435] a party among those who were given the Book, cast Allah's Book[436] behind their backs as though they did not know.[437]

102. (واتبعوا . . يعلمون) And they[438] follow[439] what the satans[440] recited in the reign of Sulaimān.[441] And Sulaimān[442] blasphemed not,[443] but the satans blasphemed,[444] teaching the people magic. And they[445] follow also what[446] was sent down[447] unto the two angels[448] in Bābil,[449] *Hārūt* and *Mārūt*. To none did the twain teach[450] *it*[451] until they had said ;[452] 'we are but a temptation,[453] so blaspheme not'.[454] But they[455] did learn[456] from the twain that with which they might separate man from his wife,[457] though they could harm none thereby[458] save by Allah's will.[459] And they[460] have learnt what harms them[461] and does not profit them.

And assuredly they knew[462] that whoso trafficks therein, his is no portion in the Hereafter.[463] And surely vile is the price for which they have bartered themselves ; would that they knew !

435. (of the earlier Scriptures).

436. (containing clear prophecies regarding the next Prophet).

437. (that it contained any such prophecy).

438. *i. e.*, the Jews of Arabia, who were noted for their feats of exorcism and magic. 'The practice of magic was common throughout ancient Israel . . . . .'. A knowledge of magic was indispensable to a member of the chief council or of the judiciary, and might be acquired even from the heathen. The most profound scholars were adepts in the black art, and the law did not deny its power. The people who cared little for the views of the learned, were devoted to witchcraft. "Adultery and sorcery have destroyed everything; the Majesty of God departed from Israel . . . . . . Exorcism also flourished . . . . . . The Greco-Roman world regarded the Jews as a race of magicians." (JE. VIII p. 255). This

reputation of the Jews as skilled magicians and expert exorcists continued right up to the time of the holy Prophet. 'They were,' in Arabia at the advent of Islam, 'adepts in magic, and preferred the weapons of the black art to those of open warfare.' (Margoliouth, *Mohammad*, p. 189) The Arab Jews were adepts in the black magic both of Palestine and and Chaldia (Babylonia). They inherited the one and acquired the other. The Chaldeans after they had ceased to be a nation, 'dispersed all over the world, carrying their delusive science with them practising and teaching it, welcomed everywhere by the credulous and superstitious.' (Ragozin, *Chaldea*, p. 255) And no better pupil could they have found than the Jews. 'Babylonia . . . . . . continued to be regarded with reverence by the Jews in all parts.' (JE. II. pp. 413-414) 'Contact with Babylonia tended to stimulate the angelology and demonology of Israel.' (EBr. XIII. p. 187, 11th Ed.).

439. (instead of following the precepts of the Qur'ān).

440. *i. e.*, malevolent genii or jinns. There also may be a tacit reference to the malcontent historical personalities of Prophet Solomon's time—the renegade Jeroboam and the apostate Ahijah, for example, and their band of rebellious conspirators and unbelieving soothsayers.

441. *i. e.*, the arts of black magic, sorcery and witchcraft. The Jews of the holy Propht's time are charged with following the old devilish craft, and for taking those practices of crude occultism as a fair substitute for spiritual truths and religious learning and piety. على is also used in the sense of فی as in the saying . . . . و اتبعوا ما تتلوا الشيطين على ملك سليمان *i. e.*, فی زمن ملک سلیمان meaning]: And they followed what the devils related, or recited, in the time of, or during the reign of Suleyman.' (LL)

442. *i. e.*, King Solomon (973–933 B. C.) of the Bible, who, according to the teachings of Islam, was not an idolatrous king, but a true prophet of God and a benevolent and wise ruler. He was, as his name implies, essentially a man of peace. The Jews, true to their traditions of ingratitude and malevolence, have not hesitated to malign their own hero and national benefactor, Prophet Solomon (on him be peace !), and to accuse him of the most heinous of all offences—idolatry ! (See I Ki. 11 : 4, 9, 10). They have also unblushingly attributed to him the cult of crude occultism and witchraft. The Qur'ān upholds the honour of all prophets of God, to whatever race or age they may belong, and believes in the saintliness and sinlessness of every one of them. It takes this opportunity to sweep aside all the ugly tales and outrageous imputations about Solomon, and says in effect that far from being an unbeliever or a blasphemer, he never practised any such black art as the pagans did.

443. (as supposed by the Jews and Christians). Observe the result of modern research by Biblical scholars themselves into the 'polytheism' of Solomon maintained by the Bible and stoutly denied by the Ḥoly Qur'ān. 'That Solomon had a number of wives both Israelite and non-Israelite, is probable enough, but he

did not make altars for all of them, nor did he himself combine the worship of his wives' gods with that of Yahwe. He can have had no thought of denying the sole divinity of Yahwe in the land which was Yahwe's "inheritance" . . . . . We have no reason to doubt that according to his lights he was a faithful worshipper of Yahwe, so far as this was consistent with his despotic inclinations.' (EBi. c. 4689). 'That the king abandoned his faith in J and became an idolater is difficult to believe, while it is easy to conceive how the fame to that effect may have arisen . . . That he should have been guilty of the apostasy and sin alleged seems incredible and inexplicable on any supposition except one, *viz.*, that his mode of life had left him prematurely worn out both in body and mind, so as to be, even in the fifth decade of his age, in a senile condition and hardly responsible for his actions. That is little if anything more than a supposition.' (DB. IV. pp. 567, 568) 'Solomon was a sincere worshipper of Yahwe, more cultured but less passionate in his devotion than David.' (EBr. XX. p. 952).

444. (and took shelter behind the name of that great monotheist).

445. *i. e.*, the Jews.

446. (variety of magic and witchcraft).

447. 'Which was sent down' means 'of which a special and intimate knowledge was given', in order that its nature be explained and its mischief be demonstrated in full, and people may be weaned from the engulfing superstition, just as a physician acquires an intimate knowledge of diseases not of course to propagate but to combat them and just again as a police officer familiarizes himself with the ways of criminals and law-breakers with the sole object of checkmating them.

448. (in human form).

449. *i. e.*, Babylonia, the strongest citadel of magic and witchcraft in all antiquity. 'It was to the exorcising of demons that so large, so disproportionate, a part of the religions of Babylonia and Nineveh was devoted.' (Rogers, *Religion of Babylonia and Assyria*, p. 145) 'Soothsaying and exorcism are so exceedingly numerous as to form the chief component of the whole Babylonian religious literature.' (ERE. II. p. 116). 'As Chaldean meant Babylonian . . . so after the Persian conquest it seems to have connoted the Babylonian literati and become a synonym of soothsayer or astrologer. In this sense it passed into classical writers.' (EBi. c. 721). It was among a people so deeply immersed in the arts of black magic, and at a time when prophets and saints, and men of God in general, had become mixed up, in the popular mind, with sorcerers, enchanters, soothsayers and magicians, that two special angels, in human form, were deputed to correct the prevalent misconceptions, to contradistinguish the genuine men of God from the 'spiritists' and exorcists, and to inculcate in the people respect and reverence for prophethood.

450. *i. e.*, made known by way of illustrating or explaining its nature. Persons of morbid curiosity and roguish propensity gathered round the twain, and under pretext of knowing from them in detail what constituted magic and what did

not, sought to learn those very practices and devices which it was the mission of the angels to condemn and to eradicate.

451. *i. e.*, the magic formula.

452. (as a measure of further precaution). To no one did the angels reproduce the enchantments unless they had taken this further precaution.

453. (whereby the condition of a man is evinced in respect of good and evil). فتنة 'signifies a trial, or probation, and affliction . . . and particularly an affliction whereby one is tried, proved, or tested . . . . Or a means whereby the condition of a man is evinced, in respect of good and of evil; hence it often means a temptation.' (LL). فتنة اى اختبار, ابتلاء . (IQ).

454. (the name of God by adopting and practising these devilish crafts). The twain, even when pressed by the logic of the situation to repeat, in spite of themselves, the nefarious formula invariably prefaced it with this warning.

455. *i. e.*, the wicked ones, as the majority of the Babylonians were.

456. *i. e.*, managed to learn ; snatched the knowledge of——

457. 'The commonest form of magic was the love-charm, specially the love-charm required for an illicit amour. Such magic was practised specially by women so that magic and adultery frequently are mentioned together . . . . The context of the passages in Exodus which mention sorcery clearly shows that it was associated with sexual license and unnatural vices.' (JE. VIII. p. 255)

458. *i. e.*, with those charms and enchantments. So no superstitious fear of the potency and efficacy of sorcery should arise in any mind.

459. *i. e.*, except in accordance with His physical laws subject to which poisons operate and disasters, diseases, and all events undesirable from the individual's point of view, occur every day. اذن is not only 'permission or leave' but also 'will.'

460. *i. e.*, the Jews.

461. (Morally and spiritually like every other sin), *i. e.*, it recoils upon themselves.

462. (from their own Scriptures and sacred lore).

463. 'Neither shall ye use enchantment.' (Le. 19 : 26) 'There shall not be found among you anyone that maketh his son or daughter to pass through the fire, or that useth divination, or an observer of times, or an enchanter, or a witch, or a charmer, or a consulter with familiar spirits, or a wizard, or a necromancer. For all that do these things are an abomination unto the Lord : and because of these abominations the Lord thy God doth drive them out from before thee.' (Dt. 18; 10-12)

يَعْلَمُونَ ۝ وَلَوْ أَنَّهُمْ آمَنُوا وَاتَّقَوْا لَمَثُوبَةٌ مِّنْ عِندِ اللَّهِ خَيْرٌ ۖ لَّوْ كَانُوا يَعْلَمُونَ ۝ يَا أَيُّهَا الَّذِينَ
آمَنُوا لَا تَقُولُوا رَاعِنَا وَقُولُوا انظُرْنَا وَاسْمَعُوا ۗ وَلِلْكَافِرِينَ عَذَابٌ أَلِيمٌ ۝ مَّا يَوَدُّ الَّذِينَ
كَفَرُوا مِنْ أَهْلِ الْكِتَابِ وَلَا الْمُشْرِكِينَ أَن يُنَزَّلَ عَلَيْكُم مِّنْ خَيْرٍ مِّن رَّبِّكُمْ ۗ وَاللَّهُ يَخْتَصُّ بِرَحْمَتِهِ
مَن يَشَاءُ ۚ وَاللَّهُ ذُو الْفَضْلِ الْعَظِيمِ ۝ مَا نَنسَخْ مِنْ آيَةٍ أَوْ نُنسِهَا نَأْتِ بِخَيْرٍ مِّنْهَا أَوْ مِثْلِهَا ۗ أَلَمْ تَعْلَمْ
أَنَّ اللَّهَ عَلَىٰ كُلِّ شَيْءٍ قَدِيرٌ ۝ أَلَمْ تَعْلَمْ أَنَّ اللَّهَ لَهُ مُلْكُ السَّمَاوَاتِ وَالْأَرْضِ ۗ وَمَا لَكُم مِّن
دُونِ اللَّهِ مِن وَلِيٍّ وَلَا نَصِيرٍ ۝ أَمْ تُرِيدُونَ أَن تَسْأَلُوا رَسُولَكُمْ كَمَا سُئِلَ مُوسَىٰ مِن قَبْلُ ۗ وَمَن

103. (ولو انهم . . . يعلمون) And had they believed and feared,[464] surely better had been the reward from Allah ; would that they knew !

SECTION 13

104. (يا يها الذين . . . اليم) O you who believed ! do not say[465]: *Rā'inā*,[466] but say: *Unzurnā*,[467] and listen; and to the infidels[468] (shall be) a torment afflictive.[469]

105. (ما يود الذين . . . العظيم) Those who disbelieve, be they of the people of the Book[470] or of the associators,[471] do not like that aught of good[472] should be sent down upon you[473] from your Lord whereas Allah singles out for His mercy whom He will,[474] and Allah is Possessor of mighty grace.[475]

106. (ما ننسخ . . . قدير) Whatsoever verse[476] We abrogate[477] or cause to be forgotten[478] We bring a better one[479] or the like of it ; dost thou[480] not know that Allah is over everything Potent ?[481]

107. (الم . . . نصير) Dost thou not know[482] that surely Allah ! His is the dominion of the heavens and the earth ?[483] And for you[484] there is, beside Allah, no guardian or helper.

---

464. (God, like the Muslims).

465. (unto the Prophet, when addressing him or drawing his attention).

466. *i. e.*, 'listen to us.' The term, innocent in itself, was turned by a little twist in pronunciation into a word of reproach and insult by the Jews when addressing the holy Prophet—to such depths of pettiness had they descended ! The Muslims are forbidden to use this ambiguous expression to call the holy Prophet's attention.

467. *i. e.*, 'look upon us' ; as this term was free from undesirable suggestions.

468. *i. e.*, such of them as in their intense hatred of the Prophet have even done away with the common decency of speech.

469. (for the meanness of their demeanour and their hatred of the Messenger of Truth). How on earth could a people so filled with venom of hate

and malice derive any benefit from the teacning of the Final Teacher?

470. In contradistinction to the idolaters, Islām gives this name, 'the people of the Book' to the Jews and Christians on account of their possessing, in a falsified form though, divine books of revelation, and grants them a privileged position. Here the Jews are meant in particular.

471. المشركين is grammatically coupled with اهل الكتاب and is, in the objective case, governed by the preposition من not in the nominative and coupled with الذين كفروا as rendered by most of the English translators.

472. —much less the highest good, the gift of prophethood.

473. (O Muslims!)

474. (irrespective of race, age, colour and country).

475. So He can be as Gracious to the descendants of Ismā'īl as He has been to the race of Israel.

476. (whether of the Qur'ān or of the earlier Scriptures). The word آية has several distinct meanings, the principal ones, according to LL. are :—

(*a*) a sign, token, or mark, by which a person or thing is known. (*b*) a miracle, a wonder of God. (*c*) an example, a warning. (*d*) a verse of the Qur'ān, or of the former Scriptures.

477. There is nothing to be ashamed of in the doctrine of certain laws, temporary or local, being superseded or abrogated by certain other laws, permanent and universal, and enacted by the same law-giver, specially during the course of the promulgation of that law. The course of Qurānic Revelation has been avowedly gradual. It took about 23 years to finish and complete the Legislation. Small wonder, then, that certain minor laws, admittedly transitory, were replaced by certain others, lasting and eternal. Even Divine laws may be subject to Divine improvement, just as is every object and phenomenon in the physical universe of His creation. It must be, however, clearly understood that the doctrine of abrogation applies to 'law' only, and even there to those of minor or secondary importance. Beliefs, articles of faith, principles of law, narratives, exhortations, moral precepts, and spiritual verities,—none of these is at all subject to abrogation or repeal.

478. (from men's minds and memories).

479. *i. e.*, better suited to the exigencies of time and place.

480. (O captious objector!).

481. (so it is easy for Him to provide laws for every possible contingency).

482. (O captious objector!).

483. So He alone is the Arbiter and Law-giver. He can enact or revoke whatever He will. None there is to hamper or obstruct His prerogative.

484. (O mankind!).

يَّتَبَدَّلِ الْكُفْرَ بِالْإِيْمَانِ فَقَدْ ضَلَّ سَوَآءَ السَّبِيْلِ ○ وَدَّ كَثِيْرٌ مِّنْ اَهْلِ الْكِتٰبِ لَوْ يَرُدُّوْنَكُمْ مِّنْۢ بَعْدِ اِيْمَانِكُمْ
كُفَّارًا ۚ حَسَدًا مِّنْ عِنْدِ اَنْفُسِهِمْ مِّنْۢ بَعْدِ مَا تَبَيَّنَ لَهُمُ الْحَقُّ ۚ فَاعْفُوْا وَاصْفَحُوْا حَتّٰى يَاْتِيَ اللّٰهُ
بِاَمْرِهٖ ۗ اِنَّ اللّٰهَ عَلٰى كُلِّ شَيْءٍ قَدِيْرٌ ○ وَاَقِيْمُوا الصَّلٰوةَ وَاٰتُوا الزَّكٰوةَ ۗ وَمَا تُقَدِّمُوْا لِاَنْفُسِكُمْ مِّنْ خَيْرٍ تَجِدُوْهُ
عِنْدَ اللّٰهِ ۗ اِنَّ اللّٰهَ بِمَا تَعْمَلُوْنَ بَصِيْرٌ ○ وَقَالُوْا لَنْ يَّدْخُلَ الْجَنَّةَ اِلَّا مَنْ كَانَ هُوْدًا اَوْ نَصٰرٰى ۗ
تِلْكَ اَمَانِيُّهُمْ ۗ قُلْ هَاتُوْا بُرْهَانَكُمْ اِنْ كُنْتُمْ صٰدِقِيْنَ ○ بَلٰى ۚ مَنْ اَسْلَمَ وَجْهَهٗ لِلّٰهِ وَهُوَ
مُحْسِنٌ فَلَهٗٓ اَجْرُهٗ عِنْدَ رَبِّهٖ ۪ وَلَا خَوْفٌ عَلَيْهِمْ وَلَا هُمْ يَحْزَنُوْنَ ○ وَقَالَتِ الْيَهُوْدُ لَيْسَتِ النَّصٰرٰى عَلٰى

108. (ام تريدون . . . السبيل) Do you seek[485] to question[486] your messenge[487] as Mūsa was questioned[488] before ? And whoso exchanges infidelity for belief, he has assuredly strayed from the even way.

109. (ود . . . قدير) Many of the people of the Book desire that they could turn you away[489] as infidels after you have believed, out of envy from their souls,[490] after the truth has dawned upon them ;[491] so pardon them[492] and pass over, until Allah sends the command.[493] Surely Allah is over everything Potent.[494]

110. (و اقيموا . . . بصير). And establish prayer and give the poor-rate,[495] and whatever of good[496] you send forth for your souls you shall find with Allah; surely Allah is Beholder of what you do.

111. (و قالوا . . . صدقين) And they[497] say : none shall enter the Garden except he be a Jew[498] or a Christian.[499] Such are their vain desires. Say thou :[500] forth with your proof if you are truthful.

112. (بلى . . . يحزنون) Aye ! whoso submits himself[501] to Allah and he is a good-doer, his wage is with his Lord. No fear *shall come* on them nor shall they grieve.[502]

---

485. (O Jews !).

486. (with opposition and obstruction as your objective).

487. *i. e.*, 'Messenger who is in your time.' (Th) 'The Jews would have nothing to say to Islām : they set themselves instead to oppose it, to ridicule it, and vex its Preacher in every way that their notorious ingenuity could device.' (LSK. Intro. p. LXI)

488. *i. e.*, harassed with frivolous questions, contentious quibbles, and impertinent demands.

489. (O Muslims !).

490. *i. e.*, the envy raging in their hearts. *Cf.* the OT and the NT :— 'They envied Moses also in the camp, and Aaron the saint of the Lord.' (Ps. 106 : 16) ; 'The Jews which believed not, moved with envy, took unto them certain

lewd fellows of baser sort.' (Ac. 17 : 5) 'When the Jews saw the multitudes they were filled with envy.' (13 : 35)

491. This is to emphasize that it was nothing but sheer preversity and malice that prompted and moved the Jews to disobedience and rebellion.

492. (O Muslims ! and do not think of reprisals). To be roused to righteous indignation and retaliation was, on such an occasion, only too natural. But the Muslims are asked, for the time being, to forbear and not to take immediate action.

493. (to fight and retaliate). This foreshadowed that reprisals were about to be commenced.

494. (so He can soon put the harassed and oppressed Muslims in a position of power and command).

495. The word may perhaps be better rendered as 'alms-tax' since it is essentially a State-tax to be paid by every well-to-do Muslim on his monetary capital, livestock and garden or orchard produce. 'This annual payment also impresses upon the believers a sense of corporate unity and the duty of sharing in the common burdens.' (Arnold, *Islamic Faith*, p. 39).

496. (whether it be prayer, or almsgiving, or Jihād or any other act of merit).

497. *i. e.*, the people of the Book : the Jews and the Christians.

498. This, according to the Jews. 'Salvation is of the Jews.' (Jn. 4 : 22) 'Mankind might all enjoy the divine favour, and yet this favour might still be strictly limited to Jews by the simple condition that mankind must become Jew, must receive circumcision, the physical token of Judaism, and adopt its social and religious customs.' (EBI. c. 1685)

499. This, according to the Christians. 'Unless a man be born again of water and the Holy Ghost, he cannot enter into the Kingdom of God.' (Jn. 3 : 5. DV.) 'I am the door : by me if any man enters in, he shall be saved, and shall go in and go out, and find pasture. (Jn. 10 : 9) 'Neither is there salvation in any other : for there is none other name under heaven given among men, whereby we must be saved.' (Ac. 4 : 12 DV.)

500. (O Prophet !).

501. (heart and soul). Literally وجهه is 'his face' or 'his countenance.'

502. (in the Hereafter).

شَيْءٍ وَّقَالَتِ النَّصٰرٰى لَيْسَتِ الْيَهُوْدُ عَلٰى شَيْءٍ وَّهُمْ يَتْلُوْنَ الْكِتٰبَ كَذٰلِكَ قَالَ الَّذِيْنَ لَا يَعْلَمُوْنَ
مِثْلَ قَوْلِهِمْ فَاللّٰهُ يَحْكُمُ بَيْنَهُمْ يَوْمَ الْقِيٰمَةِ فِيْمَا كَانُوْا فِيْهِ يَخْتَلِفُوْنَ ۝ وَمَنْ اَظْلَمُ مِمَّنْ مَّنَعَ مَسٰجِدَ
اللّٰهِ اَنْ يُّذْكَرَ فِيْهَا اسْمُهٗ وَسَعٰى فِيْ خَرَابِهَا اُولٰٓئِكَ مَا كَانَ لَهُمْ اَنْ يَّدْخُلُوْهَا اِلَّا خَآئِفِيْنَ لَهُمْ فِي
الدُّنْيَا خِزْيٌ وَّلَهُمْ فِي الْاٰخِرَةِ عَذَابٌ عَظِيْمٌ ۝ وَلِلّٰهِ الْمَشْرِقُ وَالْمَغْرِبُ فَاَيْنَمَا تُوَلُّوْا فَثَمَّ وَجْهُ
اللّٰهِ اِنَّ اللّٰهَ وَاسِعٌ عَلِيْمٌ ۝ وَقَالُوا اتَّخَذَ اللّٰهُ وَلَدًا سُبْحٰنَهٗ بَلْ لَّهٗ مَا فِي السَّمٰوٰتِ وَ
الْاَرْضِ كُلٌّ لَّهٗ قٰنِتُوْنَ ۝ بَدِيْعُ السَّمٰوٰتِ وَ الْاَرْضِ وَاِذَا قَضٰٓى اَمْرًا فَاِنَّمَا يَقُوْلُ لَهٗ كُنْ

SECTION 14

113. (و قالت . . يختلفون) And the Jews say: the Christians are not *grounded* on aught;[503] and the Christians say: the Jews are not *grounded* on aught;[504] while they[505] recite the *same* Book.[506] Even so they who do not know[507] say the like of their saying. Allah will judge[508] between them[509] on the Day of Judgment regarding what they have been differing in.

114. (و من . . عظيم) And who is more ungodly than he who prevents[510] the mosques of Allah[511] from His name being mentioned[512] in them and strives after their ruin? Those! it is not for them[513] to enter them except in fear.[514] To them *shall come* humiliation in (this) world,[515] and to them in the Hereafter *shall come* a torment mighty.

115. (و لله . . عليم) And Allah's is the east[516] and the west;[517] so wither you turn[518] there is the Face of Allah;[519] surely Allah is Pervading,[520] Knowing.[521]

116. (و قالوا . . قنتون) And they[522] say: God has betaken unto Him a son.[523] Hallowed be He![524] Aye! His is whatever is in the heavens and in the earth;[525] all are unto Him subservient[526]—

503. *i. e.*, have nothing to stand upon. The Jews 'had no reason to love the Christians, or to say any good of them. The coming of Christ into the world had perhaps brought blessing to the Gentiles; but to Israel it was the herald of suffering . . . He was remembered, so far as He was remembered at all, as the man who had chiefly brought dissension to Israel and the nearest approach to a defined opinion about Him in the Talmud is the statement that "he practised magic and deceived and led astray Israel." Round that statement there gradually gathered stray bits of gossip about Him, coarse allusions to His birth, reminiscences of His trial, and the like.' (ERE. VII. p. 551)

504. *i. e.*, have no foundation for their belief. 'The relations between Judaism and Christianity have seldom been friendly. The early Church soon discarded its Jewish element; and, in the centuries during which Christianity had

the power to persecute, the Jewish people were thought of not as the natural kindred of Jesus but as those who had rejected and killed Him. There was seldom a good word for the Jews.' (ERE. VII. p. 551), 'The Jewish apostates, from Saul who became Paul, have been a source of profound trouble of Jewry. Many became informers, blackmailers, defamers of Jews and Judaism, relentless enemies, who by their machinations and falsifications caused countless massacres, burning of Jews and of Jewish books, exile and other misfortunes.' (VJE, p. 45)

505. *i. e.*, both the Jews and Christians.

506. (equally acknowledged by both to be divine). 'The fact that both sides appealed to the same source of authority—served also to narrow and intensify the struggle.' (JE. II. 9) 'The new religion . . . asserted that it had been founded to fulfil the mission of Judaism, and endeavoured to prove the correctness of this allegation, from the Bible, the very book upon which Judaism is founded.' (X. p. 103)

507. *i. e.*, to the pagan Arabs who have no knowledge of revealed religion.

508. (in a practical and demonstrable way). So far as arguments are concerned, He has already delivered His judgment in this world.

509. *i. e.*, all the contending parties.

510. (like the idolaters of Makka).

511. Mosques, to quote a Christian observer, are 'houses of prayer, of extreme outer dignity and of puritanic austerity within, dedicated to the worship of the One God, who was acclaimed alike by Moses, by Christ, and by Muhammad. His prophets, all.' (Katherine Mayo, *Face of Mother India*, p. 43) Literally, a mosque is 'a place where one prostrates oneself.'

512. (and his worship being offered).

513. *i. e.*, such ungodly persons.

514. (and awe of the Muslims).

515. A prophecy that found its literal fulfilment in the utter rout of the powerful pagans and complete annihilation of the deep-rooted paganism in Arabia within a few brief years.

516. To which direction the Christians, in common with the sun-worshippers and many other polytheists, attach special sanctity. 'From very early times and in more than one ethnic religion, the direction toward which the worshipper made his prayer was considered of great importance . . . . The Essenes prayed in the direction of the rising sun and the Syrian Christians also turned eastward at prayer. The Zoroastrians attached great importance to the points of the compass in their ritual of purification or prayer and in the building of the fire-temples, the Bareshnum, and the towers of silence . . . . In the Anglican Church the import and importance of the eastward position is still a matter of grave discussion.' *The Moslem World*, New York, January, 1937, p. 13)

517. Which on the analogy of sunset, signifies to many superstitious nations,

the region of death. (PC. II. p. 422) To the Christians again the west is full of meaning. 'In the rite of baptism . . . . the catechumen was placed with face toward the west and then commanded to announce with gestures of abhorrence, stretching out his hands against him thrice.' (p. 428) Says a renowned and ancient Christian Father:—'And why did ye stand toward the west? It was needful for sunset is the type of darkness and he is darkness and has his strength in darkness; therefore symbolically looking toward the west ye renounce that dark and gloomy ruler.' (*ib*)

518. (irrespective of the points of the compass, O Muslims!).

519. وجه الله literally 'face or countenance' of Allah, signifies His presence. He is not located in any particular direction. He is everywhere and on every side, equally. This completely repudiates the pagan and the Christian practice of "orientation." 'Many Greek temples were also designed to face the rising sun. In the earliest Christian basilicas at Rome the apse was placed at the west end, so that the priest who served the altar from behind, facing the congregation, himself faced the east and the rising sun . . . . It is more probable that his orientation was due to an underlying tradition whose roots go far back beyond the origin of Christianity.' (EBr. XVI, p. 899) 'Orientation in ritual observance is perhaps most pronounced in Asia, which may be more or less indirectly the source from which the European observance is derived. (ERE. X. p. 85)

520. *i. e.*, He pervades and encompasses all directions, and is not conditioned or encompassed by them. The epithet emphasizes God's all-pervading presence as well as intimate relation to His creatures.

521. (so that He knows best which direction or place to appoint for Qibla).

522. *i. e.*, misguided people such as the Christians.

523. (and who is himself a God). According to the Christians, God 'the Son is the second Person of the Blessed Trinity. He is the only begotten and eternal Son of the Father. He is consubstantial with the Father.' (CD. p. 912) The first two articles of the Apostle's creed run:—'I believe in God, the Father Almighty, Creator of heaven and earth, and in Jesus Christ, His only Son, our Lord.' The form of the words اتخذ له 'hath taken unto him' suggests that the reference is, in particular, to the 'Adoptionist' Christianity which held that Christ as Man was only the adoptive Son of God.' (CD. p. 13) The Adoptionists hold 'that Christ was a mere man, miraculously conceived indeed, but adopted as the Son of God only by the supreme degree in which he had been filled with the divine wisdom and power.' (UHW. IV. p. 2331) They asserted that 'Jesus was a man imbued with the Holy Spirit's inspiration from his baptism and so attaining such a perfection of holiness that he was adopted by God and exalted to Divine dignity.' (EBr. I. p. 177)

524. (from all these derogatory limitations!). An exclamation of protest against the degarding implications of the doctrine of 'Sonship.'

525. *i. e.*, all His creatures, high and low. He is the Creator of all that exists; its sole Maker and Master. That alone describes the correct relationship between Him and the world. To ascribe to Him the grossly materialistic relationship of fatherhood and sonship, in however etherealised a form, is the height of absurdity.

526. (by their very make, whether they will or not).

فَيَكُوْنُ ۝ وَقَالَ الَّذِيْنَ لَا يَعْلَمُوْنَ لَوْلَا يُكَلِّمُنَا اللّٰهُ اَوْ تَاْتِيْنَآ اٰيَةٌ ۭ كَذٰلِكَ قَالَ الَّذِيْنَ مِنْ قَبْلِهِمْ
مِّثْلَ قَوْلِهِمْ ۭ تَشَابَهَتْ قُلُوْبُهُمْ ۭ قَدْ بَيَّنَّا الْاٰيٰتِ لِقَوْمٍ يُّوْقِنُوْنَ ۝ اِنَّآ اَرْسَلْنٰكَ بِالْحَقِّ بَشِيْرًا
وَّنَذِيْرًا ۙ وَّلَا تُسْـَٔلُ عَنْ اَصْحٰبِ الْجَحِيْمِ ۝ وَلَنْ تَرْضٰى عَنْكَ الْيَهُوْدُ وَلَا النَّصٰرٰى حَتّٰى تَتَّبِعَ
مِلَّتَهُمْ ۭ قُلْ اِنَّ هُدَى اللّٰهِ هُوَ الْهُدٰى ۭ وَلَىِٕنِ اتَّبَعْتَ اَهْوَاۗءَهُمْ بَعْدَ الَّذِيْ جَاۗءَكَ مِنَ الْعِلْمِ ۙ
مَا لَكَ مِنَ اللّٰهِ مِنْ وَّلِيٍّ وَّلَا نَصِيْرٍ ۝ اَلَّذِيْنَ اٰتَيْنٰھُمُ الْكِتٰبَ يَتْلُوْنَهٗ حَقَّ تِلَاوَتِهٖ ۭ اُولٰۗىِٕكَ
يُؤْمِنُوْنَ بِهٖ ۭ وَمَنْ يَّكْفُرْ بِهٖ فَاُولٰۗىِٕكَ ھُمُ الْخٰسِرُوْنَ ۝ يٰبَنِيْٓ اِسْرَاۗءِيْلَ اذْكُرُوْا نِعْمَتِيَ

117. (بديع . . . فيكون) The Originator[527] of the heavens and the earth ;[528] and whenever He decrees an affair, He merely says to it[529] 'be' :[530] and it becomes.[531]

118. (و قال . . . يوقنون) And those who do not know[532] say : why does not God speak to us *direct*[533] or why does not a sign *of our* choice come to us ?[534] Thus have said those before them,[535] the like of their saying ;[536] similar are their hearts.[537] We have already manifested signs[538] to the people *who* would be convinced.[539]

119. (انا . . . الجحيم) Surely We have sent thee[540] with the truth[541] as a bearer of glad tidings[542] and a warner,[543] and thou shalt not be questioned about inmates of the Flame.[544]

120. (و لن . . . نصير) And the Jews will never be pleased with thee,[545] nor the Christians,[546] unless thou follow their faith.[547] Say thou : surely the guidance of Allah,[548] that is the *true* guidance. And wast thou to follow their desires after what has come to thee of the knowledge,[549] there will be for thee neither a protector nor a helper[550] against Allah..

121. (الذين . . . الخسرون) Those to whom We have given the Book and who recite it as it ought to be recited,[551] they shall believe in it :[552] and those who disbelieve in it, those alone shall be the losers.

---

527. بديع 'is the Originator of the creation, according to His own will, not after the similitude of anything pre-existing.' (LL) He is thus the absolute Author,—not a mere manufacturer or designer as conceived by several pagan peoples—Independent of any and every material or pattern. Even the Jews, under the influence of Alexandrian philosophy and swayed by Platonic and Neoplatonic ideas, had come to regard the act of creation as carried into effect through intermediate agencies, 'sub-deities, as it were, with independent existence and a will of their own.' (JE. IV. p. 338)

528. (and all else). This implies the idea of Priority. If He is the Originator of all, He must also be prior to all. He must be thought of as before every thing.

529. *i. e.*, the thing proposed, and as yet non-existent except in His knowledge.

530. *i. e.*, come into being. There is nothing either of matter or of soul co-eternal with Him or having any independent self-existence. Everything comes into being only when He wills.

531. (by a single act of His all-powerful will without needing any material or helper).

532. *i. e.*, the pagans of Arabia who had no revealed religion.

533. *i. e.*, why are we not the recipients of His revelations ?

534. (of our choice; such as we desire and demand). آية is here a wonder, an event striking and unusual, evincing direct Divine intervention on behalf of the Prophet, who of course ranked the purity of his life and the excellence of his message far above those 'wonders' which can have at times only a thaumaturgic value.

535. (to the prophets of their times).

536. *Cf.* NT:—'Philip saith unto him, Lord! show us the Father, and it sufficeth us.' (Jn. 14:8) 'The Pharisees also with the Sadducees came, and tempting desired him that he would show them a sign from heaven.' (Mt. 16: 1)

537. (in moral blindness). *Cf.* the NT:—A wicked and adulterous generation seeketh after a sign; and there shall no sign be given unto it, but the sign of the Prophet Jonah. And he left them, and departed.' (Mt. 16:4) 'Ye stiffnecked and uncircumcised in heart and ears, ye do always resist the Holy Ghost: as your fathers did, so do ye.' (Ac. 7:51)

538. Not a solitary sign (in the singular), but many and varied signs (in the plural). A 'sign' is anything that goes to confirm and substantiate the claims of the prophet. Thus 'signs' include facts, arguments, miracles, verification of previous prophecies and the excellence of teachings.

539. *i. e.*, only they can benefit by the manifest signs who are earnest in their search after truth, and not they who are blinded by malice or spite. To those addicted to doubt and scepticism all signs and 'wonders' are useless.

540. (O Prophet!).

541. (to be preached to mankind).

542. (to the believers).

543. (to the rejecters).

544. (so do not grieve over their fate or their doings). The holy Prophet in the tenderness of his heart was exceedingly solicitous for the unbelievers. He is told now that his responsibility as a Prophet ended with his preaching the true doctrines and expounding the Message. Everyone was accountable for his own actions. Why should the Prophet burden his heart with anxiety on their account ?

545. (however great may be thy concessions to them).

546. (however tender thou mayest be to them).

547. (and renounce thy own faith, true and divine).

548. (and not your own concoctions).

549. 'The knowledge' here signifies Divine Revelation, which is the highest and surest of knowledge above all doubt.

550. The argument addressed to the Prophet in effect is this:—You cannot by any means win the support and goodwill of the Christians and the Jews, since it is dependent on your accepting and adopting their religions which, as they exist, are untrue and unsubstantial to the core. But your acceptance of such untruths is impossible, since it involves your being accursed of God, which you most emphatically are not. Your enjoyment of the highest Divine blessings and favours is self-evident; hence your deviation from the right course is an absurdity.

551. *i. e.*, with the reverent spirit and with open and unbiased mind.

552. *i. e.*, in the Qur'ān, or the true religion, in due course of time. The pronoun in بہ has for its antecedent بالحق in verse 119, and thus refers to the Qur'ān (Th)

الَّتِيٓ اَنْعَمْتُ عَلَيْكُمْ وَاَنِّيْ فَضَّلْتُكُمْ عَلَى الْعٰلَمِيْنَ ۝ وَاتَّقُوْا يَوْمًا لَّا تَجْزِيْ نَفْسٌ عَنْ نَّفْسٍ شَيْـًٔا وَّلَا
يُقْبَلُ مِنْهَا عَدْلٌ وَّلَا تَنْفَعُهَا شَفَاعَةٌ وَّلَا هُمْ يُنْصَرُوْنَ ۝ وَاِذِ ابْتَلٰٓى اِبْرٰهٖمَ رَبُّهٗ بِكَلِمٰتٍ فَاَتَمَّهُنَّ
قَالَ اِنِّيْ جَاعِلُكَ لِلنَّاسِ اِمَامًا ۭ قَالَ وَمِنْ ذُرِّيَّتِيْ ۭ قَالَ لَا يَنَالُ عَهْدِي الظّٰلِمِيْنَ ۝ وَاِذْ جَعَلْنَا
الْبَيْتَ مَثَابَةً لِّلنَّاسِ وَاَمْنًا ۭ وَاتَّخِذُوْا مِنْ مَّقَامِ اِبْرٰهٖمَ مُصَلًّى ۭ وَعَهِدْنَآ اِلٰٓى اِبْرٰهٖمَ وَ
اِسْمٰعِيْلَ اَنْ طَهِّرَا بَيْتِيَ لِلطَّاۗىِٕفِيْنَ وَالْعٰكِفِيْنَ وَالرُّكَّعِ السُّجُوْدِ ۝ وَاِذْ قَالَ اِبْرٰهٖمُ رَبِّ اجْعَلْ
هٰذَا بَلَدًا اٰمِنًا وَّارْزُقْ اَهْلَهٗ مِنَ الثَّمَرٰتِ مَنْ اٰمَنَ مِنْهُمْ بِاللّٰهِ وَالْيَوْمِ الْاٰخِرِ ۭ قَالَ وَمَنْ كَفَرَ

SECTION 15

122. (يبنى . . . العلمين) O Children of Israīl ! remember My favour with which I favoured you,[553] and that I preferred you above the worlds.[554]

123. (واتقوا . . . ينصرون) And fear a Day when not in aught will a soul satisfy for *another* soul,[555] nor will compensation be accepted for it, nor will intercession profit it, nor will they be helped.

124. (و اذ . . . الظلمين) And *re-call* when his Lord tried Ibrāhīm[556] with commands;[557] then he fulfilled them.[558] *Allah* said: 'surely I am going to make thee a leader of mankind',[559] *Ibrāhīm*[560] said, and from my progeny *too*'. *Allah* said: 'My promise[561] shall not reach the ungodly'.[562]

125. (و اذ . . . السجود) And *re-call* when We appointed the House[563] a resort[564] to mankind[565] and *a place of* security,[566] *and said*:[567] 'take the station of Ibrāhīm[568] for a place of prayer.[569] And We covenanted with Ibrāhīm and Ismā'īl[570] saying: 'purify you twain My House[571] for those who will circumambulate *it* and those who will stay[572] and those who will bow down and prostrate thumselves'.

---

553. See nn. 174, 197 above.

554. See n. 198 ff. above. The preference, the 'election,' the chief glory of Israel, lay in their being the standard-bearers, in all antiquity, of pure monotheism. At the close of the recapitulation of their history, they are fittingly once more reminded of the secret of their past glory and eminence.

555. See n. 201 ff. above.

556. (to demonstrate to the world his absolute devotion to Him). Abraham of the Bible, the great prophet and patriarch, first of Chaldea and latterly of Syria, Palestine and Arabia, was the common progenitor of the Arabs and the Israelites. The name is personal, not tribal, and the personality is real and historical—a character singularly majestic and attractive,—not an ethnological myth. Referring to the patriarchs, Abraham and other founders of the Hebrew race and nation, says a modern authority:—'The modern critical theory that these fathers of the

Hebrews are mythical, representing either personified tribes or Canaanite deities has been disproved by recent archæological discoveries.' (VJE. p. 505) His dates of birth and death are, according to the latest computation by Sir Charles Marston, 2160 B. C., and 1985 B. C. respectively. Age, according to the Bible, was 175 years. (Ge. 25 : 7)

557. (of mandate and prohibition).

558. (demonstrating his devotion of God).

559. (in faith ; and a model, a pattern, in true religion and piety). And a leader of mankind in this sense he continues to be till this very day, being the accepted head of the three great peoples of the world—the Muslims, the Christians and the Jews. 'He is not, in the first instance, the progenitor of the people but the founder and leader of a religious movement. Like Mohammad, some 2,000 years later, he stood at the head of a great movement among the Semitic peoples and tribes.' (EBr. I p. 60) *Cf.* the OT:—

'Now the Lord had said unto Abram . . . . . . I will make of thee a great nation, and I will bless thee, and make thy name great ; and thou shalt be a blessing: and I will bless them that bless thee, and curse them that curseth thee : and in thee shall all families of the earth be blessed.' (Ge. 12 :1-3) 'Abraham shall surely become a great and mighty nation, and all the nations of the earth shall be blessed in him.' (18 : 18).

560. *i. e.*, begged ; asked prayerfully.

561. (to bless thee and thy progeny).

562. *i. e.*, My promise extends to only such of your offspring as shall be believers ; it does not comprehend the unbelievers. The heirs of the promise must earn it. 'In the history of his descendants there were many backslidings into idol-worship . . . . yet there was always a remnant that kept to the straight path.' (Woolley, *Abraham*, p. 290).

563. (at Makka), *i. e.*, the Ka'ba. 'A shrine of immemorial antiquity, one which Diodorous Siculus, a hundred years before the Christian era, tells us, was even then "most ancient, and most exceedingly revered by the whole Arab race." (Bosworth Smith, *Mohammed and Mohammedanism*, p. 166).

564. (and a sanctuary).

565. Imagine the number of the pilgrims that have been visiting the House in a reverential spirit, for all these hundreds and thousands of years since the time of Abraham !

566. 'At all events, long before Mohammed we find Mecca established in the twofold quality of a commercial centre and a privileged holy place, surrounded by an inviolable territory.' (EBr. XV. p. 150)

567. (to the Muslim commuuity). This refers to a much later period of history. The Holy Qur'ān, as already noted, is not an essay in chronology. At times it relates in a single sentence, for some special purpose in view, incidents

separated from each other by centuries.

568. *i. e.*, the spot where he stood to pray. A small cupola supported on iron pillars opposite the silver door of the Ka'ba still marks the spot.

569. (O Muslims !). A short prayer of two Rak'ats is still performed at the spot after the ceremony of circumambulating the House is over.

570. The first-born of Abraham and the progenitor of the Arab race. (Probable date 2074—1937 B. C.) Note that the Divine promise is given not to Abraham alone, but to Ismā'īl as well; and this finds full confirmation in the OT :— 'And Abraham said unto God : O that Ishmael might live before thee ! And God said : . . . . As for Ishmael, I have heard thee : Behold ! I have blessed him, and will make him fruitful . . . . . twelve princes shall he beget, and I will make him a great nation.' (Ge. 17 : 18-20) 'And God heard the voice of the lad ; and the angel of God called to Hagar out of Heaven, and said unto her, What aileth thee, Hagar ? fear not ; for God hath heard the voice of the lad where he is. Arise, lift up the lad, and hold him in thine hand ; for I will make him a great nation . . . . . And God was with the lad ; and he grew, and dwelt in the wilderness.' (21 : 17-21)

571. (of idols and impurities and what does not become it). 'Ishmael was looked upon as rejected and the covenant made with the children of his half-brother, Isaac (the Israelites). Yet it was that rejected stone, the black stone that became the bedstone of the Ka'ba, the place where Hagar and Ishmael were cast out.' (Lady Cobbold, *Pilgrimage to Mecca*, pp. 133-134).

572. (in that Holy City or in that Holy Mosque for devotional purposes).

فَأُمَتِّعُهُ قَلِيلًا ثُمَّ أَضْطَرُّهُ إِلَىٰ عَذَابِ النَّارِ ۖ وَبِئْسَ الْمَصِيرُ ۝ وَإِذْ يَرْفَعُ إِبْرٰهِمُ الْقَوَاعِدَ
مِنَ الْبَيْتِ وَإِسْمٰعِيلُ ۖ رَبَّنَا تَقَبَّلْ مِنَّا ۖ إِنَّكَ أَنْتَ السَّمِيعُ الْعَلِيمُ ۝ رَبَّنَا وَاجْعَلْنَا مُسْلِمَيْنِ
لَكَ وَمِنْ ذُرِّيَّتِنَا أُمَّةً مُسْلِمَةً لَكَ ۖ وَأَرِنَا مَنَاسِكَنَا وَتُبْ عَلَيْنَا ۖ إِنَّكَ أَنْتَ التَّوَّابُ الرَّحِيمُ ۝
رَبَّنَا وَابْعَثْ فِيهِمْ رَسُولًا مِنْهُمْ يَتْلُو عَلَيْهِمْ اٰيٰتِكَ وَيُعَلِّمُهُمُ الْكِتٰبَ وَالْحِكْمَةَ وَيُزَكِّيهِمْ ۚ إِنَّكَ أَنْتَ
الْعَزِيزُ الْحَكِيمُ ۝ وَمَنْ يَرْغَبُ عَنْ مِلَّةِ إِبْرٰهِمَ إِلَّا مَنْ سَفِهَ نَفْسَهُ ۚ وَلَقَدِ اصْطَفَيْنٰهُ فِي الدُّنْيَا ۖ
وَإِنَّهُ فِي الْاٰخِرَةِ لَمِنَ الصّٰلِحِينَ ۝ إِذْ قَالَ لَهُ رَبُّهُ أَسْلِمْ ۖ قَالَ أَسْلَمْتُ لِرَبِّ الْعٰلَمِينَ ۝ وَوَصّٰى

126. (و اذ . . المصير) And *recall* when Ibrāhīm said : 'my Lord ! make this city *a place of* security[573], and provide its inhabitants with fruits[574]—such of them as will believe in Allah and the Last Day[575]. *Allah* said : 'and whoso will disbelieve, him *also* I shall give enjoyment for a while[576] ; and then I shall drive him to the torment of the Fire, an ill-abode'.

127. (و اذ . . العليم) And *recall* when Ibrāhīm was raising[577] the foundations of the House,[578] and Ismā'īl *also* [579] praying : 'Our Lord ! accept from us,[580] surely Thou alone art the Hearer,[581] the Knower ![582]

128. (ربنا . . الرحيم) Our Lord ! make us twain submissive[583] to Thee, and of our progeny[584] a community submissive[585] to Thee,[586] and show us our rites,[587] and relent toward us [588] Surely Thou alone art Relenting, Merciful.

129. (ربنا . . الحكيم) Our Lord ! raise up for them a Messenger[589] from among them,[590] *who* will recite to them Thy revelations[591] and will teach them the Book and wisdom,[592] and will cleanse them.[593] Surely Thou alone art Mighty,[594] Wise !'[595]

SECTION 16

130. (و من . . الصلحين) And who shall be averse from the faith of Ibrāhīm save one who befools himself ! And assuredly We chose him[596] in this world,[597] and surely he in the Hereafter shall be among the righteous.[598]

131. (اذ . . العلمين) *Recall* when his Lord said unto him : 'submit', he said : 'I submit to the Lord of the worlds'.[599]

---

573. The prayer was granted in full. Hence in the law of Islām it is forbidden, within the sacred precincts, to shed any human blood and to hunt or shoot any game, as also to cut or pull out plants. See nn. 563, 566 above.

574. To realize in full the significance of this part of the prayer it is necessary to remember that the territory of Makka was, and is largely even now, almost a desert uncultivated and incapable of bearing fruits or vegetation. The barren and unpromising land is thus described by Muir :—'The general features or rugged

rocks without a trace of foliage, and sandy, stormy glens from which the peasant looks in vain for the grateful returns of tillage. Even at the present day . . . . Mecca can hardly boast a garden or cultivated field, and only here and there a tree.' (*Life of Mohammad*, p. 2)

575. Abraham (peace be on him !) thus qualified his prayer this time in view of verse 124, which affirmed that the Divine covenant did not extend to the evildoers.

576. *i. e.*, while he is yet alive. Such is the grace of the Lord on this Holy City and its inhabitants. Even the rebels among them are dealt with most mercifully while yet in this world.

577. Note that Abraham was 'raising,' not 'laying,' the foundation. The House existed long long before—since the time of Adam, according to traditions—Abraham and Ismā'īl only rebuilt it on the old foundations. "The traditions of the Ka'ba ran back to Ishmael and Abraham, nay, even to Seth and Adam; and as its very name, "Beit Allah" shows, it might in its first rude shape have been erected by some such ancient patriarch as he who raised a pillar of rough stone where in his sleep he had seen the angels ascending, and descending, and called it "Bethel" or "Beit Allah," (Bosworth Smith, *Mohammed and Mohammedanism*, p. 166).

578. *i. e.*, the Ka'ba in the city of Makka. 'A very high antiquity must be assigned to the main features of the religion of Mecca . . . . . . Tradition represents the Ka'ba as from time immemorial the scene of pilgrimage from all quarters of Arabia . . . . . . So extensive a homage must have had its beginnings in an extremely remote age.' (Muir, *Life of Mohammad*, Intro. pp. *cii-ciii*). 'The temple of Mecca was a place of worship and in singular veneration with the Arabs from great antiquity and many centuries before Mohammad.' (SPD. p. 182).

579. In Islām of course a true and honoured prophet of God like his father Abraham (peace be on both !) But even according to the Jews, his worst slanderers, 'He who sees Ishmael in a dream will have his prayer answered by God.' (JE. VI, p. 468). His mother Hājira (Hagar), a princess of royal blood, a daughter of the reigning Pharaoh of Egypt, was an embodiment of piety and virtue. Observe the unwilling admissions of the Jews :—'Hagar is held up as an example of the high degree of godliness prevalent in Abraham's time, for . . . . . . Hagar was not frightened by the sight of the Divine messenger. Her fidelity is praised for even after Abraham sent her away she kept the marriage vow . . . . . . Another explanation of the same name is 'to adorn' because she was adorned with piety and good deeds. It was Isaac who, after the death of Sarah, went to bring back Hagar to the house of his father.' (p. 138) 'As a token of his love for Sarah the King deeded his entire property to her, and gave her the land of Goshen as her hereditary possession . . . . . . He gave her also his own daughter as slave'. (XI. p. 55).

580. (this building as a humble token of submission on our part). Remarkable is the note of true humility ringing in the prayer of the two great prophets

throughout.

581. (of our words and utterances).

582. (of our inmost feelings, and of the purity of our motives).

583. (yet more). 'Submissive,' for 'Muslims' they already were, hence the necessity of rendering مسلمين by 'yet more submissive.' 'Islām' is absolute surrender to the Divine Will.

584. Note the word 'our'. 'Our progeny' is obviously the progeny of Abraham through Ismā'īl. Compare the saying of Jesus (on whom be peace!) as recorded in the 'Gospel of Barnabas' :—'Believe me, for verily I say to you, that the promise was made in Ishmael, not in Isaac.' (GB. p. 103). 'The promise was made in Ishmael and not in Isaac.' (p. 331).

585. امة مسلمة is literally 'Muslim community.' 'Islām', says one of its worst modern detractors and a Jew 'began with Ishmael, the father of the Arabs.' (Torry, *Jewish Foundation of Islam*, p. vi).

586. A Muslim and submissive nation, thus, was to be raised from the Ismailites, *i. e.,* the Arabs, and not from their cousins, the Israelites. Compare, again, the words of Jesus (on whom be peace!) :—'Verily, I say the son of Abraham was Ishmael, from whom must be descended the Messiah promised to Abraham, that in him should all the tribes of the earth be blessed.' (GB. p. 459).

587. *i. e.,* our ways of devotion, and ordinances of pilgrimage and worship. مناسك الحج 'are the religious rites and ceremonies of the pilgrimage.' (LL)

588. (in forgiveness, grace and mercy).

589. Significant is the singular number of رسولا *i. e.,* 'a' messenger. The blessed prophets are praying for the advent of 'a' messenger and not for messengers (in the plural) from among their descendants. Hence the historical fact of there appearing only one prophet among the Ismailites.

590. Mark the very clear reference in the OT reiterated in the NT. to the advent of a prophet from among their brethren of Israel, *i. e.,* the Ismaelites. 'I will raise up a prophet from among their brethren, like unto thee.' (Dt. 18 : 18) Moses truly said unto the fathers: A prophet shall the Lord, your God, raise up unto you of your brethren, like unto me.' (Ac. 3 : 22).

591. (exactly as he receives them).

592. (by his own precepts and example). حكمة primarily is what prevents, or restrains, from 'ignorant behaviour,' but is usually used in the sense of 'wisdom.' It also means 'knowledge in matters of religion, and the acting agreeably therewith; and understanding!' (LL).

593. (of sin and unbelief). The mission of this Ismailite prophet of God was thus to be fourfold :—

(*a*) He will recite and deliver to his people the revelation exactly as he receives them, and will, in this sense, be a trusted Divine Messenger.

(*b*) He will not only transmit the Message but will also expound, interpret and illustrate the Teaching he is commanded to impart, and would, in this phase of his life, be a Divine Teacher.

(*c*) Besides explaining to the many the injunctions of the Divine law, he will also unravel to the elect of his people the deeper significance of the Divine wisdom, and will initiate them in the profundities of spirit and the subtleties of soul. He will, on this account, be known as an exponent of Divine Wisdom.

(*d*) He will, by his words and deeds, precept and practice, raise and uplift the moral tone of his people, will purge them of vice and immorality, and will make them pious and godly. He will in this capacity be called a Divine Reformer and Law-giver.

He will thus be a representative of God with men, and will be endowed with a personality of his own—a personality so full of wonderful achievements in this respect, as to wrest even from unfriendly observers, the appellation of 'that most successful of all prophets and religious personalities.' (EBr. XV. 11th Ed. p. 898).

594. *i. e.*, Able to grant every prayer.

595. *i. e.*, Granting only such prayers as are, in His infinite Wisdom, proper.

596. (on that very score; as the reward for his true monotheism). 'Fear not, Abram: I am thy shield, and thy exceeding great reward.' (Ge. 15 : 1). 'And he believed in the Lord; and he counted it to him for righteousness.' (15 : 6); Abraham believed God, and it was counted unto him for righteousness.' (Ro. 4 : 3): 'Even as Abraham believed God, and it was accounted to him for righteousness.' (Ga. 3 : 6)

597. (as our apostle and the leader of religion).

598. (for whom are the highest of ranks and the biggest of rewards).

599. (with my heart and soul).

بِهَآ إِبْرٰهِيمُ بَنِيهِ وَيَعْقُوبُ ۖ يٰبَنِىَّ إِنَّ اللّٰهَ اصْطَفٰى لَكُمُ الدِّينَ فَلَا تَمُوتُنَّ إِلَّا وَأَنْتُمْ مُسْلِمُونَ ۝ أَمْ
كُنْتُمْ شُهَدَآءَ إِذْ حَضَرَ يَعْقُوبَ الْمَوْتُ إِذْ قَالَ لِبَنِيهِ مَا تَعْبُدُونَ مِنْ بَعْدِى ۖ قَالُوا نَعْبُدُ إِلٰهَكَ
وَإِلٰهَ اٰبَآئِكَ إِبْرٰهِيمَ وَإِسْمٰعِيلَ وَإِسْحٰقَ إِلٰهًا وَّاحِدًا ۚ وَنَحْنُ لَهُ مُسْلِمُونَ ۝ تِلْكَ أُمَّةٌ قَدْ خَلَتْ ۖ لَهَا مَا
كَسَبَتْ وَلَكُمْ مَّا كَسَبْتُمْ ۖ وَلَا تُسْـَٔلُونَ عَمَّا كَانُوا يَعْمَلُونَ ۝ وَقَالُوا كُونُوا هُودًا أَوْ نَصٰرٰى تَهْتَدُوا ۗ
قُلْ بَلْ مِلَّةَ إِبْرٰهِيمَ حَنِيفًا ۖ وَمَا كَانَ مِنَ الْمُشْرِكِينَ ۝ قُولُوٓا اٰمَنَّا بِاللّٰهِ وَمَآ أُنْزِلَ إِلَيْنَا وَمَآ
أُنْزِلَ إِلٰٓى إِبْرٰهِيمَ وَإِسْمٰعِيلَ وَإِسْحٰقَ وَيَعْقُوبَ وَالْأَسْبَاطِ وَمَآ أُوتِىَ مُوسٰى وَعِيسٰى وَمَآ أُوتِىَ

132. (و وصى . . . مسلمون) And Ibrāhīm enjoined the same[600] to his sons and *so did* Yaqūb[601] *also saying* : 'O my sons : surely Allah has chosen for you the religion ;[602] so die not except you are Muslims'.[603]

133. (ام كنتم . . . مسلمون) Were you[604] witnesses when death presented itself to Ya'qūb, *and* when he said to his sons : what will you worship after me?'[605] They said : 'we shall worship thy God,[606] the God of thy fathers, Ibrāhīm and Ismā'īl and Is'hāq[607] the one and only God, and to Him we are submissive.[608]

134. (تلك . . . يعملون) They are a community who have passed away ;[609] to them *shall be* what they earned,[610] and to you what you earn[611] ; and you[612] shall not be questioned as to what they were wont to work.[613]

135. (و قالوا . . . المشركين) And they[614] say : become Jews or Christians; and you shall be guided.[615] Say thou[616] : 'Aye ! we follow the faith of Ibrāhīm,[617] the upright,[618] and he was not of the polytheists'.[619]

---

600. (faith and religion). 'He ordered all his children and grandchildren to avoid magic, idolatry, and all kinds of impurity, and to walk in the path of righteousness.' (JE. I. 87)

601. Jacob of the Bible ; of Israel (on him be peace !) a Prophet of God and a grandson of Abraham.

602. (of monotheism). 'So far as the Hebrews are concerned, or rather their forbears, the Semites, it is not necessary to "assume" anything since the evidence of the ancient cuneiform writing . . . testifies to the fact that Monotheism was also their original religion.' (Marston, *The Bible is True*, p. 25)

603. Or, 'those who submit.' Islām, in its essence, is thus not a new religion at all but a continuation and restoration of the old religion of Abraham, Jacob, and other prophets of old.

604. (O Jews and Christians ! who wrangle with the Muslims concerning their faith).

605. 'Jacob gave three commandments to his children before his death : (1) that they should not worship idols ; (2) that they should not blaspheme the

name of God; and (3) that they should not let a pagan touch his hearse.' (JE. VII. p. 24)

606. 'He said to them, ... I fear now that among you, too, there is one that harbours the intention to serve idols. 'The twelve men spake and said: Hear, O Israel our Father, the Eternal, our God is the One Only God. As thy heart is one and united in avouching the Holy One, blessed be He, to be thy God, as also are our hearts one and united in avouching Him.' (Ginzberg, *Legends of the Jews* II. p. 141)

607. Isaac of the Bible. The second son of Abraham. Born in 2060 B.C. Died in 1880 B.C. 'At the beginning he is simply 'the God of Abraham,' and as the generations pass, he becomes known "the God of Abraham, of Isaac and of Jacob," (Woolley, *Abraham*, p. 235)

608. (In the faith of Islām). The basic, cardinal doctrine of Islām is none other than the unity of God, proclaimed and preached by all the prophets of old, only restated, reinstated, and restored, not originated by the holy Prophet of Islām (peace be on him!) *Cf.* the OT:—'And God spake unto Moses, and said unto him, I am the Lord: and I appeared unto Abraham, unto Isaac, and unto Jacob, by the name of God Almighty.' (Ex. 6: 2-3).

609. (and they can be of no help to their living descendants in the way of either rewarding virtue or punishing vice)

610. (by their righteousness and virtue).

611. (by your misdeeds). The Jews presumed too much on their ancestral merit, and stood badly in need of a powerful reminder. Their most striking tendency was "to fall back upon national privilege as a substitute for real reformation of life. We can see alike from the Gospels and from St. Paul how constantly the Jews had upon their lips, 'We have Abraham as our father." (DB. II. p. 606)

612. (O Jews!). The Jews in contrast to the Christian concept of 'original sin' had coined a new term 'original virtue.' 'The doctrine asserts that God visits the virtues of the father upon the children for His Name's sake and as a mark of grace.' (JE. XII. p. 441)

613. Compare and contrast the Jewish doctrine:—'Grace is given to some because of the merits of their ancestors, to others because of the merits of their descendants.' (JE. VI. p. 60). 'The hopes of the individual Jew were based on the piety of holy ancestors: "We have Abraham as our father." (EBr. XIII. 11th Ed., p. 184) 'In the Jewish scheme of salvation, the excellences of the three patriarchs (those of the matriarchs also, though this idea is far less emphasised), and indeed of all the righteous Israelites of the past are supposed to be thrown into a common stock for the benefit of their people, collectively and individually, in every age. The salvation which the Jew might possibly not attain in virtue of his own life may be assured to him by the merit of the righteous dead. Even as a living wine is supported by a lifeless prop, and is thereby kept verdant and flourishing, so

the living Israel is upheld by the virtues of the fathers who sleep in the the dust.' (ERE. XI. p. 144) See also Barton, *The Religion of Israel*, p. 124, where it is distinctly stated that among the Hebrews, it was the family or clan, and not the individual, that came to be regarded as the moral unit.

614. *i. e.*, the Jews and the Christians.

615. (and thus saved). See n. 547 ff. above.

616. (to them, on behalf of the Muslims, O Prophet!).

617. The Muslims alone are the faithful followers of Abraham, and Islām is, in its essential aspects, but a revival of the ancient faith of Abraham.

618. 'He was a man of incomparable virtue, and honoured by God in a manner agreeable to his piety towards Him.' ("Ant." I. 17 : 1) 'The distinctive features of his religious life . . . were the devotion to One God, the abandonment of the polytheism of his ancestors, and the adoption of circumcision as the symbol of a pure cult.' (DB. I. p. 16) 'Abraham's religion was characterised by abstraction, and was yet personal. The One Great God, throned in Heaven, honoured without priests and temple, the Almighty and all-comprehending One, to whom the faithful have personal access—this is Abraham's "God." (EBr. I. p. 60) حنيف literally is 'Inclining to a right state of tendency. . . . and particularly inclining from any false religion, to the true religion.' (LL)

619. 'He was the first that ventured to ***publish this notion***, that there was but one God, the Creator of the universe.' ("Ant." I. 7 : 1)

النَّبِيُّونَ مِنْ رَّبِّهِمْ ۚ لَا نُفَرِّقُ بَيْنَ أَحَدٍ مِّنْهُمْ ۖ وَنَحْنُ لَهُ مُسْلِمُونَ ۝ فَإِنْ آمَنُوا بِمِثْلِ مَا آمَنتُم بِهِ
فَقَدِ اهْتَدَوا ۖ وَّإِن تَوَلَّوْا فَإِنَّمَا هُمْ فِي شِقَاقٍ ۖ فَسَيَكْفِيكَهُمُ اللَّهُ ۚ وَهُوَ السَّمِيعُ الْعَلِيمُ ۝ صِبْغَةَ
اللَّهِ ۖ وَمَنْ أَحْسَنُ مِنَ اللَّهِ صِبْغَةً ۖ وَنَحْنُ لَهُ عَابِدُونَ ۝ قُلْ أَتُحَاجُّونَنَا فِي اللَّهِ وَهُوَ رَبُّنَا وَ
رَبُّكُمْ ۖ وَلَنَا أَعْمَالُنَا وَلَكُمْ أَعْمَالُكُمْ ۖ وَنَحْنُ لَهُ مُخْلِصُونَ ۝ أَمْ تَقُولُونَ إِنَّ إِبْرَاهِيمَ وَإِسْمَاعِيلَ
وَإِسْحَاقَ وَيَعْقُوبَ وَالْأَسْبَاطَ كَانُوا هُودًا أَوْ نَصَارَىٰ ۗ قُلْ أَأَنتُمْ أَعْلَمُ أَمِ اللَّهُ ۗ وَمَنْ أَظْلَمُ مِمَّن
كَتَمَ شَهَادَةً عِندَهُ مِنَ اللَّهِ ۗ وَمَا اللَّهُ بِغَافِلٍ عَمَّا تَعْمَلُونَ ۝ تِلْكَ أُمَّةٌ قَدْ خَلَتْ ۖ لَهَا مَا كَسَبَتْ
وَلَكُم مَّا كَسَبْتُمْ ۖ وَلَا تُسْأَلُونَ عَمَّا كَانُوا يَعْمَلُونَ ۝

136. (قولوا . . مسلمون) Say :[620] 'we believe in Allah and what has been sent down to us and what was sent down to Ibrāhīm and Ismā'īl and Is'hāq and Yāqūb and the tribes[621] and what was given to Mūsā[622] and 'Isā,[623] and what was given to prophets[624] from their Lord ! we make no difference between any of them,[625] and to Him we are submissive'.[626]

137. (فان . . العليم) So if they[627] believe in the like of what you believe in, surely they are guided ; but if they turn away, then they are but in schism.[628] So Allah will suffice thee[629] against them[630] ; and He is Hearer,[631] Knower.[632]

138. (صبغة الله . . عبدون) Ours[633] is the dye of Allah[634] and who is better at dyeing than Allah ?[635] And we are His worshippers.[636]

139. (قل . . مخلصون) Say thou[637] : do you contend with us regarding Allah ?[638] whereas He is our Lord even as He is your Lord.[639] And to us our works, and to you your works, and we are His devotees.

140. (ام . . تعملون) Or, do you say[640] that Ibrāhīm and Ismā'īl and Is'hāq and Yāqūb and the tribes[641] were Jews or Christians ?[642] Say thou : are you the more knowing or is Allah?[643] And who is more unjust than he who conceals Allah's testimony[644] that is with him ?[645] And Allah is not unmindful of what you do.[646]

141. (تلك . . يعملون) They are a community who have passed away : to them *shall be* what they earned, and to you what you earn and you will not be questioned as to what they were wont to work.[647]

---

620. (O Muslims !)

621. *i. e.*, the twelve tribes of Israel who had their own prophets and apostles.

622. The founder of Judaism as a creed.

623. The founder of true Christianity.

624. (in general). Observe once again that Islām is, in no sense, an innovation but a mere continuity of the faith of Abraham, Ismā'īl, Isaac, Jacob, Moses,

Jesus and all other true prophets and apostles.

625. (by believing in some and disbelieving in others). In this way is the fundamental unity of all the revealed religions emphasised, and reverence for their human founders inculcated.

626. (as Muslims). 'The unity of God . . . and the unity of the religious, civil, judicial, and military administration, in one organ on earth, entitled the Mohammedans to assume, with justice, the name of Unitarians, a title in which they particularly glorified.' (Finlay, *Greece under the Romans*, p. 354)

627. *i. e.*, the unbelievers in general and the Jews and the Christians in particular.

628. *i. e.*, at great variance with, and far removed from truth.

629. (O Prophet!)

630. *i. e.*, against their mischief and violence. By 'them' are meant the enemies of Islām and the Prophet.

631. (of their open avowal of hostility).

632. (of their secret machinations).

633. *i. e.*, the Muslims.

634. *i. e.*, the religion of Islām; surrender to the Divine will. That is the true 'baptism of water.' 'The dye of Allah' is grace on His part and absolute surrender on ours. صبغة is also 'Religion' and صبغةالله means the religion of God, . . . because its effect appears in him who has it like the dye in the garment; or because it intermingles in the heart like the dye in the garment.' (LL)

635. (so without true faith in Him and His apostles, the sacrament of baptism, of paramount importance both in Judaism and Christianity, is meaningless).

636. (to the exclusion of all false deities, false doctrines, and false rites).

637. (on behalf of the Muslims, O Prophet!)

638. (O unbelieving Jews and Christians! fondly imagining that He cannot have chosen a non-Jew and a non-Christian as His messenger).

639. (so that He may choose as His messenger whomever He will).

640. (O unbelieving Jews and Christians!)

641. *i. e.*, the prophets among Jewish tribes. See n. 621, above.

642. (and not strict monotheists) *i. e.*, is it your position, O Jews and Christians! that the prophets of old and the patriarchs belonged to the Jewish or Christian cults in contradistinction to the true monotheism of Islām?

643. (whose testimony is that they were monotheists, pure and simple, that is to say, true Muslims). 'The patriarchs acknowledged but one God, and to Him as invisible and supernal they offered sacrifices upon altars without image and without temples under the open sky.' (Ewald, *History of Israel*, p. 460).

644. (of the true Islām of Abraham and all the prophets of Israel).

645. (as given in His Scriptures).

646. (O Jews and Christians!). So that a parrot-like repetition of the names of the patriarchs and other illustrious ancestors, without adopting the faith they had and without following their ways, would do no good. Not ancestral but individual merit to be counted upon.

647. See n. 609 ff. above.

سَيَقُولُ السُّفَهَآءُ مِنَ النَّاسِ مَا وَلّٰىهُمْ عَنْ

قِبْلَتِهِمُ الَّتِىْ كَانُوْا عَلَيْهَا ۚ قُلْ لِّلّٰهِ الْمَشْرِقُ وَ الْمَغْرِبُ ۚ يَهْدِىْ مَنْ يَّشَآءُ اِلٰى صِرَاطٍ مُّسْتَقِيْمٍ ۝
وَكَذٰلِكَ جَعَلْنٰكُمْ اُمَّةً وَّسَطًا لِّتَكُوْنُوْا شُهَدَآءَ عَلَى النَّاسِ وَيَكُوْنَ الرَّسُوْلُ عَلَيْكُمْ شَهِيْدًا ۚ وَمَا
جَعَلْنَا الْقِبْلَةَ الَّتِىْ كُنْتَ عَلَيْهَآ اِلَّا لِنَعْلَمَ مَنْ يَّتَّبِعُ الرَّسُوْلَ مِمَّنْ يَّنْقَلِبُ عَلٰى عَقِبَيْهِ ۚ وَاِنْ
كَانَتْ لَكَبِيْرَةً اِلَّا عَلَى الَّذِيْنَ هَدَى اللّٰهُ ۚ وَمَا كَانَ اللّٰهُ لِيُضِيْعَ اِيْمَانَكُمْ ۚ اِنَّ اللّٰهَ بِالنَّاسِ لَرَءُوْفٌ رَّحِيْمٌ ۝
قَدْ نَرٰى تَقَلُّبَ وَجْهِكَ فِى السَّمَآءِ ۚ فَلَنُوَلِّيَنَّكَ قِبْلَةً تَرْضٰىهَا ۚ فَوَلِّ وَجْهَكَ شَطْرَ الْمَسْجِدِ الْحَرَامِ ۚ

PART II

SECTION 17

142. (سيقول . . مستقيم) Presently will the fools among the people[1] say[2] : what has turned them[3] away from this Qiblah[4] on which they had been[5]? Say thou[6] : Allah's[7] is the east[8] and the west[9] ; He guides whom He will[10] to the straight path.[11]

143. (وكذالك . . رحيم) And thus[12] We have made you[13] a community justly—balanced,[14] that you might be witnesses[15] to mankind,[16] and that the messenger might be a witness[17] to you. And We did not appoint the Qiblah[18] thou hast had[19] save in order that We might know *demonstrably* him[20] who follows the messenger from him who turns back upon his heels.[21] And assuredly *the change* is grievous save to them whom Allah has guided.[22] And Allah is not to let your faith go wasted[23] ; surely Allah is to mankind Tender, Merciful.[24]

---

1. *i. e.*, those without a proper understanding of the religious truths. Special reference here is to the Jews and the Christians who took great offence at the Muslims' change of the direction of prayer from the Temple at Jerusalem to the Ka'ba in Makka.

2. (in their great chagrin)

3. *i. e.*, the Muslims.

4. قبلة from the root قبل 'to be before' is the point in the direction of which acts of worship ought to be performed. *Cf.* Ps. 5 : 7, 1 Ki. 8 : 29, Dn. 12 :11, Jon. 2 : 4, where the Bible speaks of the Temple at Jerusalem as the place towards which worship is to be rendered.

5. (So far), *i. e.*, the Temple of Solomon at Jerusalem which was the first *qiblah* of Islām. Sixteen months after his arrival in Madīna, the Prophet received the Divine command, as contained in the verse 144, to abandon Jerusalem for

Ka'ba in Makka. This intensely mortified the Jews who had hoped that the Prophet would continue praying towards their *qiblah* and now took it that the last link that bound Islām to Judaism was broken.

6. (O Prophet! to the objectors).

7. (the absolute Master of all directions and their sole Author who has made no direction or point of the compass particularly sacrosanct).

8. See P. I. nn. 516, 519.

9. See P. I. n. 517.

10. (in His infinite wisdom and in accordance with His universal Plan).

11. (by disposing his mind, as in this particular instance, to obey implicitly the Divine command).

12. *i. e.*, in a similar manner: not only in this particular respect, but in every other respect.

13. (O Muslim Community!) جعل also means, 'He exalted or ennobled.' So that phrase may also be rendered: 'We have exalted you, or ennobled you, as a nation conforming to the just mean; or, just or equitable, or good.' (LL).

14. امة وسطا are a people who have hit the golden mean; not inclined to either extreme; well-poised in every virtue. 'A nation conforming, or conformable, to the just mean; just; equitable'. (LL).

15. (as testifiers, promulgators and carriers of the Divine truths).

16. *i. e.*, the rest of mankind. The Muslims are the standard, the norm, by which all people are to be judged on the Day of Judgment.

17. The Prophet's absolutely pure and perfect life will serve as the norm, the standard, by which the Muslims will be judged.

18. Note that for the Muslims what the doctrine of *qiblah* means is *not* a turning to a point of the compass, but to a definite place.

19. (hitherto). Ka'ba as the permanent *qiblah* of Islām always formed a part of the Divine decree, Jerusalem being only a temporary *qiblah*.

20. *i. e.*, bring him to light.

21. This temporary appointment of Jerusalem as *qiblah* and then its abandonment served as a crucial test. The true Muslims of course remained firm; the waverers and vacillators retraced their steps to unbelief. The phrase ولى على عقبيه signifies, 'He turned back, or receded from a thing to which he had betaken himself.' (LL).

22. *i. e.*, those who are endowed with good sense and are not blinded by passion or prejudice.

23. *i. e.*, He will not suffer it to go without its reward while you prayed towards Jerusalem. There was an apprehension among the Muslims that the devotions hitherto performed with faces towards Jerusalem might be wasted. Their doubts are set at rest and they are reassured.

24. (So how can such a One allow the devotions of His devotees to go unrewarded?).

وَحَيْثُ مَا كُنْتُمْ فَوَلُّوْا وُجُوْهَكُمْ شَطْرَهٗ ۚ وَاِنَّ الَّذِيْنَ اُوْتُوا الْكِتٰبَ لَيَعْلَمُوْنَ اَنَّهُ الْحَقُّ مِنْ رَّبِّهِمْ ۚ وَمَا اللّٰهُ بِغَافِلٍ عَمَّا يَعْمَلُوْنَ ۝ وَلَئِنْ اَتَيْتَ الَّذِيْنَ اُوْتُوا الْكِتٰبَ بِكُلِّ اٰيَةٍ مَّا تَبِعُوْا قِبْلَتَكَ ۚ وَمَا اَنْتَ بِتَابِعٍ قِبْلَتَهُمْ ۚ وَمَا بَعْضُهُمْ بِتَابِعٍ قِبْلَةَ بَعْضٍ ۚ وَلَئِنِ اتَّبَعْتَ اَهْوَاۗءَهُمْ مِّنْ بَعْدِ مَا جَاۗءَكَ مِنَ الْعِلْمِ ۙ اِنَّكَ اِذًا لَّمِنَ الظّٰلِمِيْنَ ۝ اَلَّذِيْنَ اٰتَيْنٰهُمُ الْكِتٰبَ يَعْرِفُوْنَهٗ كَمَا يَعْرِفُوْنَ اَبْنَاۗءَهُمْ ۭ وَاِنَّ فَرِيْقًا مِّنْهُمْ لَيَكْتُمُوْنَ الْحَقَّ وَهُمْ يَعْلَمُوْنَ ۝ اَلْحَقُّ مِنْ رَّبِّكَ فَلَا تَكُوْنَنَّ مِنَ الْمُمْتَرِيْنَ ۝ وَلِكُلٍّ وِّجْهَةٌ هُوَ مُوَلِّيْهَا فَاسْتَبِقُوا الْخَيْرٰتِ ۭ اَيْنَ مَا تَكُوْنُوْا يَاْتِ بِكُمُ اللّٰهُ جَمِيْعًا ۭ اِنَّ اللّٰهَ عَلٰى كُلِّ

144 (قد ۔ ۔ يعملون) Assuredly We have seen thee turning thy face[25] to the heaven ;[26] so We shall surely cause thee to turn towards the Qiblah which will please thee.[27] Turn then thy face[28] towards the sacred Mosque ;[29] and turn,[30] wherever you be, your faces towards it.[31] And surely those who are given the Book know this to be the truth *and* from their Lord.[32] Allah is not unmindful of what they work.[33]

145. (و لئن ۔ ۔ الظلمين) And shouldst thou[34] bring to them who are given the Book every sign, they would not follow thy Qiblah[35] : neither art thou *to be* a follower of their Qiblah,[36] nor does one section of them follow the Qiblah of the other.[37] And shouldst thou[38] yield to their desires,[39] after what has come to thee of the *true* knowledge,[40] then surely thou wilt become *one* of the transgressors.

146. (الذين ۔ ۔ يعلمون) Those to whom We have given the Book[41] recognize him[42] even as they recognize their *own* children,[43] and surely a party of them hide the truth[44] while they know.[45]

147. (الحق ۔ ۔ الممترين) The truth is from thy Lord ; do not be thou then of the doubters.[46]

---

25. (O Prophet !)

26. (looking up for a revelation). The Prophet intensely longed to have Ka'ba, the Sanctuary of Abraham, as the *qiblah* of his people, but of course was helpless in the absence of a clear Divine command to that effect.

27. *i. e.*, Ka'ba. Here is the promise to appoint Ka'ba the *qiblah* of Islām.

28. Here is the immediate fulfilment of the promise.

29. (at Makka), *i. e.*, Ka'ba.

30. (O Muslims !).

31. (While praying, in whatsoever direction it might happen to be). 'A bird's-eye view of the Moslem world at the hour of prayer would present the spectacle of a series of concentric circles of worshippers radiating from the Ka'ba at Makka and covering an ever-widening area from Sierra Leone to Canton and from Tobolsk to Cape Town.' (Hitti. *op. cit.* pp. 130-131).

32. The Jews had traditions, handed down from their fathers, purporting that the Final Prophet would have Ka'ba, the House consecrated by Abraham, as his *qiblah*.

33. (by way of their wilful suppression of truth).

34. (O Prophet!).

35. *i. e.*, no amount of signs, wonders and arguments would induce the Jews and the Christians to follow the *qiblah* of the Muslims.

36. *i. e.*, thou hast a distinctive *qiblah* for thy own community. The Prophet 'desired that the Muslims should have a *qiblah* of their own, which would symbolise their unity and their spiritual independence, from the ritual of non-Muslims. In fact, the subsequent command to Muslims to face in their prayers a central point common to them alone, has powerfully contributed to that distinctive feeling of unity which to this day, in spite of so many differences and sectarian dissensions, binds the Muslims together into one single *ummah* and makes them realise that they are a group of their own, different from the rest of the world. It is impossible to over-estimate this feeling of unity.' (ASB. I. p. 60).

37. The people of the Book are themselves divided in this respect. The Jews turn towards Jerusalem, and the Christians towards the east.

38. (O Prophet!)

39. The very assumption involves a moral impossibility, and is contrary to the prophetic nature, and is therefore to be ruled out on the face of it.

40. *i. e.*, of Divine knowledge; of Revelation and Prophecy.

41. *i. e.*, the Jews.

42. (as the true Prophet of God, by the description of him given in their Books).

43. *i. e.*, the prophets of their own race. The Jews are here charged with denying the Prophet after their recognizing him, on the strength of clear prophecies in their Books, as clearly as they recognized the prophets of Israel. The plural pronoun هم in أبناءهم is used in the collective sense, meaning their race, not individuals. 'There is no room to doubt', says a Christian biographer of the Prophet, 'that a section of the Jews not only hinted, before the Prophet, but even affirmed that he was that Prophet whom the Lord their God should raise up unto them of their brethren.' (Muir, *op. cit.* p. 98).

44. *i. e.*, the description of him in their books.

45. *i. e.*, their suppression of the truth is deliberate and intentional.

46. (O reader!).

شَيْءٍ قَدِيرٌ ۝ وَمِنْ حَيْثُ خَرَجْتَ فَوَلِّ وَجْهَكَ شَطْرَ الْمَسْجِدِ الْحَرَامِ ۖ وَإِنَّهُ لَلْحَقُّ مِنْ رَّبِّكَ ۗ وَمَا
اللّٰهُ بِغَافِلٍ عَمَّا تَعْمَلُونَ ۝ وَمِنْ حَيْثُ خَرَجْتَ فَوَلِّ وَجْهَكَ شَطْرَ الْمَسْجِدِ الْحَرَامِ ۚ وَحَيْثُ مَا
كُنْتُمْ فَوَلُّوْا وُجُوْهَكُمْ شَطْرَهٗ لِئَلَّا يَكُوْنَ لِلنَّاسِ عَلَيْكُمْ حُجَّةٌ ۙ إِلَّا الَّذِيْنَ ظَلَمُوْا مِنْهُمْ ۚ فَلَا
تَخْشَوْهُمْ وَاخْشَوْنِيْ ۚ وَلِأُتِمَّ نِعْمَتِيْ عَلَيْكُمْ وَلَعَلَّكُمْ تَهْتَدُوْنَ ۝ كَمَا أَرْسَلْنَا فِيْكُمْ رَسُوْلًا مِّنْكُمْ يَتْلُوْا
عَلَيْكُمْ اٰيٰتِنَا وَيُزَكِّيْكُمْ وَيُعَلِّمُكُمُ الْكِتٰبَ وَالْحِكْمَةَ وَيُعَلِّمُكُمْ مَّا لَمْ تَكُوْنُوْا تَعْلَمُوْنَ ۝
فَاذْكُرُوْنِيْ أَذْكُرْكُمْ وَاشْكُرُوْا لِيْ وَلَا تَكْفُرُوْنِ ۝ يٰۤاَيُّهَا الَّذِيْنَ اٰمَنُوا اسْتَعِيْنُوْا بِالصَّبْرِ وَالصَّلٰوةِ ۚ إِنَّ

SECTION 18

148. (و لکل . . . قدیر) For every one is a goal whitherward he turns[47]; so strive to be foremost in virtues.[48] Wherever you may be, Allah shall bring you all together;[49] surely Allah is over everything Potent.

149. (و من . . . تعملون) And from whencesoever thou[50] goest forth, turn thy face towards the Sacred Mosque; and it[51] is surely the *very* truth from thy Lord; and Allah is not unmindful of what you work.

150. (و من . . . تہتدون) And from whencesoever thou goest forth turn thy face towards the sacred mosque[52]; and wherever you may be,[53] turn your face towards it, lest there should be with people[54] an argument against you[55] except those of them who transgress[56]; so do not fear them,[57] but fear Me,[58] so that I may perfect My favour upon you[59] and that you may remain *truly* guided.[60]

151. (کما . . . تعلمون) Thus[61] We have sent forth to you a messenger from amongst you, who recites to you Our revelations and purifies you[62] and teaches you the Book[63] and wisdom,[64] and teaches you what you were not wont to know.[65]

152. (فاذ کرونی ... تکفرون) Remember Me therefore,[66] and I shall remember you,[67] and to Me pay thanks[68] and do not deny Me.[69]

47. (in prayer). That is the chief reason for appointing a distinctive *qiblah* for the believers,—a symbol of their religious solidarity and communal unity.

48. (O Muslims! and leave alone this wrangling about *qiblah*).

49. (in His presence, to judge of your actions, O Mankind!). Hence the greater need for hastening towards a life of virtue. (Th).

50. (O Prophet!).

51. *i. e.*, this command to turn towards *qiblah*.

52. The command is repeated for the sake of emphasis. The value of having one particular *qiblah* for the entire community of the faithful, scattered throughout the world, and composed of men of every race and country cannot be too highly emphasized.

53. (O Muslims!)

54. (hostile to you).

55. (that the Final Prophet was to have Ka'ba as his permanent *qiblah*).

56. (and are bent on evil; and their vexatious squabbles would be of no harm to Islām).

57. (and do not pay any great attention to their puerilities).

58. (as it is disobedience to My command that can lead you to perdition and misery).

59. (in the Hereafter, by making you enter the Paradise).

60. (in this world). A condition precedent to the consummation of Divine grace in the Hereafter.

61. The meaning is: this appointment of Abraham's Sanctuary as the *qiblah* for all true believers is in fulfilment of his prayer, as, when raising the foundations of the House along with Ismā'īl, he had prayed, 'Our Lord! accept Thou *this* from us!' See verse 127 above.

62. (of sin and spiritual defilement).

63. The holy Prophet was not a mere faithful transmitter. He was also a teacher, and an interpreter. See P. I. n. 593.

64. The Prophet, in addition to the Revealed words he transmits, is also endowed with Divine wisdom which he imparts to his followers by his words and deeds. See also P. I. n. 593.

65. Human reason cannot go beyound a certain limit. Revelation must come to its rescue for the solution of ultimate problems. The purport of the passage is: The appointment of Ka'ba as *qiblah* was as much of a certainty as the fulfilment of another prayer of Abraham for raising among his and Ismā'īl's progeny a Prophet. The advent of the Prophet of Islām and the raising of the House to the status of the *qiblah* were really the two parts of Abraham's prayer and were bound to come together.

66. (O mankind! with prayer and worship) *i. e.*, be mindful of My favours.

67. (with favours and blessings).

68. (by your faith and acts of obedience).

69. (by your acts of rebellion and disobedience).

اللّٰهَ مَعَ الصّٰبِرِينَ ۝ وَلَا تَقُولُوا لِمَنْ يُقْتَلُ فِي سَبِيلِ اللّٰهِ أَمْوَاتٌ ۚ بَلْ أَحْيَاءٌ وَلٰكِنْ لَا تَشْعُرُونَ ۝ وَلَنَبْلُوَنَّكُمْ
بِشَيْءٍ مِنَ الْخَوْفِ وَالْجُوعِ وَنَقْصٍ مِنَ الْأَمْوَالِ وَالْأَنْفُسِ وَالثَّمَرٰتِ ۗ وَبَشِّرِ الصّٰبِرِينَ ۝ الَّذِينَ إِذَا
أَصَابَتْهُمْ مُصِيبَةٌ ۙ قَالُوا إِنَّا لِلّٰهِ وَإِنَّا إِلَيْهِ رٰجِعُونَ ۝ أُولٰئِكَ عَلَيْهِمْ صَلَوٰتٌ مِنْ رَبِّهِمْ وَ
رَحْمَةٌ ۗ وَأُولٰئِكَ هُمُ الْمُهْتَدُونَ ۝ إِنَّ الصَّفَا وَالْمَرْوَةَ مِنْ شَعَائِرِ اللّٰهِ ۚ فَمَنْ حَجَّ الْبَيْتَ أَوِ اعْتَمَرَ
فَلَا جُنَاحَ عَلَيْهِ أَنْ يَطَّوَّفَ بِهِمَا ۚ وَمَنْ تَطَوَّعَ خَيْرًا ۙ فَإِنَّ اللّٰهَ شَاكِرٌ عَلِيمٌ ۝ إِنَّ الَّذِينَ يَكْتُمُونَ مَا
أَنْزَلْنَا مِنَ الْبَيِّنٰتِ وَالْهُدٰى مِنْ بَعْدِ مَا بَيَّنّٰهُ لِلنَّاسِ فِي الْكِتٰبِ ۙ أُولٰئِكَ يَلْعَنُهُمُ اللّٰهُ وَيَلْعَنُهُمُ

SECTION 19

153. (يايها . . . الصبرين) O you who believe ; seek help in patience[70] and prayer[71] ; surely Allah is with the patient.[72]

154. (و لا . . تشعرون) And do not speak of those slain in the way of Allah *as* dead[73]. Nay, *they are* alive,[74] but you do not perceive.

155. (و لنبلونكم .... الصبرين) And We shall surely test you with aught of fear and hunger and loss in riches and lives and fruits[75] ; and bear thou[76] glad tidings to the patient.[77]

156. (الذين . . . راجعون) Who, when an affliction afflicts them[78], say[79] : 'surely we[80] are Allah's[81] and surely to Him we shall return'.[82]

157. (أولئك . . . المهتدون) They are the ones on whom *shall be* benedictions from their Lord and mercy,[83] and they are the ones who are guided.[84]

158. (ان . . عليم) Surely Safā[85] and Marwā[86] are of the landmarks of Allah[87]; so whoso makes a pilgrimage to the House[88], or performs the 'Umrā[89] in him is to be no fault[90] if he walks in-between the twain.[91] And whoso does good voluntarily[92], then surely Allah is Appreciative,[93] Knowing[94].

---

70. (to relieve yourselves of the depression, naturally great and deep, caused by the manifest perversity of the disbelievers).

71. Which is an act of still greater merit than mere endurance of trials. Even according to non-Muslim observers, the holy Prophet 'was the first one to see the tremendous power of public prayer as a unification culture, and there can be little doubt that the power of Islām is due in large measure to the obedience of the faithful to this inviolable rule of the five prayers.' (Denison, *Emotion as the basis of Civilisation*, p. 275).

72. This consciousness of the accompaniment of God, this awareness that He is with us, is the greatest comfort that the human mind can have in this world, and the greatest antidote to our sense of loneliness.

73. *i. e.*, that they are dead, in the ordinary sense of the word. This truth

has been recognized by the Jews also. According to them 'the souls of the righteous live like birds in cages guarded by angels . . . The souls of martyrs also have a special place in heaven.' (JE. VI. p. 566).

74. (a *Barzakhish* life, purer, fuller, and higher than that granted to mankind in general).

75. The passage, though of general import, was primarily intended to comfort those who had lost friends and relatives at the battle of Badr, and the 'companions' who had suffered in health and prosperity by their emigration from Makka.

76. (O Prophet!)

77. *i. e.*, those who have borne these trials and afflictions with good cheer.

78. (such as disease or bereavement).

79. (habitually, and with full understanding of the meaning of what they say).

80. (and all that we can call our own—home, family, property, and the like).

81. *i. e.*, we belong to Him as His property and His bondmen, so that He may do with us whatever He likes.

82. (when and where we shall surely be more than repaid for any amount of loss incurred here and now). Every affliction that befalls a Muslim is cheerfully borne by him in the perfect assurance that either it is to wash him of his sins or to bless him in the Hereafter.

83. صلوات is here synonymous with برکات This sure decending of the benediction and mercy of the Lord is the 'glad tidings' promised in verse 155 above.

84. *i. e.*, they have realised the eternal and central truth that not they but their Lord is the Master, the Owner, of themselves; and they are comforted in the belief that He is sure to more than recompensate them for their afflictions in this world.

85. Safā and Marwa are two eminences (not mountains, as supposed by Palmer) surmounted by arches, in the heart of Makka (not '*near* Mecca' as imagined again by Palmer) in the vicinity of the Sacred Mosque, on either side. The distance, 493 paces long has to be traversed seven times, partly with hasty steps, in memory of Hagar or Hājira (of blessed memory) who ran to and fro in search of water when left alone with baby Ismā'īl in the waterless desert of Makka.

86. 'In religious importance these two points or "hills," connected by Masa, stand second only to the Ka'ba. Safā is an elevated platform surmounted by a triple arch, and approached by a flight of steps. It lies south-east of the Ka'ba, facing the black corner, and 76 paces from the "Gate of Safā," which is architecturally the chief gate of the mosque. Marwa is a similar platform, formerly covered with a single arch, on the opposite side of the valley. It stands on a spur of Red mountain called Jebal Knaykian.' (EBr. XV. p. 152).

87. *i.e.*, marks and signs of His religion. شعائر الله means 'all those religious services which God has appointed to us as signs . . . . . or the rites and ceremonies of the pilgrimage, and the places where these rites and ceremonies are performed.' (LL).

88. حج literally synonymous with قصد by restriction of its usage in the law, now means, 'He repaired to Makkah, or to the Kaabeh, to perform the religious rites and ceremonies of the pilgrimage.' (LL).

89. عمرة is the minor pilgrimage, with fewer rites. Literally 'a visit, or a visiting,' it is technically 'a religious visit to the sacred places at Makkah with the performance of the ceremony of الاحرام—the circuiting round the Kaabeh, and the going to and fro between Es-Safa and El-Merwata; الحج differs from it inasmuch as it is at a particular time of the year and is not complete without the halting at 'Arafat on the day of 'Arafat' (LL).

90. (as some Muslims were apt to think, taking it to be a relic of the pagan ritual).

91. (in the way prescribed). This marching to and fro, between the two, far from being sinful, is one of the rites of pilgrimage. The passage was revealed to remove the scruples of the early Muslims who hesitated to perform the rite as the two ceremonies were venerated by the pagans and formerly there were seated on them two idols. طواف is here used in its primary sense signifying, not compassing or circumambulating, but 'the act of going or walking, in an absolute sense.' (LL).

92. (such as this tripping between Safā and Marwa in cases where it is not obligatory).

93. شاكر like شكور when applied to God, means, 'He who approves, or rewards, or forgives, much or largely: He who gives large reward for small, or few, works'. (LL). Or, One who highly appreciates good and is Bountiful in rewarding it.

94. *i. e.*, Knower of the purity of motives.

اللّٰعِنُوْنَ ۙ اِلَّا الَّذِيْنَ تَابُوْا وَاَصْلَحُوْا وَبَيَّنُوْا فَاُولٰٓئِكَ اَتُوْبُ عَلَيْهِمْ ۚ وَاَنَا التَّوَّابُ الرَّحِيْمُ ۝
اِنَّ الَّذِيْنَ كَفَرُوْا وَمَاتُوْا وَهُمْ كُفَّارٌ اُولٰٓئِكَ عَلَيْهِمْ لَعْنَةُ اللّٰهِ وَالْمَلٰٓئِكَةِ وَالنَّاسِ اَجْمَعِيْنَ ۝ خٰلِدِيْنَ
فِيْهَا ۚ لَا يُخَفَّفُ عَنْهُمُ الْعَذَابُ وَلَا هُمْ يُنْظَرُوْنَ ۝ وَاِلٰهُكُمْ اِلٰهٌ وَّاحِدٌ ۚ لَآ اِلٰهَ اِلَّا هُوَ الرَّحْمٰنُ
الرَّحِيْمُ ۝ اِنَّ فِيْ خَلْقِ السَّمٰوٰتِ وَالْاَرْضِ وَاخْتِلَافِ الَّيْلِ وَالنَّهَارِ وَالْفُلْكِ الَّتِيْ تَجْرِيْ
فِي الْبَحْرِ بِمَا يَنْفَعُ النَّاسَ وَمَآ اَنْزَلَ اللّٰهُ مِنَ السَّمَآءِ مِنْ مَّآءٍ فَاَحْيَا بِهِ الْاَرْضَ بَعْدَ مَوْتِهَا
وَبَثَّ فِيْهَا مِنْ كُلِّ دَآبَّةٍ ۪ وَّتَصْرِيْفِ الرِّيٰحِ وَالسَّحَابِ الْمُسَخَّرِ بَيْنَ السَّمَآءِ وَالْاَرْضِ لَاٰيٰتٍ

159. (ان . . . اللعنون) Surely those who conceal what We have sent down of evidences[95] and the guidance[96] after We have expounded it[97] to mankind in the Book,[98] they are the very ones cursed by Allah[99] and cursed by the cursers:[100]

160. (الا . . . الرحيم) Save those who repent[101] and make amends[102] and make known *the truth*.[103] Those are the very ones towards whom I relent ; and I am Relenting, Merciful.[104]

161. (ان . . . اجمعين) Surely those who disbelieve and die while they are disbelievers, then it is they on whom shall be the curse of Allah and angels and mankind all[105] !

162. (خلدين . . . ينظرون) *They shall be* abiders therein[106]; lightened shall be not torment on them, nor shall they be respited.

163. (والهكم . . . الرحيم) And your God is the One God[107]; there is no God but He,[108] Compassionate[109], Merciful[110].

SECTION 20

164. (ان . . . يعقلون) Surely in the creation of the heavens and the earth and the alternation of night and day,[111] and the ships that sail upon the ocean *laden* with what profits mankind ; and in what Allah sends down of water from the heavens and revives the earth thereby *after* its death, and scatters in it of *all sorts of* moving creatures,[112] and in the veering of winds and clouds subjected *for service* between heavens and earth ; *in these* are signs[113] to a people *who* understand.

---

95. *i. e.*, signs that are manifest in themselves.

96. *i. e.*, what is a source of guidance to others. The reference is to the Jews.

97. 'It' refers to 'that which', *i. e.*, the matter Revealed.

98. *i. e.*, Taurāt and Injīl. The word الكتاب is used here in its generic sense.

99. To be accursed of Allah, in the phraseology of the Qur'ān, is to be driven away and estranged from God, and to be deprived of His mercy and grace.

100. (from among angels, men and genii), *i. e.*, all such as abhor and detest evil. The Christian conception of 'curse' is singularly amusing, if not actually blasphemous:—'The non-observance of the law, St. Paul teaches, puts men under a curse; from this curse Christ redeems them by becoming Himself a curse on their behalf.' The proof that Christ did become a curse is given in the form of a reference to the Crucifixion: it is written, "Cursed is every one that hangeth on a tree". . . . . In His death on the cross He was identified under God's dispensation with the doom of sin: He became curse for us; and it is on this our redemption depends." (DB. I. p. 535). For the use of curses in the OT and the NT see P. I. n. 389.

101. (their past).

102. (their future).

103. (which they had been so far hiding, and now publicly avow Islām). See verse 159 above.

104. The God of Islām, unlike the God of so many religions, is neither jealous nor vindictive. This requires frequent reiteration not only in view of the doctrines of the pagans but also of the teachings of the Bible. 'Beware of him, and obey his voice, provoke him not; for he will not pardon your transgressions.' (Ex. 23:21). 'He is a holy God; he is a jeolous God; he will not forgive your transgressions nor your sins,' (Jo. 24: 19).

105. Moses 'delivered blessings to them, and curses upon those that should not live according to the laws. . . . . . After this curses were denounced upon those that should transgress those laws'. ("Ant" IV. 8: 44). See n. 100 above.

106. *i. e.*, under that curse.

107. (O mankind! and not many or several). This unequivocally repudiates and condemns the trinity of Christian god-head, the dualism of the Zoroastrian Divinity, and the Multiplicity of the gods of polytheistic peoples.

108. This is monotheism *par excellence*, and not mere monolatry. Verses like the above are meant to emphasize the fact that only One God *exists*, not that one God is to be worshipped to the exclusion of other gods.

109. He alone, and none other, is Perfect in the attribute of compassion.

110. He alone, and none other, is Perfect in the attribute of mercy.

111. The sky and the earth, night and day are all created beings, but very frequently have been personified and worshipped, as deities.

112. Or 'animals.' دابة literally is 'anything that walks or creeps or crawls upon the earth.'

113. (of His Unity, Might and Wisdom). It is precisely such phenomena of nature from which have emerged a major part of the gods of polytheism. These grand and beautiful objects of nature striking awe and wonder and exciting admiration in the human mind are in fact but so many evidences of the unique handiwork of their Creator; and it is absolutely foolish to adore and worship 'a heaven-god,' an 'earth-god,' a 'sun-god,' a 'moon-god,'; a 'rain-god,' a 'wind-god,' and the like. All such various deities of the polytheistic nations are described at length by the writers on Sociology and Anthropology. See for example, PC, II, pp. 247-304; FWN, I & II. The Holy Qur'ān leads from the study of nature to the contemplation of the Author of nature.

لِقَوْمٍ يَعْقِلُونَ ۝ وَمِنَ النَّاسِ مَنْ يَتَّخِذُ مِنْ دُونِ اللّٰهِ اَنْدَادًا يُّحِبُّوْنَهُمْ كَحُبِّ اللّٰهِ ۚ وَالَّذِيْنَ
اٰمَنُوْٓا اَشَدُّ حُبًّا لِّلّٰهِ ۚ وَلَوْ يَرَى الَّذِيْنَ ظَلَمُوْٓا اِذْ يَرَوْنَ الْعَذَابَ ۙ اَنَّ الْقُوَّةَ لِلّٰهِ جَمِيْعًا ۙ وَّاَنَّ اللّٰهَ شَدِيْدُ
الْعَذَابِ ۝ اِذْ تَبَرَّاَ الَّذِيْنَ اتُّبِعُوْا مِنَ الَّذِيْنَ اتَّبَعُوْا وَرَاَوُا الْعَذَابَ وَتَقَطَّعَتْ بِهِمُ الْاَسْبَابُ ۝ وَقَالَ
الَّذِيْنَ اتَّبَعُوْا لَوْ اَنَّ لَنَا كَرَّةً فَنَتَبَرَّاَ مِنْهُمْ كَمَا تَبَرَّءُوْا مِنَّا ۚ كَذٰلِكَ يُرِيْهِمُ اللّٰهُ اَعْمَالَهُمْ حَسَرٰتٍ
عَلَيْهِمْ ۚ وَمَا هُمْ بِخٰرِجِيْنَ مِنَ النَّارِ ۝ يٰٓاَيُّهَا النَّاسُ كُلُوْا مِمَّا فِي الْاَرْضِ حَلٰلًا طَيِّبًا ۖ وَّلَا تَتَّبِعُوْا ع
خُطُوٰتِ الشَّيْطٰنِ ۚ اِنَّهٗ لَكُمْ عَدُوٌّ مُّبِيْنٌ ۝ اِنَّمَا يَاْمُرُكُمْ بِالسُّوْٓءِ وَالْفَحْشَاۗءِ وَاَنْ تَقُوْلُوْا عَلَى

165. (و من . . . العذاب) And of mankind are *some* who set up compeers[114] to Allah; they love them as with the love *due* to Allah.[115] And those who believe are strongest in love of Allah,[116] Would that those who are ungodly[117] saw[118] *now* what they shall see when they see the torment,[119] that surely power belonged wholly to Allah, and that Allah was Severe in Requital.[120]

166. (اذ . . . الاسباب) *Remember* when those who were followed[121] shall disown those who followed *them*,[122] and they *all* shall behold the torment and cut asunder shall be their cords.[123]

167. (و قال . . . النار) And those who had followed shall say :[124] 'could that for us were a return,[125] then we would disown them as they have disowned us.' Thus will Allah show them their works *as* anguish; and they shall not be coming forth from the Fire.

SECTION 21

168. (یا یہا . . . مبین) O mankind! eat of whatever is on the earth[126] lawful *and* good,[127] and do not walk in the footsteps of Satan ;[128] surely he is to you an enemy manifest—[129]

169. (انما . . . تعلمون) He only commands you to evil and indecency and that you should say against Allah what you do not know.[130]

---

114. See P. I. n. 95.

115. The Arab polytheists looked upon their god as the head of their clan and behaved towards him as if he was their kinsman. The love of the Christians for Christ in preference to God is an equally apt illustration.

116. Love of God, then, and not His fear alone, as generally misrepresented by the Christian 'missionaries,' is the spur of Islām. In the ideology of Islām, love of God forms, equally with His fear the incentive to good. And a devout Muslim is one whose love for Allah is supreme—unsurpassed by his love for anything else. It is his love for God that gives a definite and permanent direction to His will and forms the standing motive of his moral and religious life.

117. (to themselves), *i. s.*, the infidels.

118. *i. e.*, perceived by reflecting on it.

119. (in this very world and found that nobody is able to remove it).

120. (in the Hereafter).

121. (in this world by the masses); *i. e.*, the chiefs and leaders of the infidels.

122. On the Judgment Day the leaders of irreligion will forsake and wash their hands off their disciples, as if they were not accomplices in the latter's careers of sin and disobedience.

123. (Of mutual relationship) . *e.*, when face to face with requital and justice, the co-accused will desert and renounce each other.

124. (in bitter anguish).

125. (to the world).

126. *i. e.*, lawfully acquired.

127. *i. e.*, lawful in itself.

128. (by taking unclean foods, which are unwholesome physically, morally and spiritually, or by making even clean foods unlawful by invoking over them any other name than that of God).

129. (and as such the instigator to sin and blasphemy).

130. *i. e.*, that of which you have no warranty : attribute to Him blasphemous doctrines.

اللّٰهِ مَا لَا تَعْلَمُوْنَ ۝ وَاِذَا قِيْلَ لَهُمُ اتَّبِعُوْا مَآ اَنْزَلَ اللّٰهُ قَالُوْا بَلْ نَتَّبِعُ مَآ اَلْفَيْنَا عَلَيْهِ
اٰبَآءَنَا ؕ اَوَلَوْ كَانَ اٰبَآؤُهُمْ لَا يَعْقِلُوْنَ شَيْـًٔا وَّلَا يَهْتَدُوْنَ ۝ وَمَثَلُ الَّذِيْنَ كَفَرُوْا كَمَثَلِ
الَّذِيْ يَنْعِقُ بِمَا لَا يَسْمَعُ اِلَّا دُعَآءً وَّنِدَآءً ؕ صُمٌّ بُكْمٌ عُمْيٌ فَهُمْ لَا يَعْقِلُوْنَ ۝ يٰٓاَيُّهَا الَّذِيْنَ
اٰمَنُوْا كُلُوْا مِنْ طَيِّبٰتِ مَا رَزَقْنٰكُمْ وَاشْكُرُوْا لِلّٰهِ اِنْ كُنْتُمْ اِيَّاهُ تَعْبُدُوْنَ ۝ اِنَّمَا حَرَّمَ عَلَيْكُمُ
الْمَيْتَةَ وَالدَّمَ وَلَحْمَ الْخِنْزِيْرِ وَمَآ اُهِلَّ بِهٖ لِغَيْرِ اللّٰهِ ۚ فَمَنِ اضْطُرَّ غَيْرَ بَاغٍ وَّلَا عَادٍ فَلَآ اِثْمَ
عَلَيْهِ ؕ اِنَّ اللّٰهَ غَفُوْرٌ رَّحِيْمٌ ۝ اِنَّ الَّذِيْنَ يَكْتُمُوْنَ مَآ اَنْزَلَ اللّٰهُ مِنَ الْكِتٰبِ وَيَشْتَرُوْنَ بِهٖ

170. (و اذا . . . يهتدو ن) And when *it is* said to them[131] : 'follow what Allah has sent down', they say : 'nay, we shall follow that *way* whereon we found our fathers'[132]—even though their fathers did not understand aught nor were they guided.[133]

171. (و مثل . . . يعقلو ن) And the likeness[134] of those who disbelieve[135] is as the likeness of him who shouts to that which hears naught, except *the sound of* a call and a cry ;[136] dead,[137] dumb,[138] blind ;[139] so they do not understand.[140]

172. (يا يها . . . تعبدو ن) O you who believe ! eat[141] of the good things with which We have provided you and return thanks to Allah,[142] if Him indeed you are wont to worship.

173. (انما . . . رحيم) He has only forbidden to you[143] the dead animals,[144] and blood, and flesh of swine,[145] and that over which is invoked the name of any other than Allah.[146] But whoso is driven to necessity,[147] neither desiring[148] nor transgressing,[149] on him is no sin ;[150] surely Allah is Forgiving, Merciful.[151]

---

131. *i. e.*, the infidels.

132. Pagan religions have no reasons or reasoned beliefs to set by. Their stock-in-trade is 'ancestral wisdom'—old and antiquated traditions and customs transmitted from one generation to another.

133. *i. e.*, are one's ancestors infallible guides to be followed unquestioningly and blindly at all events, even when they have no authority of reason or Revelation to support them ?

134. (in point of insensibility and want of understanding).

135. (and of him who invites them to the true religion).

136. (without comprehending any meaning).

137. (to the call of reason and religion).

138. (in acknowledging truth).

139. (to their own real interests).

140. Preaching to the wilful rejecters of faith is like calling to the dumb, driven cattle who hear sounds but understand nothing.

141. (whatever you may desire).

142. (both in word and deed).

143. (not what you may forbid unto yourself, but such things as the following).

144. ميتة signifies 'that which has not been slaughtered in the manner prescribed by the law.'

145. The foul habit and coarse feeding of swine—let alone its liability to leprosy and glandular disease—are sufficient to make its flesh repulsive. Whatever the practice of the modern 'Christian' nations in regard to 'pork,' and 'bacon' and 'ham,' the Bible's abhorrence of swine is clear. 'And the swine . . . . he is unclean to you': (Le. 11 : 7). 'And the swine . . . . it is unclean to you; ye shall not eat of their flesh, nor touch their dead carcase.' (Dt. 14 : 8). *Cf.* also Is. 65; 4; Mt. 7 : 6; and 2 Pe. 2 : 22. 'The eating of swine's flesh is forbidden in Israel . . . . . The flesh and blood of swine are described as characteristically heathen and repulsive offerings . . . The ancient Egyptians and Phœnicians as well as Jews regarded swine as unclean.' (DB. IV. p. 633). In Arabic, the very word suggests a feeling of revulsion. خنزير, says a writer on 'Primary Arabic Roots,' 'seems to be structural derivative form of قذر الشيئ *"the thing become filthy,"* and a hog is called خنزير because of its dirty habits. What is more striking is that even in the English language, 'hog' and its synonyms always imply something that is mean, loathsome or contemptible. 'Swine,' in English, is 'a low, greedy or vicious person.' (NSD). 'Applied opprobriously to a sexual, degraded, or coarse person; also (in modern use) as a mere term of contempt or abuse' (SOED). And 'swinish,' is 'gross specially, in eating or drinking; beastly.' (NSD); Sensual, gluttonous; coarse, beastly; (SOED). 'Pig,' again, is 'a person who is like a pig; especially one who is filthy, gluttonous, or grasping' (NSD); 'applied opprobriously to a person.' (SOED). And 'piggish' is 'greedy; uncleanly' (NSD); 'Selfish, mean; unclean, vile' (SOED). 'Hog,' once again, is 'a filthy, gluttonous; or grasping person; also, one selfishly indifferent to the rights of others;' and 'hoggish' means 'like a hog; gluttonous; selfish; filthy; mean' (NSD). Is all this mere coincidence?

146. (by way of adoration). The pagans used to slaughter animals in the name of their various deities.

147. (to eat an unlawful food).

148. *i. e.,* seeking it for the pleasure of the palate.

149. (the bare limits of necessity).

150. (in eating one of the forbidden foods).

151. Forgiveness is that attribute of Divine nature by virtue of which guilt is overlooked and a being who deserves punishment is treated with grace and kindness. See also n. 104 above.

ثَمَنًا قَلِيلًا ۙ أُولٰٓئِكَ مَا يَأْكُلُونَ فِي بُطُونِهِمْ إِلَّا النَّارَ وَلَا يُكَلِّمُهُمُ اللّٰهُ يَوْمَ الْقِيٰمَةِ وَلَا يُزَكِّيهِمْ ۚ
وَلَهُمْ عَذَابٌ أَلِيمٌ ۝ أُولٰٓئِكَ الَّذِينَ اشْتَرَوُا الضَّلٰلَةَ بِالْهُدٰى وَالْعَذَابَ بِالْمَغْفِرَةِ ۚ فَمَآ أَصْبَرَهُمْ عَلَى
النَّارِ ۝ ذٰلِكَ بِأَنَّ اللّٰهَ نَزَّلَ الْكِتٰبَ بِالْحَقِّ ۗ وَإِنَّ الَّذِينَ اخْتَلَفُوا فِي الْكِتٰبِ لَفِي شِقَاقٍ بَعِيدٍ ۝
لَيْسَ الْبِرَّ أَنْ تُوَلُّوا وُجُوهَكُمْ قِبَلَ الْمَشْرِقِ وَالْمَغْرِبِ وَلٰكِنَّ الْبِرَّ مَنْ اٰمَنَ بِاللّٰهِ وَالْيَوْمِ الْاٰخِرِ وَ
الْمَلٰٓئِكَةِ وَالْكِتٰبِ وَالنَّبِيّٖنَ ۚ وَاٰتَى الْمَالَ عَلٰى حُبِّهٖ ذَوِي الْقُرْبٰى وَالْيَتٰمٰى وَالْمَسٰكِينَ وَابْنَ
السَّبِيلِ ۙ وَالسَّآئِلِينَ وَفِي الرِّقَابِ ۚ وَأَقَامَ الصَّلٰوةَ وَاٰتَى الزَّكٰوةَ ۚ وَالْمُوفُونَ بِعَهْدِهِمْ إِذَا عٰهَدُوا ۚ

174. (ان . . . الیم) Surely those who conceal what Allah has sent down in the Book, and purchase therewith a small gain,[152] these are they who swallow in their bellies naught but Fire.[153] Allah shall not speak to them[154] on the Day of Resurrection, nor purify them,[155] and to them *shall be* a torment afflictive.

175. (اولٰئک . . . النار) Those are they who have purchased error for guidance[156] and torment for forgiveness.[157] How daring must they be in *facing* the Fire.[158]

176. (ذالک . . . بعید) This[159] *shall be* because Allah has surely sent down the Book[160] with truth; and surely those who differ[161] respecting the Book[162] are in schism[163] wide.

---

152. *i. e.*, worldly consideration, which is always but a 'small gain.' The reference is to the Jews.

153. Great as is the sin of taking unclean and unlawful foods, far greater is the sin of wilful concealment of the teaching of the Book, so habitual with the Jews.

154. (a kind word).

155. (by forgiving their sins).

156. (in this world).

157. (in the Hereafter).

158. ما here is expressive of surprise or wonder.

159. *i. e.*, the chastisement they shall have to endure.

160. الکتاب as a generic name, here signifies the Revealed Books in general; or, it may refer specifically to the Qur'ān.

161. (among themselves).

162. which is so transparently true.

163. *i. e.*, at great variance with truth, and constantly disputing among themselves. The divisions and subdivisions of the Christians are only too well known. Draper, while speaking of the interminable wranglings and bickerings of the Christian sects, refers to 'the incomprehensible jargon of Arians, Nestorians, Entychians, Monothelites, Monophysites, Mariolatrists, and an anarchy of countless disputants.' (*History of the Intellectual Development of Europe*, I, p. 333).

وَالصّٰبِرِيْنَ فِي الْبَاْسَآءِ وَالضَّرَّآءِ وَحِيْنَ الْبَاْسِ ۭ اُولٰۗىِٕكَ الَّذِيْنَ صَدَقُوْا ۭ وَاُولٰۗىِٕكَ ھُمُ الْمُتَّقُوْنَ ۝
يٰٓاَيُّهَا الَّذِيْنَ اٰمَنُوْا كُتِبَ عَلَيْكُمُ الْقِصَاصُ فِي الْقَتْلٰى ۭ اَلْحُرُّ بِالْحُرِّ وَالْعَبْدُ بِالْعَبْدِ وَالْاُنْثٰى
بِالْاُنْثٰى ۭ فَمَنْ عُفِيَ لَهٗ مِنْ اَخِيْهِ شَيْءٌ فَاتِّبَاعٌۢ بِالْمَعْرُوْفِ وَاَدَاۗءٌ اِلَيْهِ بِاِحْسَانٍ ۭ ذٰلِكَ تَخْفِيْفٌ
مِّنْ رَّبِّكُمْ وَرَحْمَةٌ ۭ فَمَنِ اعْتَدٰى بَعْدَ ذٰلِكَ فَلَهٗ عَذَابٌ اَلِيْمٌ ۝ وَلَكُمْ فِي الْقِصَاصِ حَيٰوةٌ
يّٰٓاُولِي الْاَلْبَابِ لَعَلَّكُمْ تَتَّقُوْنَ ۝ كُتِبَ عَلَيْكُمْ اِذَا حَضَرَ اَحَدَكُمُ الْمَوْتُ اِنْ تَرَكَ خَيْرَۨا ښ الْوَصِيَّةُ
لِلْوَالِدَيْنِ وَالْاَقْرَبِيْنَ بِالْمَعْرُوْفِ ۚ حَقًّا عَلَي الْمُتَّقِيْنَ ۝ فَمَنْۢ بَدَّلَهٗ بَعْدَ مَا سَمِعَهٗ فَاِنَّمَآ

SECTION 22

177. (ليس . . . المتقون) Virtue is not *in this*[164] that you turn your faces[165] to the east and the west,[166] but virtue is *of him* who believes in Allah and the Last Day and the angels and the Book[167] and the prophets,[168] and gives *of his* substance, for love of Him,[169] to kindered and orphans and the needy and the wayfarer and the beggars[170] and for *redeeming* necks ;[171] and establishes prayer and gives poor-rate[172] and *is of* the performers of their promises when they have promised ; and *is of* the patient in adversity and affliction[173] and in time of violence ;[174]—these are they who have proved true,[175] and these are they who are *God*-fearing.[176]

178. (يا يها . . . اليم) O you who believe! ordained for you is retaliation[177] in the matter of the slain ;[178] the free for the free, and a slave for a slave[179] and a woman for a women[180] ; yet whoso[181] is pardoned aught[182] by his brother,[183] let the service[184] be honourable[185] and payment[186] with kindness.[187] This[188] is an alleviation from your Lord and a mercy ;[189] so whoso will transgress hereafter,[190] for him *shall be* a torment afflictive.[191]

179. (ولكم . . . تتقون) And for you is life in retaliation,[192] O men of insight ! that haply you will be *God*-fearing.

180. (كتب . . . المتقين) Ordained for you, when death is nigh unto one of you, if he leaves behind any property, is *the making of* a bequest for *his* parents and kindered equitably—a duty on the *God*-fearing.[193]

---

164. (as misguided and superstitious nations are apt to think.

165. (in prayer).

166. Which directions have been held sacred by many pagan nations. In Greek religion, deities were classified as Olympian and Chthonian. The East was the abode of the Olympian gods and the direction to which their temples looked and their worshippers turned when sacrificing to them, 'while the west was the direction which the worshippers of the Chthonian gods faced.' (DB. V. p. 143). According to

Hindus, the direction of south-east was sacred to the Manu and the performances of *shuddha* faced it during the ceremony. (ERE. XII, p. 618). It was the belief of the early Church that evil entered from the north. In most of the early Saxon churches, and in many of the churches of the Norman period, all over the country, there was a north door. There are few early churches in Shropshire and the border countries that are without their north door; which, in most instances, has been built up. The north door is believed to have been used as the entrance to the church on the occasion of baptisms, when the child was supposed to have passed from the evil influence of the world and the devil into the care of the Church. The verse strikes at the root of the 'direction-worship', and says in effect that there is no merit at all in turning towards any particular direction. For Christian orientation and allied topics see P. I, nn. 516, 517, 519. Islamic worship, it must be manifest to the reader, is not directed towards *any direction as such* – east, west, north, or south, but towards a particular House, on whatever side of the worshipper it may happen to be. See P. I, nn. 518, 520. The particle و may here also be translated as or.

167. الكتاب is here again a generic name standing for all the Revealed Books and not for any particular Scripture.

168. This sums up Islamic belief: belief in God, in His Prophets, in His Books, in the Day of Judgment, and in the Angels.

169. Note the principal motive-force, in the Islamic code, to all acts of merit. Not to win the applause of human beings, nor to achieve good name, but impelled by the love of his Creator, Master and Sustainer, and moved to win His good-will, a Muslim is truly religious in all his acts of charity and benevolence.

170. Not those who make begging a profession, but those driven to beg by sheer need.

171. (of slaves and captives). 'Redeeming necks' is freeing them, and is in Islām a primary social duty.

172. (at regular intervals). A simple and natural, and yet perfectly effective, way of solving many an economic problem. This sums up the main heads of Islamic devotions.

173. ضراء is 'that evil which relates to the person; as disease: whereas بأساء is that which relates to property; as poverty.' (LL).

174. *i. e.*, in war against the infidels.

175. (in their faith: in righteousness). Here is a beautiful *resume* of the main requirements of the faith, with the threefold division of:

1. Islamic beliefs,
2. Islamic devotions, and
3. Islamic code of social and moral duties.

176. 'This is one of the noblest verses in the Qur'ān . . . Faith in God and benevolence towards man is clearly set forth as the essence of religion. It contains a compendium of doctrine to be believed as well as of precept to be practised in life.'

It is something after all to have these words of commendation by so irreverent a critic of Islām as 'reverend' E. M. Wherry.

177. Which is not quite the same thing as mere revenge. 'Islām while recognizing retaliation as the basic principle of remedial right, favours compensation as being a principle which is most consistent with the peace and progress of society, and lays down rules for the purpose of confining retaliation within the narrowest possible limits.' 'Abdur Rahīm, *Muhammadan Jurisprudence* (*op. cit.*, p. 359).

178. *Cf.* the law of Moses: 'And he that killeth any man shall surely be put to death.' (Le. 24: 17). 'And he that killeth a man, he shall be put to death.' (21).

179. 'According to Hanafīs the life of a slave stands on an equal footing with that of a free-man, of a woman with that of a man, of a non-Muslim subject with that of a Muslim,' ('Abdur Rahīm, *op. cit.*, p. 359).

180. The essence of the verse, as is evident, is insistence on justice, impartial and unalloyed, and a negation of all iniquities. No favour or partiality is to be shown to the murderer if he happens to be a person of wealth and influence, as was customary both with the Jews and the pagan Arabs.

181. (of the murderers).

182. (of the penalty) *i. e.*, a portion but not the whole.

183. *i. e.*, the other party. The law of Islām, unlike the modern law of Europe based on the legal statutes of the pagan Romans, takes into view civil liability of the murderer even more than his criminal responsibility, and treats murder as an act of injury to the family of the slain rather than an offence against the state. Hence the recognition, in Islamic law, of the rights of relations, and the legality of blood-wit or fine paid to the heirs and kindred of the slain.

184. (of the blood-money on the part of the complainant).

185. *i. e.*, without causing undue harassment to the culprit.

186. (of the blood-money on the part of the offender).

187. *i. e.*, without causing undue harassment to the complainant. The purport is that both the demand and the payment should be made with full human considerations.

188. *i. e.*, the provision to remit. 'Retaliation being the right of the person injured or of his heirs, they can compound with the offender for money, or, if they choose, pardon him. Wherever retaliation for murder or hurt is compounded, the money payable as consideration can be realized only from the offender himself. So also when compensation is ordered in cases where there is a doubt as to the wilful nature of the homicide. Similarly, when the hurt caused has not resulted in death, the wrong-doer alone can be called upon to pay compensation. But when death has been caused by negligence or mistake, the offender's Akilas, that is, his tribe or relations, or the inhabitants of the town to which he belongs, are to pay the blood-money to the heirs of the deceased. The reason is that it is the duty of a person's

Akilas to watch over his conduct and the law presumes that the wrong-doer would not have acted in the way he did unless they neglected their duty.' ('Abdur Rahīm, *op. cit.* p. 359).

189. *i. e.*, God has thereby allowed His stern justice to be mingled with mercy. 'The law, though it recognizes retaliation in theory, discourages this form of remedy in every possible way. For example, if there be the least doubt as to the wilful character of the offence or the proof, retaliation will not be ordered.' ('Abdur Rahīm, *op. cit.* p. 359).

190. (by accusing or implicating someone falsely, or by insisting on full vengeance after remitting). بعد is here used, according to some, in the sense of مع The rendering in that case would be 'notwithstanding that.'

191. (in the Hereafter).

192. *i. e.*, the saving thereof. The knowledge of the law of retaliation restrains from intentional slaughter or culpable homicide and so is a source of life to two persons. Islām, the ideal-practical religion of humanity, does fully recognise the need of a law of retaliation, in sharp distinction from an unqualified *justalionis* which makes endless every affair when once it has been started, and which is at best suited only to the savage stages of society.

193. This was ordained long before the law of inheritance was revealed, which alone is the governing law now in all such cases.

إِثْمُهُ عَلَى الَّذِينَ يُبَدِّلُونَهُ إِنَّ اللَّهَ سَمِيعٌ عَلِيمٌ ۝ فَمَنْ خَافَ مِن مُّوصٍ جَنَفًا أَوْ إِثْمًا فَأَصْلَحَ
بَيْنَهُمْ فَلَا إِثْمَ عَلَيْهِ إِنَّ اللَّهَ غَفُورٌ رَّحِيمٌ ۝ يَا أَيُّهَا الَّذِينَ آمَنُوا كُتِبَ عَلَيْكُمُ الصِّيَامُ كَمَا
كُتِبَ عَلَى الَّذِينَ مِن قَبْلِكُمْ لَعَلَّكُمْ تَتَّقُونَ ۝ أَيَّامًا مَّعْدُودَاتٍ فَمَن كَانَ مِنكُم مَّرِيضًا أَوْ
عَلَىٰ سَفَرٍ فَعِدَّةٌ مِّنْ أَيَّامٍ أُخَرَ وَعَلَى الَّذِينَ يُطِيقُونَهُ فِدْيَةٌ طَعَامُ مِسْكِينٍ فَمَن تَطَوَّعَ خَيْرًا
فَهُوَ خَيْرٌ لَّهُ وَأَن تَصُومُوا خَيْرٌ لَّكُمْ إِن كُنتُمْ تَعْلَمُونَ ۝ شَهْرُ رَمَضَانَ الَّذِي أُنزِلَ فِيهِ
الْقُرْآنُ هُدًى لِّلنَّاسِ وَبَيِّنَاتٍ مِّنَ الْهُدَىٰ وَالْفُرْقَانِ فَمَن شَهِدَ مِنكُمُ الشَّهْرَ فَلْيَصُمْهُ وَمَن

181. (فمن . . . عليم) Then whoso alters it[194] after he has heard it, the sin thereof *shall be* only on them who will alter it ;[195] surely Allah is Hearer,[196] Knower.[197]

182. (فمن . . . رحيم). But whoso apprehends[198] from the testator a mistake[199] or a sin[200] and thereupon[201] he makes up the matter between them,[202] on him there shall be no sin ;[203] surely Allah is Forgiver, Merciful.[204]

SECTION 23

183. (يا يها . . . تتقون) O you who believe ! ordained for you is fasting,[205] even as it was ordained for those before you,[206] that haply you will be *God-fearing*—[207]

184. (ايا ما . . . تعلمون) Days numbered.[208] Then whoso among you is ill or journeying, for him *is* the like number of other days.[209] And those who can keep it with hardship[210] the redemption is the feeding of a poor person ;[211] and whoso does good voluntarily[212] it will be better for him,[213] and that your fast[214] will be better for you if you *but* know.[215]

---

194. *i. e.*, the will or bequest.

195. (and not upon the presiding officers of the court who may unwarily be led into errors).

196. So He hears the perjured statements of the forger.

197. So He knows the innocence of the presiding officer of the court.

198. خاف is also used in the sense of ظن he thought, or opined.' Hence the phrase in the text may mean ; 'And he who knoweth that there is, on the part of the testator, an inclining to a wrong course, or a declining from the right course.' (LL).

199. (committed inadvertently in regard to the bequest). جنف literally is a declining or deviating from the right course ; acting wrongfully.

200. *i. e.*, intentional infringement of the law of inheritance.

201. (fearing a litigation between the heirs of the deceased).

202. *i. e.*, heirs; the parties concerned.

203. (for making an alteration in the will).

204. (even to the sinners; and much more so to such a person who has committed no sin at all).

205. 'One of the fruits of Islām,' says an European observer, William Paton, 'has been that stubborn, durable patience which comes of the submission to the absolute will of Allah.' Now it is the institution of fasting, more than anything else, that is responsible for the generation of this 'stubborn, durable patience' in the Muslim character.

206. 'By the greater number of religions, in the lower, middle, and higher cultures alike, fasting is largely prescribed.' (EBr. IX. p. 106). 'It would be difficult to name any religious system of any description in which it is wholly unrecognized,' (EBr. X. p. 193. 11th Ed.). 'We have no evidence of any practice of fasting in pre-Islamic pagan Arabia, but the institution was, of course, well established among both Christians and Jews.' (Hitti; *op. cit.* p. 133).

207. (and attain piety by this regular exercise of self-discipline). It is here that the distinctive characteristic of the Islamic fast comes out in pre-eminence. Both the Jews and the Christians took to fasting as a mere mode of expiation or penitence, or for purposes even narrower and strictly formal. 'In olden times fasting was instituted as a sign of mourning, or when danger threatened, or when the seer was preparing himself for a divine revelation.' (JE. V. p. 347). It is Islām that immensely broadened the outlook, and raised the motive and the purpose of fasting. In Islām it is a voluntary and cheerful renunciation, for a definite period, of all the appetites of flesh lawful in themselves (the unlawful ones being ruled out of course)—a salutary exercise of both the body and the spirit. 'Disciplinary fasting,' such as the Islamic fasting may be termed, 'is regarded as a reasonable and useful practice, even by those who consider all other forms of fasting to be misconceived and vain . . . Normally, it is a reasonable part of the soul's preparation for the maintenance of self-control in times of strong temptation' (EBr IX, p. 108)

208. (Shall ye fast), *i. e.*, only for thirty or twenty-nine days. The month supplies the greatest continued test of self-discipline known to the world. So meritorious is this fast in the eyes of the Lord that, according to the sayings of the Prophet, 'the very smell of the mouth of the keeper of a fast is more agreeable to Allah than the smell of musk.' And so sacred is the month that 'with its coming the gates of Paradise are opened and the gates of Hell are closed and devils are enchained.'

209. The law is only permissive, not imperative. Those who are ill or on journey may, and not must, postpone their fasts till after Ramadhān, or may go on fasting regularly within the month. It is optional with them.

210. *i. e.*, such men and women as are exceedingly weak or are of very advanced old age. طاقة signifies what can be done or borne with the utmost

difficulty, 'the utmost that one can do, with difficulty, trouble or inconvenience.' (LL). Another reading for يطيقونه is يطوقونه and it means يكلفونه that is, 'shall have imposed upon them as a thing that is difficult, troublesome, and inconvenient.' (LL).

211. (according to the average quantity and quality of what a man eats in a day).

212. *i. e.*, shall spend on the poor over and above the prescribed redemption.

213. To be munificent and generous is always commendable ; it is immeasurably more to be so in this month of purification, piety and self-denial. Hence it is that the Holy Prophet—the most bountiful of men—was more bountiful than ever in the month of Ramadhān. The duty to give alms present throughout the year becomes paramount during Ramadhān ; and the holy Prophet has declared that until a man has distributed the legal and customary gifts, at the end of the month, before celebrating the festival of 'Id, his fasts will be kept suspended between heaven and earth.

214. (if you still choose to keep fasts).

215. (the incomparable merit of fasting the whole month of Ramadhān)

كَانَ مَرِيضًا أَوْ عَلَىٰ سَفَرٍ فَعِدَّةٌ مِّنْ أَيَّامٍ أُخَرَ ۗ يُرِيدُ اللَّهُ بِكُمُ الْيُسْرَ وَلَا يُرِيدُ بِكُمُ الْعُسْرَ وَلِتُكْمِلُوا
الْعِدَّةَ وَلِتُكَبِّرُوا اللَّهَ عَلَىٰ مَا هَدَاكُمْ وَلَعَلَّكُمْ تَشْكُرُونَ ۝ وَإِذَا سَأَلَكَ عِبَادِي عَنِّي فَإِنِّي
قَرِيبٌ ۖ أُجِيبُ دَعْوَةَ الدَّاعِ إِذَا دَعَانِ ۖ فَلْيَسْتَجِيبُوا لِي وَلْيُؤْمِنُوا بِي لَعَلَّهُمْ يَرْشُدُونَ ۝ أُحِلَّ لَكُمْ
لَيْلَةَ الصِّيَامِ الرَّفَثُ إِلَىٰ نِسَائِكُمْ ۚ هُنَّ لِبَاسٌ لَّكُمْ وَأَنتُمْ لِبَاسٌ لَّهُنَّ ۗ عَلِمَ اللَّهُ أَنَّكُمْ
كُنتُمْ تَخْتَانُونَ أَنفُسَكُمْ فَتَابَ عَلَيْكُمْ وَعَفَا عَنكُمْ ۖ فَالْآنَ بَاشِرُوهُنَّ وَابْتَغُوا مَا كَتَبَ اللَّهُ لَكُمْ ۚ وَكُلُوا
وَاشْرَبُوا حَتَّىٰ يَتَبَيَّنَ لَكُمُ الْخَيْطُ الْأَبْيَضُ مِنَ الْخَيْطِ الْأَسْوَدِ مِنَ الْفَجْرِ ۖ ثُمَّ أَتِمُّوا الصِّيَامَ إِلَى

185. (شهر . . . تشكرون) The month[216] of *Ramadhan*:[217] in it was sent down the Qur'an,[218] a guidance to mankind[219] and with evidences;[220] one of the *Books of* guidance and distinction.[221] So whoso of you witnesses the month,[222] he shall fast it;[223] and whoso is ill or journeying *for him is* the like number of other days. Allah desires for you ease[224] and does not desire for you hardship;[225] so you shall complete the number[226] and shall magnify Allah for *His* having guided you,[227] and haply you may give thanks.[228]

186. (واذا . . . يرشدون) And when My bondmen ask thee[229] regarding Me,[230] then surely I am nigh.[231] I answer the call of the caller, when he calls Me;[232] so let them answer Me[233] and believe in Me, haply they may be directed.

---

216. Month, in the Qur'ān, means lunar month—the period of a lunar revolution, the period from the first appearance of one new moon to that of the next.

217. The root رمض means 'to bake sheep in its skin'. The noun Ramadhān is thus reminiscent of the excessiveness of heat. It is the ninth month of the Arabian year, said to be so named because it originally fell in the height of summer. Once at the beginning of the holy month the Prophet made a great oration in the course of which he said :— O ye men ! an exceedingly great moon has now overshadowed you......The Most High has appointed the fast during its nights as a custom. Whoever does a supererogatory work in the month, will be rewarded as much as if he does a legally enjoined work in another month : and whoever performs a legally enjoined work in this month, will be rewarded the same as if he had performed seventy such works is any other month. This is the month of patience, and the reward of the patience of the month is Paradise.'

218. The first verses of the Qur'ān were revealed in the month of Ramadhān. So by 'sent down', here, is meant 'commenced to be sent down.' Or it may mean, according to the orthodox opinion, that in the month of Ramadhān, the Qur'ān was sent down from the seventh heaven to Gabriel in the first heaven, and then it came to the holy Prophet, by and by, as the occasion required.

219. This, the fact of its being a universal guide, is the first characteristic of the Holy Qur'ān.

220. (found in its every page), *i. e.,* the Book is full of evidences. This is its second characteristic.

221. (between truth and falsehood). الهدى and الفرقان both with the definite article ال are used, in a generic sense, of all Divine Scriptures.

222. The length of the lunar month varies from twenty-nine to thirty days, and the beginning of the month depends on the visibility of the moon. The provision laid down in the verse exempts from obligation the people of those 'outlandish' countries where there is no periodic appearance of the moon at the beginning of every lunar month.

223. *i. e.,* the whole of it. The entire month is to be spent in fasting for the whole day, and yet this religion has been accused of attracting men by only pondering to their self-indulgence! Truly has Arnold observed, quoting Carlyle, that the Prophet's 'religion is not an easy one: with rigorous fasts, lavatious, strict, complex formulas, prayers five times a day, and abstinence from wine, it did not succeed by being an easy religion.' (*Preaching of Islam,* p. 418).

224. (and so He has allowed these concessions). Yet very few of the good and devout Muslims ever avail themselves of these concessions, to the marvel of non-Muslim observers. 'The strictness of the fast . . . . has maintained unrelaxed at whatever season it may fall, and to this day, in the parched plains of the East, for the whole month, however burning the sun and scorching the wind, the follower of Mohammad may not suffer a drop of water during the long summer day, to pass his lips . . . The trial, though thus unequally severe in different climes and at different terms of the cycle, is no doubt a wholesome exercise of faith and self-denial.' (Muir *op. cit.* p. 193).

225. (in His laws and commandments: so that this institution of fasting is a blessing rather than a burden). Compare a saying of the Prophet: 'Verily the Religion is easy (to practise).'

226. (of days, at some later period; and shall thereby obtain the same merit as by fasting the month of Ramadhān).

227. (to this way of making up for the blessing of Ramadhān).

228. (to God for making your path so smooth and so easy, both physically and spiritually).

229. (O Prophet!)

230. *i. e.,* whether I am near-by or remote.

231. (always, nighest when My servants starve themselves for the whole day in obedience to My commands and out of love for Me). The God of Islām, never distant or remote, is the constant companion of His servants, their unfailing support, and an infallible prop to those in need and distress—unlike so many gods of polytheism elevated far above men living in Olympian heights and having little or no vital connection with them.

232. (except in prayer whether that acceptance be immediate or deferred, direct or indirect) Prayer is the strongest and most visible acknowledgment of God's sovereignty and man's uttar dependence on Him. Islām, it has been well said, 'ritually viewed, is in its inmost essence a service of prayer.'

233. *i. e.,* My call by faith and obedience, when I call them to belief.

الَّيْلِ ۚ وَلَا تُبَاشِرُوهُنَّ وَأَنتُمْ عٰكِفُونَ فِي الْمَسٰجِدِ ۗ تِلْكَ حُدُودُ اللّٰهِ فَلَا تَقْرَبُوهَا ۗ كَذٰلِكَ
يُبَيِّنُ اللّٰهُ اٰيٰتِهٖ لِلنَّاسِ لَعَلَّهُمْ يَتَّقُونَ ۝ وَلَا تَأْكُلُوٓا اَمْوَالَكُمْ بَيْنَكُمْ بِالْبَاطِلِ وَتُدْلُوا بِهَآ اِلَى
الْحُكَّامِ لِتَأْكُلُوا فَرِيقًا مِّنْ اَمْوَالِ النَّاسِ بِالْاِثْمِ وَاَنْتُمْ تَعْلَمُونَ ۝ يَسْئَلُونَكَ عَنِ الْاَهِلَّةِ ۗ قُلْ هِيَ
مَوَاقِيتُ لِلنَّاسِ وَالْحَجِّ ۗ وَلَيْسَ الْبِرُّ بِاَنْ تَاْتُوا الْبُيُوتَ مِنْ ظُهُورِهَا وَلٰكِنَّ الْبِرَّ مَنِ اتَّقٰى ۚ وَاْتُوا
الْبُيُوتَ مِنْ اَبْوَابِهَا ۪ وَاتَّقُوا اللّٰهَ لَعَلَّكُمْ تُفْلِحُونَ ۝ وَقَاتِلُوا فِي سَبِيلِ اللّٰهِ الَّذِينَ يُقَاتِلُونَكُمْ وَلَا
تَعْتَدُوا ۚ اِنَّ اللّٰهَ لَا يُحِبُّ الْمُعْتَدِينَ ۝ وَاقْتُلُوهُمْ حَيْثُ ثَقِفْتُمُوهُمْ وَاَخْرِجُوهُمْ مِّنْ حَيْثُ اَخْرَجُوكُمْ

187. (احل . . . يتقون) Allowed to you, on the night of fasts, is consorting with your women[234] ; they are a garment for you[235] and you are a garment for them.[236] Allah knows that you have been defrauding yourselves,[237] so He has relented towards you[238] and pardoned you.[239] So now[240] copulate with them[241], and seek what Allah has ordained for you,[242] and eat and drink,[243] until the white thread becomes manifest to you from the black thread of the dawn[244] ; so complete the fast till nightfall.[245] And do not copulate with them[246] while you are retreating in the mosques.[247] These are the bounds of Allah,[248] so do not approach them.[249] Thus[250] Allah expounds His signs[251] to mankind[252] that haply they may fear[253] *Him*.

188. (و لا تا كلوا . . . تعلمون) And do not devour your riches[254] among yourselves in vanity,[255] nor convey them[256] to the judges that you may thereby devour portion of *other* people's riches sinfully while you know.[257]

SECTION 24

189. (يسئلونك . . . تفلحون) They ask thee[258] of new moons.[259] Say thou : 'they are time-marks for mankind[260] and for *the season of* Hajj'.[261] And it is no virtue that you enter *your* houses by their backs,[262] but the virtue is his who fears *God*;[263] so enter the houses by their doors,[264] and fear Allah, in order that you may thrive.[265]

190. (و قاتلوا . . . المعتدين) And fight[266] in the way of Allah[267] those who fight you[268] and do not trespass[269] ; surely Allah does not love the trespassers.[270]

---

234. رفث means sexuality and lewd conduct in general 'comprehending everything that a man desires of his wife.' (LL) This permissive commandment is of a later date. Sexual passion, in Islām, is *not*, as it is in Christianity, the most dreadfull of all sins, in fact *the* original sin which caused the Fall of Man. And normal sexuality can very well co-exist with the sanctity of the Ramadhān.

235. So close and intimate, in Islām, are the mutual relations of man and wife. لباس literally is the covering of anything. Husband and wife are called لباس 'because each embraces the other, or because each goes to the other for rest, and consorts with (يلابس) the other, (LL). The phrase may be paraphrased as saying that men and women use each other as constant and inseparable companion. It emphasizes the fact of their interdependence in life, the one being incomplete without the other. Compare the dictum of a distinguished lady biologist, Dr. Elisabeth Chesser of London :—'A vast amount of energy is wasted in futile argument as to the relative superiority of man and woman ... Each sex contains undeveloped organs and functions which are more fully developed in the other ... The lesson of biology is that, where sex exists, the two sexes are mutually dependent.' (Forbath in *Love, Marriage and Jealousy*, p. 180). Compare with this the attitude of Christianity which holds the woman as a creature impure, perhaps the dirtiest, and regards her as a synonym for the temptress. 'The fathers of Church and the preachers did not cease to utter their thunders against woman, disparaging her, and abusing her as the impure creature, almost devilish." (Letourneau, *Evolution of Marriage*, p. 205). 'In the first few centuries of the Christian era the Western world was inundated with some very remarkable notions about women which came to them from the hills of Tibet ... Women were told, with all the weight of a sacred authority, that they should be ashamed of the thought that they were women, and should live in continual penance on account of the curses their sex had brought into the world. The very phrases of Manu used against women were the door of hell, the personification of sin. Some even went so far as to maintain that their bodies were of diabolic origin, but this was decided to be a heresy !' (UHWI, p. 379).

236. The metaphor is of exquisite beauty, expressive of close intimacy, identity of interests, mutual comfort and confidence, mutual upholding of each other's reputation and credit, mutual respect of one another's secrets, mutual affection, and mutual consolation in misfortune. The whole character of the one becomes an open book to the other. The wedded pair cease to belong to themselves ; they now belong to each other, sharing each other's joys, sorrows, glories and shames. And yet Islām has, in the eyes of 'honest' Christian critics, 'degraded the position of woman !'

237. (in this respect) *i. e.*, concerning the restriction imposed so far. Earlier, the Muslims were not allowed to lie with their wives even during the night in the month of Ramadhān. This was relaxed later on. Islām fully recognizes the fact that the sexual instinct is one of the most powerful organic needs.

238. (in regard to the future, and has withdrawn the restriction).

239. (in regard to the past).

240. (that the restriction has been withdrawn).

241. (in the night during the month). The pronoun refers to 'your women.' In Islām, unlike what is in Christianity, sex is not taboo, and sexual intercourse is

not an impure act and a disagreeable task imposed on humanity as a punishment for the Fall, and 'to be undertaken in the spirit in which one submits to a surgical operation.' The act of copulation unless coupled with sin, is in itself a perfectly innocent act and, in proper circumstances, it is bodily healthful and mentally pleasure-giving. 'Failure to enjoy sex,' as observed by a modern British social philosopher, 'so far from being virtuous, is a mere physiological or psychological deficiency, like a failure to enjoy food.' (Russell, *Marriage and Morals*, p. 111).

242. (of offspring). One of the main objects of the union of man and wife is thus seen to be procreation. All forms of contraception are, by implication, interdicted. 'Birth control,' as defeating the primary purpose of the martial act, can find no place in Islām. In individual cases of ill-health or extreme poverty, the remedy lies in merital abstinence, not in the use of artificial contraceptives which, even from a purely materialistic point of view, are still far from perfect. 'Contraceptive methods . . . for the most part, are untrustworthy and frequently even injurious.' (Nemilov, *Biological Tragedy of Woman*, p. 193). 'Nor is the use of some contraceptives free from physical risk. They produce a certain amount of septic absorption and may even cause death' (Scharlieb, *Straight Talks to Women*, p. 140). 'The entirely successful contraceptive, one that would be sure, harmless and simple, has not yet been discovered.' (EBr. III. p. 650) And fortunately so. 'That there should be no known contraceptive which does not in some way make the complete happiness of merital intercourse, will perhaps be regarded by some as a very wise dispensation of Providence' (Ludovici, *The Woman*, p. 203). One may of course live in continence, if he so likes, but there is no sense and no meaning in exercising the act of generation and yet frustrating its natural outcome. The modern medical expert while recognizing that 'there are women whose health, happiness and efficiency, are being impaired by too frequent pregnancies,' is forced to admit that the havoc these artificial practices, so much in vogue, cause is palpable. Dr. Mary Scharlieb, the eminent lady doctor, after long and elaborate investigations has arrived at the following conclusions: 'From every point of view, the welfare of individual, the safety of the empire and the purity of our homes, it is evidently most desirable that the use of artificial contraceptives should cease. There is something peculiarly unnatural and nauseous in their use——something essentially destructive of the joy and spontaneity characteristic of wedded love. Great risks to health and happiness are involved in their use.' (*Straight Talks to Women*, pp. 167-168)

243. (amidst reflective vigil and standing up in the night).

244. *i. e.*, until the true dawn is distinguished from the false one. الخيط الابيض and الخيط الاسود in the context mean 'the true dawn, and the false dawn; or the whiteness of the dawn, and the blackness of night.' (LL)

245. (which coincides with the setting of the sun). The days should be passed, so far as possible, in acts of service to God and mankind.

246. *i. e.*, with your wives.

247. (as a matter of special devotion, nor have anything to do with them lustfully). It is an act of great merit, though not obligatory, following the practice of the Prophet himself, to cut oneself off from all mundane affairs, during the last ten days of Ramadhān, regarded as specially sacred, while staying day and night in a mosque and occupied with pious exercises. This is technically known as '*I'tikāf*, or retreat, meaning withholding oneself from the customary exercise of freedom of action in the disposal or management of affairs' (LL).

248. *i. e.*, restrictions set by Allah.

249. (with a view to transgressing them), *i. e.*, do not go beyond these Divine limits even so slightly.

250. *i. e.*, as in this instance.

251. (and commandments).

252. (*i. e.*, for the good of mankind).

253. (and learn to beware of infringing His ordinances).

254. *i. e.*, each other's property.

255. Or 'inquiry'. This puts a stop to all kinds of fraudulent and dishonest dealings in the community.

256. *i. e.*, false and concocted cases; perjured suits. (Th.) The pronoun ها may as well refer to 'substance'. The rendering in that case would be: 'nor convey it unto the judges'.

257. (that you are acting against your conscience). 'In these words we have another example of the way in which Muhammad urged upon his followers the duty of dealing justly with each other'. (Roberts, *Social laws of the Qoran*, p. 108). اولی بہا لہ الی الحاکم means, 'He gave, or presented, or offered, his property to the judge'. And the phrase in the next means, 'And do not give it, or offer it, as a bribe to the judges: or, and do not endeavour to conciliate with it the judges in order that they cut off for you what is the right of others' (LL).

258. (O Prophet!)

259. *i. e.*, concerning the use of their waxing and waning, the meaning of their phases.

260. *i. e.*, for their general benefit and in the exercise of their voluntary legal acts, such as ascertaining and determining the waiting period of divorce. The moon has always been recognized as a 'measure of time,' and in English the very word is derived from the root *me-*, 'to measure.' At the dawn of history it was the only time-measure, perhaps owing to its rapid motion and the ease with which its position could be located in the sky. 'The period of the moon's monthly changes provides an obvious means of dividing up time into months of thirty days or so. In Babylonia, the year . . . began when the crescent moon was first seen in the spring. The Egyptian year also contained twelve months of thirty days derived from the length of a lunation. The ancient Jewish calendar was of the usual lunar type with twelve months, each of which began with the first visibility of

the crescent moon.' (Gregory, *Religion in Science and Civilization*, p. 101)

261. *i. e.*, to show its season, and for other similar fixed and obligatory acts of devotion reckoned by lunar months. That is all. This strikes at the root of festal rejoicings and sacrifices attending the appearance of the new moon in ancient lunar cults.

262. 'The Arabs had a superstitious custom after they had been at Mecca (in pilgrimage, as it seems), on their return home, not to enter their house by the old door, but to make a hole through the back part for a passage, which practice is here reprehended.' (Sale)

263. (and entering the houses by their doors is not forbidden by Him, so abstaining from it cannot be a form of piety).

264. (in utter disregard of all superstition).

265. (both in this world and the Next). Two entirely distinct, rather mutually destructive, emotions are covered by the same word 'fear.' One is baser, selfish and servile, always arising out of thoughts of danger to self. Fear, in this sense, is negatived in the Qur'ān of all righteous and godly persons, in verses like the following, reiterated again and again :—

'No fear shall come upon them, nor will they grieve.'

But there exists also a noble, higher and disinterested variety of fear, which has its roots not in cowardice or timidity at all but in man's feeling of awe at what his Lord is, and in his contemplating his own utter insignificance and unworthiness. Fear in this sense, attracts ; it does not repel. It has the effect of drawing the man closer and closer to his Lord ; and he entirely surrenders himself to His will. It is this 'fear of Allah' that is inculcated in a thousand and one ways in the Qur'ān, and is described as the master-key to all success : "Fear Allah that ye may thrive."

266. (O Muslims !)

267. *i. e.*, in the cause of His true Religion ; in the cause of truth, justice, equity and humanity. To combat the dark forces of polytheism, superstition, perfidy, irreligion, and religious persecution ; and not for the greed of booty or for self-aggrandisement, nor yet to extend the 'sphere of influence' of this country or that. Is the extermination of moral evil, in any sense, an unworthy object of war ?

268. (violating the truce they had signed themselves). The Muslims, after having borne with almost superhuman fortitude for years and years untold persecution at the hands of the pagan republic of Makka, are now for the first time enjoined to take to reprisals. 'For full thirteen years the Muslims were subjected to relentless persecutions in Mecca. The Prophet and his followers fled for life to Medina, which is over 150 miles from Mecca, but the enemy would not leave them alone in their refuge. They came to attack them within a year, and the first three great battles were fought in the very locality which will show whether the Prophet was an assailant or defendant.' (Headley, *The Original Church of Jesus Christ and*

Islam, p. 155). The Makkans had signed a truce and were the first to break it. The words 'fight with those who fight against you' clearly show, first, that the Muslims were not the aggressors, and secondly, that those of the enemy who were not actual combatants—children, women, monks, hermits, the aged and the infirm, the maimed, and the like, had nothing at all to fear from the Muslim soldiery.

It was in the light of this express divine injunction that the great Abu Bakr (of blessed memory), the first Caliph (successor of the Prophet), charged his troops in Syria, 'not to mutilate the dead, nor to slay old men, women, and children, nor to cut down fruit-trees, nor to kill cattle unless they were needed for food; and these humane precepts served like a code of laws of war during the career of Mohammadan conquest.' (Bosworth Smith, *op. cit.*, p. 185). Has not Islām thus, in prescribing war against those who break God's laws, challenge His righteous authority, and fill the world with violence and injustice, made every concession short of the impossible? Has any code of military ethics been so chivalrous, so humane, and so tender towards the enemy? 'The moral tone adopted by the Caliph Abu Bakr, in his instructions to the Syrian army, was,' says a modern Christian historian, 'so unlike the principles of the Roman government, that it must have commanded profound attention from a subject people . . . Such a proclamation announced to Jews and Christians' sentiments of justice and principles of toleration which neither Roman emperors nor orthodox bishops had ever adopted as the rule of their conduct.' (Finlay, *Greece Under the Romans*, pp. 367-368)

269. *i. e.*, do not violate the truce yourselves; honour your word (Th.); do not step beyond the limits of the law. Compare and contrast the war laws of the Bible:—'And they stopped all the wells of water, and felled all the good trees.' (2 Ki. 3; 25) 'For six months did Joab remain there with all Israel, until he had cut off every male in Edom.' (1. Ki. 11: 16): 'Now go and smite Amalek, and utterly destroy all that they have, and spare them not; but slay both man and woman, infant and suckling, ox and sheep, camel and ass.' (1. Sa. 15: 3)

270. (of the Divine command by stepping beyond its limits).

وَالْفِتْنَةُ أَشَدُّ مِنَ الْقَتْلِ ۚ وَلَا تُقَاتِلُوهُمْ عِنْدَ الْمَسْجِدِ الْحَرَامِ حَتَّىٰ يُقَاتِلُوكُمْ فِيهِ ۖ فَإِنْ قَاتَلُوكُمْ
فَاقْتُلُوهُمْ ۗ كَذَٰلِكَ جَزَاءُ الْكَافِرِينَ ۝ فَإِنِ انْتَهَوْا فَإِنَّ اللَّهَ غَفُورٌ رَحِيمٌ ۝ وَقَاتِلُوهُمْ حَتَّىٰ لَا تَكُونَ
فِتْنَةٌ وَيَكُونَ الدِّينُ لِلَّهِ ۖ فَإِنِ انْتَهَوْا فَلَا عُدْوَانَ إِلَّا عَلَى الظَّالِمِينَ ۝ الشَّهْرُ الْحَرَامُ بِالشَّهْرِ
الْحَرَامِ وَالْحُرُمَاتُ قِصَاصٌ ۚ فَمَنِ اعْتَدَىٰ عَلَيْكُمْ فَاعْتَدُوا عَلَيْهِ بِمِثْلِ مَا اعْتَدَىٰ عَلَيْكُمْ ۚ
وَاتَّقُوا اللَّهَ وَاعْلَمُوا أَنَّ اللَّهَ مَعَ الْمُتَّقِينَ ۝ وَأَنْفِقُوا فِي سَبِيلِ اللَّهِ وَلَا تُلْقُوا بِأَيْدِيكُمْ إِلَى
التَّهْلُكَةِ ۛ وَأَحْسِنُوا ۛ إِنَّ اللَّهَ يُحِبُّ الْمُحْسِنِينَ ۝ وَأَتِمُّوا الْحَجَّ وَالْعُمْرَةَ لِلَّهِ ۚ فَإِنْ أُحْصِرْتُمْ فَمَا

191. (واقتلوهم . . . الكفرين) And kill them[271] wherever you come upon them,[272] and drive them out whence they drove you out ; and mischief[273] is more grievous[274] than bloodshed. And do not fight them near the Sacred Mosque unless they fight you therein, but if they do fight you *there*,[275] then kill them. That is the recompense of the infidels.[276]

192. (فان . . . رحيم) Then if they desist,[277] then[278] surely Allah is Forgiver,[279] Merciful.[280]

193. (وقتلوهم . . . الظلمين) And fight them until there is no *more* mischief,[281] and the obedience[282] is to Allah.[283] So if they desist[284] then there is *to be* no violence save against the ungodly[285].

194. (الشهر الحرام . . . مع المتقين) A sacred[286] month is *in exchange* for a sacred month[287] : *these* sacredness are in return.[288] Whoso therefore offers violence to you,[289] offer violence to him the like of his violence to you[290] and fear Allah,[291] and know that Allah is with the *God*-fearing.[292]

195. (وانفقوا . . . والمحسنين) And spend in the way of Allah,[293] and do not cast *yourselves* with your hands in perdition,[294] and do well,[295] surely Allah loves the well-doers.[296]

---

271. *i. e.*, those who violated the truce and took up arms to extirpate both the Muslims and Islām.

272. (during the period of belligerency).

273. (of irreligion and impiety). The word covers, on the part of the Makkans, a number of other such crimes over and above the grossest forms of idolatry, as treachery, perfidy, wanton persecution of the Muslims, and aggression in fighting.

274. *i. e.*, causing greater harm ; leading to graver consequences. There are evils far worse than war ; and it is to combat manfully these greater evils that war is allowed, and sometimes enjoined in Islām. Even the Jains, the religious pacifists of India, to whom all forms of violence are repugnant, hold that 'wars are designed by the Mysterious Unseen for bringing the recalcitrant peoples to book.'

275. (then and there). The inviolability of the Ka'ba and its precincts is to be kept intact, except under the pressure of sheer self-defence.

276. (who have no scruple even in violating the sanctity of the Ka'ba).

277. (from infidelity even now, and repent). Once the aggressive infidels have started war it is not their mere laying down of arms that can terminate it, but the giving up of infidelity which alone can ensure salvation implied in the words, 'Forgiving' and 'Merciful.'

278. (their Islām is not to be held as of no account).

279. So He will forgive their infidelity in the past.

280. So he will bestow on them further favours.

281. (of idolatry), *i. e.*, until the pagans' power for mischief is entirely crushed, and the suzerainty of Islām is established.

282. دين is primarily 'Obedience,' not 'religion.' And الدين لله means Obedience to, and service of God.' (LL)

283. Islām is the religion wholly Allah's. So the injunction in effect is this: fight these groups of infidels until they surrender to the authority of Islām. Idolatry in Arabia must be extirpated and the religion of God be established. 'Muslims have certainly no more reason to be ashamed of the use of force during their past history than the nations of the West who forcibly suppress immoral traffic in women, drug traffic, exploitation of labour or the cremation of widows on the funeral pyres of their husbands . . . The fact remains that the sword of Islam has very considerably contributed to the moral and material progress of mankind; and it is not for Muslims to apologise for their ancestors who took it up in the service of humanity.' (ASB. 1, p. 79)

284. (from infidelity).

285. *i. e.*, those who still persist in their wrong-doing.

286. (wherein it is unlawful to make war). The ancient Arabs held four months in the year, Muharram, Rajab, Zul-Qa'da and Zul-Hijja, as sacred, during which they held it unlawful to wage war.

287. *i. e.*, is so held only in reprisal. The Muslims were in danger of being attacked by the Makkans in the sacred month of Zul-Qa'da. Here they are bidden to make reprisals, if needful, in that very season, as the sacredness of months is only reciprocal.

288. *i. e.*, governed by the law of returning like for like.

289. (in this season, impoverishing its sanctity).

290. *i. e.*, pay him in the same coin; requite him.

291. (lest you may exceed the proper limits of the law).

292. *i. e.*, those who are strictly regardful of their duties towards man and God; men of true piety.

293. *i. e.*, in the wars of religion; in ways that lead to God.

294. (by withholding your contributions to the national funds at the time.

you are attacked by the enemy). The address is to the Muslim community collectively. To create in mind a disinclination to *Jihad* or the obligatory religious war, and to fail to contribute to its funds, is to court national disaster, and to prepare the way for national suicide. According to some ب is here redundant, and ایدیکم means انفسکم. So the rendering would be 'And cast ye not yourselves to predition.' According to others انفسکم is understood, and the rendering would be as adopted in the text.

295. *i. e.*, whatever good you do, do it with perfectly pure motives, whatever of your substance, for instance, you wish to contribute, do it cheerfully and not half-heartedly.

296. The conception of God in Islām is not that of an inert, passive, First Cause, doing nothing and liking and disliking nothing. The God of Islām actively likes, loves and rewards.

اسْتَيْسَرَ مِنَ الْهَدْيِ ۚ وَلَا تَحْلِقُوا رُءُوسَكُمْ حَتّٰى يَبْلُغَ الْهَدْيُ مَحِلَّهٗ ۚ فَمَنْ كَانَ مِنْكُمْ مَّرِيْضًا
اَوْ بِهٖٓ اَذًى مِّنْ رَّاْسِهٖ فَفِدْيَةٌ مِّنْ صِيَامٍ اَوْ صَدَقَةٍ اَوْ نُسُكٍ ۚ فَاِذَآ اَمِنْتُمْ ۗ فَمَنْ تَمَتَّعَ بِالْعُمْرَةِ
اِلَى الْحَجِّ فَمَا اسْتَيْسَرَ مِنَ الْهَدْيِ ۚ فَمَنْ لَّمْ يَجِدْ فَصِيَامُ ثَلٰثَةِ اَيَّامٍ فِى الْحَجِّ وَسَبْعَةٍ اِذَا
رَجَعْتُمْ ۗ تِلْكَ عَشَرَةٌ كَامِلَةٌ ۗ ذٰلِكَ لِمَنْ لَّمْ يَكُنْ اَهْلُهٗ حَاضِرِى الْمَسْجِدِ الْحَرَامِ ۚ وَاتَّقُوا اللّٰهَ
وَاعْلَمُوْٓا اَنَّ اللّٰهَ شَدِيْدُ الْعِقَابِ ۝ اَلْحَجُّ اَشْهُرٌ مَّعْلُوْمٰتٌ ۚ فَمَنْ فَرَضَ فِيْهِنَّ الْحَجَّ فَلَا رَفَثَ
وَلَا فُسُوْقَ ۙ وَلَا جِدَالَ فِى الْحَجِّ ۗ وَمَا تَفْعَلُوْا مِنْ خَيْرٍ يَّعْلَمْهُ اللّٰهُ ۗ وَتَزَوَّدُوْا فَاِنَّ خَيْرَ الزَّادِ

196. (و اتموا . . . . ا لعقاب) And fulfil the Hajj[297] and 'Umra[298] for Allah.[299] And if you be besieged,[300] send whatever offering[301] you can afford,[302] and shave not your heads[303] until the offering reaches its destination.[304] Then whoso of you is ill or has hurt in his head[305] *for him* is an expiation by fasting[306] or alms[307] or a rite.[308] Then when you are secure,[309] whoso combines 'Umra with Hajj *for him*[310] *is* whatever offering is easy. And whoso[311] cannot afford[312] then *the expiation* is a fast of three days during the Hajj[313] and of seven when you return;[314] these are *ten days*[315] complete. This[316] *is for him* whose family does not dwell near the Sacred Mosque.[317] And fear Allah, and know that surely Allah is Stern in chastising.[318]

297. 'This great international gathering, attended by thousands of pilgrims every year, not only from adjacent countries but from such distant places as China, Senegal, or Cape Town, is an impressive manifestation of the unity of the Muslim world, and serves to keep alive the feeling of brotherhood in Islām. The same thought is impressed upon those Muslims who have been unable themselves to make the pilgrimage, in that on the very same day in which the sacrifices are being performed outside the city of Mecca, the faithful in every other part of the world celebrate the Feast of Sacrifice in a similar fashion, and are thus linked by bonds of sympathy with their more fortunate brethren in the sacred city.'' (Arnold, *The Islamic Faith*, p. 37). 'The pilgrimage proved in the end a great aid in unification, for the men of every tribe and race met at Mecca with a common purpose, and in a common worship, and a feeling of brotherhood could not but be engendered in the process.' (Denison, *op. cit.*, p. 275) 'Down through the ages this institution has continued to serve as the major unifying influence in Islam and the most effective common bond among the diverse believers. It rendered almost every capable Moslem perforce a traveller for once in his life-time. The socializing influence of such a gathering of the brotherhood of believers from the four quarters of the earth is hard to over-estimate. It afforded opportunity for Negroes, Berbers, Chinese, Persians, Syrians, Turks, Arabs—rich and poor, high and low—to fraternize and meet together on the common ground of faith.' (Hitti, *op. cit.*, p. 136).

298. 'Umra is a respectful visit to Ka'ba that may be performed, unlike Hajj, at any time of the year, with fewer rites and ceremonies than Hajj proper. While the Hajj is obligatory on every Muslim who possesses the means necessary for the journey, 'Umra is only an act of additional merit. See n. 89 above.

299. *i. e.*, to win His approval, with pure motives, and with due observance of all conditions, اتمام الحج according to some means that the money, or the like that one expends in performing the pilgrimage, should be lawfully obtained, and that one should refrain from doing what God has forbidden.' (LL)

300. (either by disease or enemy) احصار signifies 'being prevented from attending the religious rites and ceremonies of pilgrimage, by disease, or the like.' (LL)

301. (to be slaughtered in the sacred precincts of Makka). This animal sacrifice (usually a goat or a sheep) is an important rite in the performance of pilgrimage.

302. (to obtain).

303. (which marks the completion of the Hajj rites and ceremonies). Shaving of the head is, in Islām, an act of rejoicing rather than a mourning rite as among the Hindus and other polytheistic nations.

304. *i. e.*, within the sacred precincts known as Haram.

305. (and is therefore obliged to shave his head before the prescribed time)

306. (for three days).

307. *i. e.*, the feeding of six paupers.

308. *i. e.*, the offering of one goat at least.

309. (either after the removal of danger, or without encountering it at all).

310. *i. e.*, for such persons alone as combine 'Umra (the lesser pilgrimage) with Hajj (the greater pilgrimage) and not for those who perform either of them singly.

311. (of them; of those who combine the two devotions).

312. (any offering at all).

313. The last date of which period is the 9th of Zul-Hijja.

314. *i. e.*, when all the rites of Hajj are terminated, and is usually the time for return, whether one actually returns or stays on).

315. (of fasting).

316. *i. e.*, this combination of the two devotions.

317. *i. e.*, this combination of the two devotions is allowable only to those who are foreigners, and not residents within the sacred area or Haram.

318. (those who wantonly violate the Divine law).

التَّقْوٰى وَاتَّقُوْنِ يٰٓاُولِي الْاَلْبَابِ ﴿١٩٧﴾ لَيْسَ عَلَيْكُمْ جُنَاحٌ اَنْ تَبْتَغُوْا فَضْلًا مِّنْ رَّبِّكُمْ ۭ فَاِذَآ اَفَضْتُمْ
مِّنْ عَرَفٰتٍ فَاذْكُرُوا اللّٰهَ عِنْدَ الْمَشْعَرِ الْحَرَامِ ۠ وَاذْكُرُوْهُ كَمَا هَدٰىكُمْ ۚ وَاِنْ كُنْتُمْ مِّنْ قَبْلِهٖ لَمِنَ
الضَّاۗلِّيْنَ ﴿١٩٨﴾ ثُمَّ اَفِيْضُوْا مِنْ حَيْثُ اَفَاضَ النَّاسُ وَاسْتَغْفِرُوا اللّٰهَ ۭ اِنَّ اللّٰهَ غَفُوْرٌ رَّحِيْمٌ ﴿١٩٩﴾
فَاِذَا قَضَيْتُمْ مَّنَاسِكَكُمْ فَاذْكُرُوا اللّٰهَ كَذِكْرِكُمْ اٰبَاۗءَكُمْ اَوْ اَشَدَّ ذِكْرًا ۭ فَمِنَ النَّاسِ مَنْ يَّقُوْلُ
رَبَّنَآ اٰتِنَا فِي الدُّنْيَا وَمَا لَهٗ فِي الْاٰخِرَةِ مِنْ خَلَاقٍ ﴿٢٠٠﴾ وَمِنْهُمْ مَّنْ يَّقُوْلُ رَبَّنَآ اٰتِنَا فِي
الدُّنْيَا حَسَنَةً وَّفِي الْاٰخِرَةِ حَسَنَةً وَّقِنَا عَذَابَ النَّارِ ﴿٢٠١﴾ اُولٰۗىِٕكَ لَهُمْ نَصِيْبٌ مِّمَّا كَسَبُوْا ۭ

SECTION 25

197. (الحج . . . الالباب) The *season* of Hajj is the months known ;[319] so whoever enjoins *upon himself* the Hajj therein[320] there *is*[321] *to be* no lewdness[322] nor wickedness nor disputing during the Hajj;[323] and whatever good you do Allah shall know it.[324] And take provision for the journey;[325] surely the best provision is piety,[326] and fear Me, O men of understanding :

198. (ليس . . . الضالين) No fault it is in you if you seek grace from your Lord[327] *by trading*. Then when you press on from 'Arafat[328] remember Allah near the sacred monument.[329] Remember Him as He has guided you,[330] and you were before of those astray.

199. (ثم . . . رحيم) Then press[331] on from where *the other* people press on, and ask forgiveness of Allah;[332] surely Allah is Forgiving,[333] Merciful.[334]

200. (فاذا . . . خلاق) And when you have completed your rites,[335] remember Allah as you remember your fathers[336] or with a stronger remembrance.[337] And of mankind there are some who say : 'our Lord : give us[338] *our portion* in the world';[339] and for such *there shall* be no portion in the Hereafter.

201. (و منهم . . . النار) And of them there are some who say : 'our Lord ! give us good[340] in the world and good in the Hereafter,[341] and save us from torment of the Fire'.[342]

---

319. *i. e.*, Shawwāl, Zul-Qa'da, and the first ten days of Zul-Hijja.

320. (and wears accordingly the Ihrām, or the seamless, unsewn robe of the pilgrims).

321. (to be for him).

322. (even in language ; much less in deed). The injunction is in striking contrast with the absolutely lewd and obscene rites and practices in the pre-Islamic hajj, and also with the conditions prevailing in the modern festivals and large religious gatherings of the polytheistic peoples.

323. (the pilgrim, on the other hand, should constantly occupy himself with

good deeds).

324. (and shall reward you accordingly).

325. (when proceeding to Makka, on pilgrimage). The pagans thought it an act of great merit and piety to go to Makka, unprovided for, in a state of penury.

326. 'from begging' (Th.) or 'piety.'

327. (and an increase in your prosperity by trading during the pilgrimage) The economic benefits, accruing from an injunction like this, both to the individual and to the community, are too obvious to need any comment.

328. (in the return journey, after making the prescribed stay there). 'Arafāt is a plain, miles wide, round a small 'Hill of Mercy' rising only about 200 feet above the adjoining plain, about 12 miles from Makka on the road to Tāif. It is here that the essential ceremony of the Hajj, called وقوف or 'standing' has to be performed on the 9th of Zul-Hijja, any time from mid-day till evening. 'The plain of 'Arafāt spreads southwards from the hill of 'Arafāt and is bounded on the east by the lofty mountain chain of Tāif. It is covered by a low growth of mimosa plants, and is filled with life only on one day of the year (9 *Dhu'l-Hidjdja*) when the pilgrims pitch their camps for the celebration of the prescribed *wukūf.*' (EI. I. p. 418)

329. 'Near the sacred monument' means the ground bordering on it in Muzdalfa, where, immediately after the return from 'Arafāt in the evening of the 9th Zul-Hijja night prayer is said, and night is spent.

330. (and not as suits your fancy). Note the insistence which the injunction to 'remember God' receives in connection with the Hajj ceremonies.

331. (all of you, not excluding the Quraish). The conceited clan of the Quraish in the pre-Islamic days considered it beneath their dignity to proceed to 'Arafāt, and used to stay on in Muzdalfa.

332. In addition to the repeated commands to remember God, here is a command to ask His forgiveness. Can any pilgrimage be more purificatory ?

333. (so He will forgive sins when one asks His forgiveness).

334. (so He will show mercy to the sinner when he is penitent).

335. 'The foremost goal of this pilgrimage is the assembling of Muslims from different parts of the world. They shall learn to understand one another and know the needs of Muslim countries other than their own. And this is the practical method of promoting the great Commonwealth of Islam, the brotherhood of men bound together by the same ideal of devotion to God, whose Oneness, as also the unity of all Muslims, are symbolised in the qiblah of Mecca.' (ASB. I. p. 40)

336. *i. e.*, glorify God as you used to glorify the deeds of your forefathers in the pagan days. This is for the third time that the injunction to 'remember God' is reiterated.

337. This is how Islām succeeded in effecting far-reaching reforms, and

metamorphosed morally and spiritually the entire Arab nation. There is a clear hint in the verse that our association with our God should be at least as lively and as realistic as with our parents.

338. (i. e. our gifts).

339. Some of the pagan Arabs did not believe in the Resurrection and the Hereafter; so their prayers while performing the pilgrimage were confined to the gifts of this world.

340. *i. e.*, whatever is approved of by Thee; whatever is good in Thy sight; whatever is pleasing to Thee. (Th.)

341. Note the object desired and sought in prayer is not 'the world' at all, but 'good', and 'good' only in whatsoever it may be found—whether in this world or in the Next. (Th.) Contrast with this the Christian concept embodied in the reported saying of the Christ:—'My kingdom is not of this world.' (Jn. 18: 36)

342. An ideal prayer, favourite of the holy Prophet, combining in two brief sentences all the blessings of this world and the Next. And this has led to the perplexed remark of a Christian writer:—'This is one of the most puzzling paradoxes in Islam. As to recognizing, using and enjoying this world, Islam is a most practical religion, but on its doctrine of salvation, it is absolutely and entirely other-worldly.' (Macdonald, *Religious Life and Attitude in Islam*, p. 43.)

وَاللّٰهُ سَرِيْعُ الْحِسَابِ ۝ وَاذْكُرُوا اللّٰهَ فِيْٓ اَيَّامٍ مَّعْدُوْدٰتٍ ۭ فَمَنْ تَعَجَّلَ فِيْ يَوْمَيْنِ فَلَآ اِثْمَ
عَلَيْهِ ۚ وَمَنْ تَاَخَّرَ فَلَآ اِثْمَ عَلَيْهِ ۙ لِمَنِ اتَّقٰى ۭ وَاتَّقُوا اللّٰهَ وَاعْلَمُوْٓا اَنَّكُمْ اِلَيْهِ تُحْشَرُوْنَ ۝
وَمِنَ النَّاسِ مَنْ يُّعْجِبُكَ قَوْلُهٗ فِي الْحَيٰوةِ الدُّنْيَا وَيُشْهِدُ اللّٰهَ عَلٰي مَا فِيْ قَلْبِهٖ ۙ وَھُوَ اَلَدُّ
الْخِصَامِ ۝ وَاِذَا تَوَلّٰى سَعٰى فِي الْاَرْضِ لِيُفْسِدَ فِيْهَا وَيُهْلِكَ الْحَرْثَ وَالنَّسْلَ ۭ وَاللّٰهُ لَا يُحِبُّ
الْفَسَادَ ۝ وَاِذَا قِيْلَ لَهُ اتَّقِ اللّٰهَ اَخَذَتْهُ الْعِزَّةُ بِالْاِثْمِ فَحَسْبُهٗ جَهَنَّمُ ۭ وَلَبِئْسَ الْمِهَادُ ۝ وَمِنَ
النَّاسِ مَنْ يَّشْرِيْ نَفْسَهُ ابْتِغَاۗءَ مَرْضَاتِ اللّٰهِ ۭ وَاللّٰهُ رَءُوْفٌۢ بِالْعِبَادِ ۝ يٰٓاَيُّهَا الَّذِيْنَ اٰمَنُوا ادْخُلُوْا

202. (أولئك . . . الحساب) These are the ones for whom there will be a share[343] for what they have earned,[344] and Allah is Swift at reckoning.

203. (و اذكروا . . . تحشرون) And remember Allah on the days numbered.[345] Then whoso hastens[346] away *even* in two days,[347] on him is no sin, and whoso stays on,[348] on him is no sin,[349] —*this* for him who fears *God* [350] And fear Allah,[351] and know that to Him you will be gathered

204 (و من . . . الخصام) And of mankind is he[352] whose discourse for the purpose of this world[353] thou admirest[354] and he takes Allah to witness[355] as to what is in his heart, while he is the most contentious of opponents.[356]

205. (و اذا . . . الفساد) And when he turns away he speeds through the land so that he may make mischief therein and destroy the tillage and the stock.[357] And Allah approves not mischief.

206. (و اذا . . . المهاد) And when he is told : 'fear Allah', arrogance[358] prompts him to sin. Enough for him is Hell : surely an ill resort !

207. (و من . . . بالعباد) And of mankind is he[359] who sells his life seeking the pleasure of Allah, and Allah is Tender to *His* servants.[360]

---

343. (in both the worlds).

344. (and for which they have longed).

345. *i. e.*, on the 10th, 11th and 12th of Zul-Hijja, in Minā, a suburb of Makka about 3 miles, due north. Note that the injunction to remember God is reiterated once more.

346. (to Makka).

347. *i. e.*, after only two days' stay in Minā.

348. *i. e.*, stays on for the third day in Minā.

349. (as both procedures are equally allowable).

350. *i. e.*, all these injunctions are for those who are regardful of their duties to God ; only the God-fearing will profit by them.

351. *i. e.*, rest assured.

352. *i. e.*, the hypocrite.

353. *i. e.*, with a view to dissembling his unbelief.

354. (O Prophet! for its fair words).

355. (falsely all the while).

356. (of God).

357. (by setting fire to somebody's corn, or by killing his neighbour's asses). So great is his love of mischief and wickedness, and so anti-social are his proclivities!

358. *i. e.*, false sense of self-respect or prestige.

359. *i. e.*, the true believer.

360. (having solicitude, senstive regard and compassionate care for them).

فِي السِّلْمِ كَآفَّةً وَلَا تَتَّبِعُوا خُطُوٰتِ الشَّيْطٰنِ إِنَّهُ لَكُمْ عَدُوٌّ مُّبِينٌ ۝ فَإِنْ زَلَلْتُمْ مِّنْ بَعْدِ مَا
جَآءَتْكُمُ الْبَيِّنٰتُ فَاعْلَمُوا أَنَّ اللّٰهَ عَزِيزٌ حَكِيمٌ ۝ هَلْ يَنْظُرُونَ إِلَّا أَنْ يَأْتِيَهُمُ اللّٰهُ فِي ظُلَلٍ مِّنَ
الْغَمَامِ وَالْمَلٰٓئِكَةُ وَقُضِيَ الْأَمْرُ وَإِلَى اللّٰهِ تُرْجَعُ الْأُمُورُ ۝ سَلْ بَنِيٓ إِسْرَآءِيلَ كَمْ اٰتَيْنٰهُمْ
مِّنْ اٰيَةٍ بَيِّنَةٍ وَمَنْ يُبَدِّلْ نِعْمَةَ اللّٰهِ مِنْ بَعْدِ مَا جَآءَتْهُ فَإِنَّ اللّٰهَ شَدِيدُ الْعِقَابِ ۝
زُيِّنَ لِلَّذِينَ كَفَرُوا الْحَيٰوةُ الدُّنْيَا وَيَسْخَرُونَ مِنَ الَّذِينَ اٰمَنُوا وَالَّذِينَ اتَّقَوْا فَوْقَهُمْ يَوْمَ
الْقِيٰمَةِ وَاللّٰهُ يَرْزُقُ مَنْ يَشَآءُ بِغَيْرِ حِسَابٍ ۝ كَانَ النَّاسُ أُمَّةً وَّاحِدَةً فَبَعَثَ اللّٰهُ النَّبِيّٖنَ

208. (یا یها . . . مبین) O you who believe! enter into Islam[361] wholly,[362] and do not follow the foot-steps of Satan;[363] surely he is to you an enemy manifest.[264]

209. (فان . . . حکیم) Then if you slip[365] after what has come to you of the evidences, know that Allah is Mighty,[366] Wise.[367]

210. (هل . . . الامور) Do they[368] await only that Allah shall come to them in the shadows of the clouds[369] and *also* the angels,[370] and the affair is already decreed?[371] And to Allah are *all* affairs returned.[372]

SECTION 26

211. (سل . . . العقاب) Ask thou[373] the Children of *Isra'il,* how many a manifest sign[374] We brought to them.[375] And whoso alters the favour of Allah[376] after it has come to him,[377] then surely Allah is Stern in chastising.[378]

212. (زین . . . حساب) Fair-seeming is made the life of this world[379] to those who disbelieve, and they scoff at those who believe, whereas those who fear *God* shall be above them[380] on the Day of Judgment. And Allah provides[381] whom[382] He will without measure.[383]

---

361. سلم literally is 'peace, reconciliation, self-resignation or submission.' And السلم with the definite article, is synonymous with الاسلام as meaning the religion of the Muslims; because it is a religion of self-resignation, or submission.' (LL)

362. *i. e.* accept, and act on, the law of Islām in its every little detail. 'Islām embraces life in its totality. It takes World and Hereafter, soul and body, individual and society, equally into consideration.' (Muhammad Asad, *Islam on the Crossroads*, pp. 119-120). It is, to use a word of recent origin, totalitarian. 'By a million roots,' says a Christian observer, 'penetrating every phase of life, all of them with religious significance, it is able to maintain its hold upon the life of the Moslem peoples.' The secular and the religious, the material and the spiritual are not separated in the all-inclusive system of Islām. Whatever may be true of other

faiths and creeds, in Islām religion is the very breath of life; it matters above everything; it is the mainspring of a Muslim's conduct. The address is to the new converts from Judaism in particular.

363. (by accepting the code of Islām only in part). Islām calls for the complete transformation of personality; and a convert to Islām must be renewed in every corner of his being.

364. (suggesting innovations and modification in God's perfect scheme of laws and ordinances). The exhortation is primarily addressed to such Jewish and Arab converts as had not adopted all the rites and customs of the new religion and had still scruples about some of them.

365. (from the true path).

366. *i. e.*, Able to inflict any punishment any moment.

367. (Who punishes only at the right moment).

368. *i. e.*, the infidels.

369. The reference is to the anthropomorphic conception of the Jews who held the clouds as the chariot of God. *Cf.* the Bible:—'Bless the Lord, O my soul . . . . . Who layeth the beams of his chambers in the waters: who maketh the clouds his chariot: who walketh upon the wings of the wind.' (Ps. 104; 1, 3). 'Behold, the Lord rideth upon a swift cloud, and shall come into Egypt.' (Is. 19: 1).

370. (as the ministers of His judgment).

371. The meaning is: Do they await the hour when repentance will not avail and declaration of belief will not benefit?

372. (for requital and judgment).

373. (O Prophet!)

374. (of Our special favour).

375. (as also how uniformly they have maintained their attitude of rebellion).

376. To alter the favours of Allah is to misuse His gifts, and instead of profiting by His clear signs and obtaining guidance from them, to pervert and misinterpret them deliberately.

377. (and they are, in many instances, endowed with the cherished possessions of this world).

378. (both in this world and the Next). 'The fear of incurring this punishment is one of the reasons why Muslims have been so scrupulously careful to preserve the text of the Qurān.' (Rev. E. M. Wherry).

379. (with abundance).

380. (in rank and station).

381. (with sustenance, and in abundance) in accordance with His universal plan.

382. (of His creatures).

383. (so mere material prosperity is no criterion of happiness, and an exuberance of wealth is by no means a measure of moral worth, whether of individuals or of communities and nations).

مُبَشِّرِيْنَ وَمُنْذِرِيْنَ وَاَنْزَلَ مَعَهُمُ الْكِتٰبَ بِالْحَقِّ لِيَحْكُمَ بَيْنَ النَّاسِ فِيْمَا اخْتَلَفُوْا فِيْهِ
وَمَا اخْتَلَفَ فِيْهِ اِلَّا الَّذِيْنَ اُوْتُوْهُ مِنْۢ بَعْدِ مَا جَآءَتْهُمُ الْبَيِّنٰتُ بَغْيًا بَيْنَهُمْ فَهَدَى اللّٰهُ
الَّذِيْنَ اٰمَنُوْا لِمَا اخْتَلَفُوْا فِيْهِ مِنَ الْحَقِّ بِاِذْنِهٖ وَاللّٰهُ يَهْدِيْ مَنْ يَّشَآءُ اِلٰى صِرَاطٍ مُّسْتَقِيْمٍ ۝
اَمْ حَسِبْتُمْ اَنْ تَدْخُلُوا الْجَنَّةَ وَلَمَّا يَاْتِكُمْ مَّثَلُ الَّذِيْنَ خَلَوْا مِنْ قَبْلِكُمْ مَسَّتْهُمُ الْبَاْسَآءُ وَ
الضَّرَّآءُ وَزُلْزِلُوْا حَتّٰى يَقُوْلَ الرَّسُوْلُ وَالَّذِيْنَ اٰمَنُوْا مَعَهٗ مَتٰى نَصْرُ اللّٰهِ اَلَآ اِنَّ نَصْرَ اللّٰهِ
قَرِيْبٌ ۝ يَسْـَٔلُوْنَكَ مَاذَا يُنْفِقُوْنَ قُلْ مَآ اَنْفَقْتُمْ مِّنْ خَيْرٍ فَلِلْوَالِدَيْنِ وَالْاَقْرَبِيْنَ وَالْيَتٰمٰى وَالْمَسٰكِيْنِ

213. (کان . . . مستقیم) Mankind was one community[384] thereafter[385] Allah raised prophets[386] *as* bearers of glad tidings[387] and warners,[388] and He sent down with them the Book[389] with truth so that He may judge[390] between mankind respecting what they disputed. And none disputed thereof[391] save those to whom it[392] was given[393] after the evidences had come to them,[394] out of spite among themselves.[395] Then Allah guided those who believed in the truth of that respecting which they[396] disputed, by His leave.[397] Allah guides whom He will to a path straight.

214. (ام . . . قریب) Do you[398] imagine that you will enter the Garden[399] while yet there has not come upon you the like of what came upon those who have passed away before you?[400] There touched them adversity and distress, and *so* shaken were they,[401] that even their Messenger[402] and those who believed with him said:[403] 'when *comes* the help of Allah?'[404] Lo! surely Allah's help is nigh.[405]

---

384. (originally, following the one true religion). This implies that originally there was but one religion in the world—the religion of Monotheism. Contrary to the conclusions arrived at by an older generation of scientists and pseudo-scientists, recent discoveries both in Archæology and Anthropology have proved that monotheism, not polytheism, was the religion of the oldest races of mankind. 'The evidence of Anthropology,' says a leading archæologist of the day, Sir Charles Marston, 'will be cited in these columns to prove that the original religion of the early races was actually Monotheism or something very like it.' (*The Bible is True*, p. 25) 'The theory of the evolution of Religion is contradicted by the evidence of both Archæology and Anthropology.' (p. 29) 'This is the very careful and deliberate conclusion of Dr. Langdon, Professor of Assyriology at Oxford, probably the greatest living authority on cuneiform literature . . . . . As a result of his excavations at Kish, Dr. Langdon writes: "In my opinion, the history of the oldest religion of man is a rapid decline from monotheism to extreme polytheism and

wide-spread belief in evil spirits. It is in a very true sense the history of the fall of man." (pp. 58, 61) 'Thus is the evidence, from those most ancient libraries of cuneiform tablets, that Monotheism was the original religion. And there is confirmation of this great fact from other sources, especially from the Science of Anthropology. Along with this is the evidence of a universal belief in a Future Life.' (p. 265) 'I may fail to carry conviction in concluding that, both in Sumerian and Semitic religions, monotheism preceded polytheism and belief in good and evil spirits. The evidence and reasons for this conclusion, so contrary to accepted and current views have been set down with care and with the perception of adverse criticism. It is, I trust, the conclusion of knowledge and not of audacious preconception.' (Langdon, *Semitic Mythology*, Introduction, p. xviii). See also p. ix. n. 280 : xxv. n. 45.

385. *i. e.*, when self-interest and iniquity had created schisms and divisions and the Divine truth had been obscured. 'Monotheism in the Old Testament, and Islamic Monotheism, were not the results of direct evolution from polytheism. It was a false conception of the history of religions to suppose that polytheism was necessarily connected with low types of culture. In fact polytheism was characteristic of the greatest cultures of antiquity, but it grew out of monotheism, and was only a theological interpretation of primitive monotheism.' (Dr. Langdon, quoted in Marston's *Bible Comes Alive*, p. 26). See also Schmidt's *Origin and Growth of Religion.*

386. (to unite the people on the path of truth).

387. (to the believers).

388. (to the rejecters).

389. 'Book,' singular in form, is here plural in meaning, denoting as a generic noun, all Divine Books.

390. (thereby: with the Divine Book as the criterion).

391. *i. e.*, concerning the very Scriptures themselves.

392. *i. e.*, the Book.

393. *i. e.*, religious leaders and men of the priestly class who are the first and foremost custodians of all Scriptures.

394. (and they had fully understood them. This makes their offence all the more serious.

395. (and not out of any honest intellectual difference of opinion). This mutual spite and strife is always caused by scramble for wealth and power, which in its turn is the direct outcome of materialism or love for this world. (Th.).

396. *i. e.*, the rejecters of faith.

397. (and the believers are thus spared the distraction caused by doubts and disputations).

398. (O Muslims!) The words are primarily addressed to the Makkan emigrants suffering grievously from poverty and hunger.

399. (without any toil or trial).

400. Entry into Heaven presupposes some measure of suffering—maybe in certain cases, exceedingly slight—either mental or physical in this world. The higher one's spiritual ambitions, the greater the trials and tribulations one is expected to undergo. And none could be greedier of spiritual advancement than the Muslims of the Prophet's time, his 'companions.' Hence their readiness to undergo the hardest afflictions in the service of God's religion.

401. *Cf.* the Bible :—'The fining pot is for silver, and the furnace for gold; but the Lord trieth the hearts.' (Pr. 17-3) 'Many are the afflictions of the righteous' (Ps. 34 : 19). 'We must through much tribulation enter the kingdom of God.' (Ac. 14 : 22)

402. (of his time).

403. (overwhelmed with sorrow and gloom).

404. (which is promised to us). This is how they prayed. Not that they were at all sceptical of the arrival of Divine assistance but its precise time being not revealed to them, they naturally began to pray for it with extreme fervour. (Th.).

405. This is how their prayer was answered. The Muslims of the holy Prophet's time are heartened thereby with the approaching triumph of their cause.

وَابْنِ السَّبِيلِ ۚ وَمَا تَفْعَلُوا مِنْ خَيْرٍ فَإِنَّ اللَّهَ بِهِ عَلِيمٌ ﴿٢١٥﴾ كُتِبَ عَلَيْكُمُ الْقِتَالُ وَهُوَ كُرْهٌ لَكُمْ ۖ
وَعَسَىٰ أَنْ تَكْرَهُوا شَيْئًا وَهُوَ خَيْرٌ لَكُمْ ۖ وَعَسَىٰ أَنْ تُحِبُّوا شَيْئًا وَهُوَ شَرٌّ لَكُمْ ۗ وَاللَّهُ
يَعْلَمُ وَأَنْتُمْ لَا تَعْلَمُونَ ﴿٢١٦﴾ يَسْأَلُونَكَ عَنِ الشَّهْرِ الْحَرَامِ قِتَالٍ فِيهِ ۖ قُلْ قِتَالٌ فِيهِ كَبِيرٌ ۖ وَصَدٌّ
عَنْ سَبِيلِ اللَّهِ وَكُفْرٌ بِهِ وَالْمَسْجِدِ الْحَرَامِ وَإِخْرَاجُ أَهْلِهِ مِنْهُ أَكْبَرُ عِنْدَ اللَّهِ ۚ وَالْفِتْنَةُ
أَكْبَرُ مِنَ الْقَتْلِ ۗ وَلَا يَزَالُونَ يُقَاتِلُونَكُمْ حَتَّىٰ يَرُدُّوكُمْ عَنْ دِينِكُمْ إِنِ اسْتَطَاعُوا ۚ وَمَنْ
يَرْتَدِدْ مِنْكُمْ عَنْ دِينِهِ فَيَمُتْ وَهُوَ كَافِرٌ فَأُولَٰئِكَ حَبِطَتْ أَعْمَالُهُمْ فِي الدُّنْيَا وَالْآخِرَةِ ۖ

215. (يسئلو نك . . . عليم) They[406] ask thee[407] as to how[408] they will spend. Say thou : 'whatever you spend of wealth,[409] *let it be* for parents and kindred and orphans and the needy and the wayfarer,[410] and whatever good you do, surely Allah is Knower thereof.[411]

216. (كتب . . . تعلمون) Ordained for you is fighting,[412] abhorrent as it may be to you.[413] Haply you abhor a thing while it is good for you,[414] and haply you desire a thing, while it is bad for you. Allah knows[415] and you do not know.[416]

---

406. *i. e.*, some of the Muslims.

407. (O Prophet !)

408. *i. e.*, as to the amount what, and the occasion when. ذا is sometimes, as here, synonymous with الذی

409. (according to your means). خیر is here 'wealth' or 'substance,' and not 'good' as misinterpreted by several translators of the Qur'ān.

410. A perfectly natural and rational order to beneficence, descending from the parents and near relatives to strangers, and taking in its fold every conceivable case of need.

411. (and shall reward accordingly).

412. War, it has been truly said, is sanctioned by the law of nature—the constitution of man and the constitution of society—and is at times a biological and sociological necessity. Islām, the ideal practical religion, has allowed it, but only in cases of sheer necessity. In Christianity, 'the coming Day of the Lord is associated with terrible wars . . . In the Epistles, St. Paul shows in a dozen references to a soldier's career that he looked at it with interest and even with sympathy.' (DB. IV p. 895) And speaking historically, the contrast, says a Christian writer, between the Christian and the Muslim warriors 'has not been so sharp as is often supposed. The Saxon wars of Charles the Great were avowedly religious wars, and differed chiefly from the Syrian wars of Omar and of Ali . . . in that they were much more

protracted and vastly less successful.' (Bosworth Smith, *op. cit*, pp. 184-85) See n. 267 ff. above.

413. Persecuted, harassed, afflicted, poverty-ridden, exiled, and small in numbers as the Muslims were at the time of the enactment of warfare, it was but natural that they were none too fond of crossing swords with the mighty forces that had conspired for their extirpation. Nothing short of express and emphatic Divine command could urge them on to the field of battle. And yet the Islamic *Jihāds* are declared to be "designed" by the Prophet "to satisfy his discontented adherents by an accession of plunder!" (Margoliouth). Such is this European scholar's love of veracity! Such is his wonderful reading of history!

414. The reluctance on the part of Muslims, in some instances, may be due to the fact that the infidels they were asked to fight against, were their own relatives 1 fellow-townsmen.

415. (the true inwardness of everything and its full effects).

416. (so the safest and wisest course for you is to follow implicity the statutes of God).

وَ اُولٰٓئِكَ اَصْحٰبُ النَّارِ ۚ هُمْ فِيْهَا خٰلِدُوْنَ ۝ اِنَّ الَّذِيْنَ اٰمَنُوْا وَالَّذِيْنَ هَاجَرُوْا وَ جٰهَدُوْا
فِيْ سَبِيْلِ اللّٰهِ ۙ اُولٰٓئِكَ يَرْجُوْنَ رَحْمَتَ اللّٰهِ ۭ وَاللّٰهُ غَفُوْرٌ رَّحِيْمٌ ۝ يَسْــَٔلُوْنَكَ عَنِ الْخَمْرِ وَالْمَيْسِرِ ۭ قُلْ
فِيْهِمَآ اِثْمٌ كَبِيْرٌ وَّمَنَافِعُ لِلنَّاسِ ۡ وَاِثْمُهُمَآ اَكْبَرُ مِنْ نَّفْعِهِمَا ۭ وَيَسْــَٔلُوْنَكَ مَاذَا يُنْفِقُوْنَ ڛ قُلِ
الْعَفْوَ ۭ كَذٰلِكَ يُبَيِّنُ اللّٰهُ لَكُمُ الْاٰيٰتِ لَعَلَّكُمْ تَتَفَكَّرُوْنَ ۝ فِى الدُّنْيَا وَالْاٰخِرَةِ ۭ وَيَسْــَٔلُوْنَكَ
عَنِ الْيَتٰمٰى ۭ قُلْ اِصْلَاحٌ لَّهُمْ خَيْرٌ ۭ وَاِنْ تُخَالِطُوْهُمْ فَاِخْوَانُكُمْ ۭ وَاللّٰهُ يَعْلَمُ الْمُفْسِدَ مِنَ
الْمُصْلِحِ ۭ وَلَوْ شَاۗءَ اللّٰهُ لَاَعْنَتَكُمْ ۭ اِنَّ اللّٰهَ عَزِيْزٌ حَكِيْمٌ ۝ وَلَا تَنْكِحُوا الْمُشْرِكٰتِ حَتّٰى يُؤْمِنَّ ۭ وَلَاَمَةٌ مُّؤْمِنَةٌ

SECTION 27

217. (يسئلونك . . . خلدون) They ask thee[417] of the sacred month,[418] *of* fighting therein. Say thou : 'fighting therein[419] is grievous ;[420] but hindering *people*[421] from the way of Allah and disbelief in Him and *in the sanctity* of the Sacred Mosque[422] and driving out its dwellers therefrom[423] are more grievous[424] with Allah,[425] and mischief[426] is far more grievous[427] than blood-shed.[428] And they will not cease fighting you with a view to making you apostatize from your religion, if they could.[429] And he who among you apostatizes[430] from his faith and dies while he is an infidel,—then these are the very ones whose works shall be of no effect[431] in this world and the Hereafter,[432] and they shall be the inmates of the Fire. Therein they shall be abiders.

218. (ان . . . رحيم) Surely those who have believed and those who have emigrated[433] and have striven hard in the way of Allah[434] *all* these hope for the mercy of Allah. And Allah is Forgiving,[435] Merciful.[436]

219. (يسئلونك . . . تتفكرون) They ask thee[437] of wine[438] and gambling.[439] say thou : 'in both is a great sin[440] and some benefit for men,[441] but the sin of them is greater than their benefit'.[442] And they ask thee as to what they shall spend.[443] Say thou : 'redundant *portion*'.[444] Thus does Allah expound to you *His* commandments so that you may ponder—[445]

220. (فی . . . حكيم) On this world[446] and the Hereafter. And they[447] ask thee[448] of orphans.[449] Say thou : 'to set right *affair* for them[450] is best.[451] If you mix with them,[452] then they are your brethren ;[453] Allah knows the foul-dealer[454] from the fair-dealer.[455] And had Allah *so* willed, He could have afflicted you ;[456] surely Allah is Mighty,[457] Wise.[458]

---

417. (O Prophet !)
418. *i. e.*, Rajab, one of the four months held sacred by the Arabs.
419. (knowingly), *i. e.* knowing it to be the month of Rajab.

420. (which sin no Muslim has been guilty of). The pagans had charged a certain Muslim with killing a pagan on the 1st of Rajab. The Muslim's defence, perfectly sound, was that he took the day to be the last date of the preceding month, and did not know that the month of Rajab had commenced.

421. (by subjecting them to the bitterest persecution).

422. (by planting images and idols in the sacred Ka'ba) The words المسجد الحرام are grammatically coupled with the pronoun ه in به and not with سبيل الله

423. (in a most cruel and heartless way). The pronoun in اهله refers to المسجد and not to الله The Prophet and the believers alone were competent to dwell within the sacred precincts.

424. (than the accidental slaying of a pagan).

425. (did it lie, then, in the mouth of pagans, who cared neither for the sanctity of the sacred months nor for that of the sacred territory, and respected neither human life nor property, wherever the terrible persecution and unspeakable oppression of the converts to Islām was concerned, to seek refuge in the sanctity of the 'sacred month ?').

426. (in its effects).

427. (particular and accidental).

428. See nn. 273 and 274 above. So the slaughter that Islām enjoins is to end all slaughter, terrorism, and moral disruption. And there is all the difference in the world between the force that is used to stop war and the force that is used to make war. But in the words of a present-day Christian writer: 'We might as well say that the bludgeon of the policeman and the gun of the gangster are equally criminal.' (A. G. Gardiner)

429. This pictures the furious zeal of anti-Islamic forces of the time. 'The general war of extermination' was certainly organised and started, but not *against* the infidels, as Palmer imagines in ostensible innocence. It was organised and started *by* them against Islām.

430. In the law of Moses, apostasy was punishable with death. 'If thy brother . . . . entice thee secretly, saying, Let us go and serve other gods, ... thou shalt surely kill him; . . . . . And thou shalt stone him with stones, that he die.' (Dt. 13 : 6-10)

And in Christianity, 'Wilful apostasy was, of course, an inexpiable offence, and ranked with murder and adultery.' (ERE, I, p. 623)

431. (as rebellion in the end naturally annuls all previous deeds of loyalty and virtue).

432. (in obvious consequence of their desertion of the true faith). In Islām, the penalty of apostasy as an offence both against the religion and the Islamic State is death, as ordained in the traditions of the Prophet.

433. (from the territory of the infidels to a place of refuge on account of

religious persecution, and in pursuance of their duty to God).

434. جہاد as a term of Islamic law, is readiness to secrifice life and possessions for the cause of Islām. Literally, it is 'the using, or exerting one's utmost power, efforts, endeavours, or ability, in contending with an object of disapprobation!' (LL).

435. (so He shall forgive accidental mistakes).

436. (so He shall reward them for their true faith and forced exile).

437. (O Prophet!)

438. خمر is 'any intoxicating thing, that clouds or obscures (lit. covers) the intellect,' and 'has a common application to intoxicating compressed of juice of anything.' (LL) So the term 'wine' here is a synonym for all intoxicating drinks. The Jews of the Prophet's time were hard hit by the Qur'anic 'Prohibition' since the liquor trade was largely in their hands. And it is amusing to find a modern representative of that worthy race with pretension to Islamic learning and scholarship, narrate the incident with bewailing and sneering ill-concealed:—'When the revelation came, zealous followers went round the houses of the Moslems and emptied their vessels of all liquor which was supposed to be intoxicating, in many cases breaking the vessels themselves; and trading Moslems who brought wine home from Syria after this event were compelled to pour their earnings away; nor was milder treatment meted out to those orphans whose property had been invested by their guardians in wine. The prohibition was extended to vinegar made of wine and a categorical denial was given to the suggestion that wine had medicinal value.' (Margoliouth, *Mohammad*, p. 283) See also P. VII. nn. 31, 38.

439. میسر originally 'the game, or play, with unfeathered and headless arrows' is, in its wider acceptance, as here, any game of hazard; or play of stakes, or wagers, so that even the game of children with walnuts is included under this name by Mujāhid.' (LL) It may shortly be defined as wagering money or other valuable things upon the outcome of an event, or making money on some chance. The diffusion, both in the past and present, of the practice of gambling may be gauged from a persual of the following:—'Games of chance are as old and as widespread as humanity . . . The Greeks already in Homer had their knuckle-bones . . . marked with numbers on four sides to serve as dice . . . . Among the Romans, children played at "heads or tails" with coins . . . . The Israelites used the drawing of lots to ascertain the Divine will in regard to such matters as assignation of lands, choice of an officer, determining the rotation of office or to identify an offender . . . . The gambling habit infected the purity of the early Christians. Instruments of gambling are found in their tombs . . . . On the Aryan races gambling has had a special hold." (ERE. VI. pp. 163-164). 'The extent to which gambling prevails at the present time is difficult to assess . . . . Most of it is centred in the horse-racing . . . . On the whole, it may safely be asserted that little short of £100,000,000 changes hands every year in England in connection with gambling

transactions.' (ib.) 'Despite laws against gambling in most states and territories, it continued openly in various sections until New York, in 1881-1884, launched an anti-gambling drive which was copied by many other cities. However, gambling is still prevalent under cover.' (CE. III. p. 826) And what shall one say of the Derby horse-race in England and of the Preakness and the Kentucky Derby races in America? See also P. VII, nn. 32, 39.

440. 'Side by side with the betting odds and betting tips, the newspapers record the tragic results on those who yield to the temptation. In 13 years (1895-6 to 1906-7) there were 156 suicides or attempted suicides in England assigned to this case, as well as 719 cases of theft or embezzlement, and 442 bankruptcies.' (ERE. VI. p. 168)

441. 'Alcohol's most useful sphere of action is as a solvent in industrial concerns. It has also some uses as an external application' (Dastur, *Alcohol : Its Use and Misuse*, p. 109).

442. (and so both of them are to be interdicted). And Islām in fact has indicted both practices as injurious and as conducive only to individual and national demoralisation. The injuction of prohibition has had a lasting influence on the character of the Muslim society, and making allowance for occasional breaches, it has given to the Muslim community a general stamp of sobriety unknown elsewhere. The fact has been acknowledged even by unfriendly observers. 'Mohammadanism may boast of a degree of temperance unknown to any other creed.' (Muir, *op. cit.*, p. 521) And at one of the Church Congresses held in England in recent years, Rev. Canon Issac Taylor has said: 'Islām, above all, is the most powerful total abstinence association in the world, whereas the extension of European trade means the extension of drunkenness and vice, and the degradation of the people.' And as regards gambling, even that inveterate enemy of Islām, D. S. Margoliouth of Oxford, is constrained to admit that the total abolition of this practice in Arabia was the 'most celebrated' of reforms effected by the Prophet (EBr. XVII. p. 407, 11th Ed.).

443. (in voluntary charity). In verse 214 the question related to beneficiaries; here it relates to the amount to be spent.

444. *i. e.*, whatever can be spread without detriment to the necessities of one's own self or of those whose maintenance is obligatory on him.

445. (in the execution of these commands).

446. Note the Qur'anic injunction to reflect on "this world" as well on the "Next." The point is that the more would one ponder on this world, the more would one be able to realise how ephemeral and how unreal it is in character, if pursued as a goal, yet how real and how precious, if viewed as a step towards the Eternal Life !

447. *i. e.*, the guardians. They, as true Muslims, hesitated to have anything to do with the property of their wards on receiving strict orders regarding its

inviolability.

448. (O Prophet !)

449. The orphan was not less than the slave the object of the Prophet's peculiar care, for he had been an orphan himself, and what God had done for him, he was anxious, so far as might be, to do for others.' (Bosworth Smith, *op cit*, p. 251)

450. (and looking after their interests).

451. *i. e.*, the main object to be kept in view in every dealing you may have with them.

452. (in their financial affairs as co-partners).

453. (and so entitled to every love and affection). With equal fairness and considerateness are non-Muslim orphans also to be treated; if they happen to be a Muslim's wards. (Th.)

454. Literally, the corrupter, *i. e.* he who wrongs the orphans.

455. (so be always fair and considerate in your dealings with them, and beware of your duties towards them). المصلح literally is the 'rectifier.'

456. (by constraining you to do what would be difficult for you to perform, by issuing commandments involving hardship, such as prohibiting co-partnership with your wards altogether).

457. (so He could have issued any injunctions, however burdensome).

458. (so He in His wisdom chose not to issue such commandments as were hard to perform).

خَيْرٌ مِّن مُّشْرِكَةٍ وَّلَوْ أَعْجَبَتْكُمْ ۚ وَلَا تُنكِحُوا الْمُشْرِكِينَ حَتَّىٰ يُؤْمِنُوا ۚ وَلَعَبْدٌ مُّؤْمِنٌ خَيْرٌ مِّن
مُّشْرِكٍ وَّلَوْ أَعْجَبَكُمْ ۗ أُولَٰئِكَ يَدْعُونَ إِلَى النَّارِ ۖ وَاللَّهُ يَدْعُوا إِلَى الْجَنَّةِ وَالْمَغْفِرَةِ بِإِذْنِهِ ۖ
وَيُبَيِّنُ آيَاتِهِ لِلنَّاسِ لَعَلَّهُمْ يَتَذَكَّرُونَ ۞ وَيَسْأَلُونَكَ عَنِ الْمَحِيضِ ۖ قُلْ هُوَ أَذًى فَاعْتَزِلُوا
النِّسَاءَ فِي الْمَحِيضِ ۖ وَلَا تَقْرَبُوهُنَّ حَتَّىٰ يَطْهُرْنَ ۖ فَإِذَا تَطَهَّرْنَ فَأْتُوهُنَّ مِنْ حَيْثُ أَمَرَكُمُ
اللَّهُ ۚ إِنَّ اللَّهَ يُحِبُّ التَّوَّابِينَ وَيُحِبُّ الْمُتَطَهِّرِينَ ۞ نِسَاؤُكُمْ حَرْثٌ لَّكُمْ فَأْتُوا حَرْثَكُمْ أَنَّىٰ شِئْتُمْ ۖ
وَقَدِّمُوا لِأَنفُسِكُمْ ۚ وَاتَّقُوا اللَّهَ وَاعْلَمُوا أَنَّكُم مُّلَاقُوهُ ۗ وَبَشِّرِ الْمُؤْمِنِينَ ۞ وَلَا تَجْعَلُوا اللَّهَ عُرْضَةً

221. (ولا . . . يتذكرون) And wed not idolatresses[459] untill they believe;[460] and assuredly a believing slave-girl is better[461] than an idolatress,[462] although she pleases you.[463] And wed not your *women* to idolaters untill they believe; and assuredly a believing slave is better[464] than an idolater,[465] although he pleases you.[466] These[467] call *you* to the Fire, while Allah calls *you* to the Garden and to forgiveness, by His leave. And He expounds His commandments to mankind that perhaps they may be admonished.[468]

SECTION 28

222. (ويسئلونك . . . متطهرين) And they ask thee[469] of menstruation.[470] Say thou: 'it is a pollution,[471] so keep away from women during menstruation,[472] and go not in unto them till they have cleansed themselves.[473] Then when they have *thoroughly* cleansed themselves[474] go in unto them[475] as Allah has directed you.[476] Surely Allah loves the repentants,[477] and *He* loves the cleansers of themselves.[476]

223. (نساؤكم . . . مومنين) Your women are a tillage[479] for you, then go in unto your tillage[480] as[481] you will, and provide beforehand for your souls.[482] And fear Allah,[483] and know that you are going to meet Him, and give thou glad tidings[484] to the believers.[485]

---

459. المشركة is literally a woman who gives God an equal, or an 'idolatress,' but here it is used in a wider sense, meaning any woman who is an infidel. (Th.).

460. *Cf.* the OT:—'Neither shalt thou make marriages with them; thy daughter thou shalt not give unto his son, nor his daughter shalt thou take unto thy son. For they will turn away thy son from following me, that they may serve other gods.' (Dt. 7: 3-4) 'And separate yourselves from the people of the land, and from the strange wives.' (Ez. 10: 11). 'And in the spirit of 'Ezra's ordinance, late religious authorities . . . . interdicted matrimonial connections between Israelites and all Gentiles. This prohibition is the established law of the Talmud and the Rabbinical code.' (Westermarck, *Short History of Marriage*, pp. 56-57) And the

NT: 'Be ye not unequally yoked together with unbelievers; for what fellowship hath righteousness with unrighteousness? and what communion hath light with darkness?' (2 Co. 6: 14).

461. (a thousand times).

462. (free though she may be).

463. (on account of her wealth or beauty).

464. (a thousand times).

465. (free though he may be).

466. (on account of his rank or substance). These restrictions do not apply to the Muslim marriage with Jew and Christian women. They form a separate class—the people of the Book—and laws concerning them are dealt with in the Surah 'Mā'ida'.

467. (infidel men and women).

468. The danger that a believer, after the intimate relationship of marriage, may be led into the path of infidelity and impiety is ever-present and ever-pressing.

469. (O Prophet!)

470. (and of cohabitation in that period). The phenomenon of menstruation, 'though clearly a normal physiological process . . . yet evidently lies on the borders of pathological change.' (Geddes and Thomson, *Evolution of Sex*, p. 259).

471. That the mental energy, as well as the muscular strength and dexterity even in the strongest, healthiest, and most determined women are usually somewhat impaired during the menstrual period itself is a fact that is familiar to most women. (Havelock Ellis, *Man and Woman*, p. 288) 'Even in perfectly healthy woman this affects the whole organism to a more or less marked degree . . . . There is increased nervous tension and greater muscular excitability; reflex action is more marked and there may be slight twitchings of the legs; also yawning and stiffness in the neck, and sleep is heavier than usual. There is loss of appetite and a certain amount of digestive and intestinal disturbance with a tendency to flatulence.' (pp. 289-290). 'On the psychic side, even in good health, there is another series of phenomena. There is greater impressionability, greater suggestibility, and more or less diminished self-control. Burdach stated that at this time women are more under the influence of mesmerism . . . . It is at this time, in those women who are at all predisposed, that sudden caprices, fits of ill-temper, moods of depression, impulses of jealousy, outbursts of self-confession, are chiefly liable to occur.' (p. 291). 'During menstruation, a woman is exceptionally sensitive and irritable, so that she may be greatly excited by trifling matters which at other times would arouse no obvious response . . . The statistics of criminality in women show that a very large majority of crimes committed by women are committed during menstruation.' (Bauer, *Woman and Love*, I. pp. 283-284).

472. *i. e.*, do not cohabit with them during this period. 'During menstruation, a woman should refrain from intercourse. By the Mosaic law the death

punishment was allotted both to the man and to the woman who indulged in coition while the latter was menstruating. As a matter of fact, considerations alike of hygienic cleanliness and of sanitary precaution prohibit the performances of coitus during this period. Severe menorrhagia, perimetritic irritation, and parametritic inflammations, have been observed to follow such indiscretion.' (Kisch, *Sexual Life of Women*, p. 173). And according to another authority, 'Incontinence during menstruation leads to serious circulating disturbances and to the consequences of these disturbances.' (p. 185).

473. Far more rigid are the Biblical regulations concerning the menstruating women. 'She shall be put apart seven days : and whosoever toucheth her shall be unclean until the even. And every thing that she lieth upon in her separation shall be unclean : every thing also that she sitteth upon shall be unclean. And whosoever toucheth her bed shall wash his clothes, and bathe himself in water, and be unclean until the even.' (Le 15 : 19-21). More onerous still are the laws prescribed by the Jewish doctors. According to them 'the woman must reckon seven days after the termination of the period. If, then, this lasts seven days, she cannot become pure until the fifteenth day. Purification, furthermore, can be gained only by a ritual bath ; and until the woman has taken this, she remains unclean . . . . In addition to all this, a woman who does not menstruate regularly is unclean for a certain time before she becomes aware that the period has begun, and objects which she touches are defiled.' (JE. IX, p. 301) Many communities, peopling different parts of the globe, have to this day very similar laws. A woman under their code, must refrain, during the continuance of the flow, from all household duties, specially from the preparation of food, and to approach her is often an offence. She must, like the leper of the medieval times, wear a special garment, or call aloud to warn all who approach her that she is unclean. (*vide* Havelock Ellis, *Man and Woman*, p. 15).

474. (of menstrual pollution, and have washed themselves).

475. According to the best medical opinion, both ancient and modern, the period that immediately succeeds the cessation of the menstrual flow is one most favourable to conception. (See Kisch. *Sexual Life of Woman*, p. 199).

476. *i. e.*, in a way that is natural, lawful and clean.

477. *i. e.*, those who turn to him in repentance after they happen to have infringed any of His laws. تواب literally is one who repents much or often.

478. *i. e.*, those who seek to be clean in body as well as in mind and spirit. Compare and contrast the Christian aversion to bathing and personal ablutions. 'Certainly the maxim which places cleanliness next to godliness, has no place in the biographies of the saints and heroes of monasticism, even in climates where bathing would seem almost one of the necessities of life. Jerome warns ascetics against warm baths as morally enervating, and in a letter to one of his female disciples denounces

every sort of bathing for women. Augustine allows a bath once a month only.' (DCA. II, p. 939)—See P. VI. n. 200; XI n. 67.

479. *i. e.*, like the soil which receives the seeds and grows the plant, 'Your wives or women, are unto you things wherein ye sow offspring; they are thus likened to places that are ploughed for sowing.' (LL)

480. (and not anywhere else). The object of repeating the simile seems to be to emphasize the fact that the begetting of children rather than carnal indulgence is the primary goal of conjugal act.

481. Or, "when". The word أنّى signifies 'whence' as well as 'when,' and 'how' and has been used in all these senses in the Holy Qur'ān. In this place, it can be interpreted by either 'as' or 'when,' as has in fact been done by some of the best authorities. Even if understood in the sense of 'whence,' it only amounts to saying, whatever posture you may adopt in entering your tilth' (and not entering anything else), and cannot be construed by any stretch of imagination to allow any filthy, unnatural practice.

482. *i. e.*, perform acts of devotion and charity all along. A powerful reminder that moral and spiritual ends are not to be lost sight of even in the height of carnal plasures.

483. (at all times and on all occasions). Fear of God and full realisation of one's responsibility are to be the keynote of a Muslim's life and his every action, big or small.

484. (of full and copious rewards in Paradise, O Prophet!)

485. (who fear their Lord constantly and have a keen sense of their responsibility).

لِّاَيْمَانِكُمْ اَنْ تَبَرُّوْا وَتَتَّقُوْا وَتُصْلِحُوْا بَيْنَ النَّاسِ ۚ وَاللّٰهُ سَمِيْعٌ عَلِيْمٌ ۞ لَا يُؤَاخِذُكُمُ اللّٰهُ
بِاللَّغْوِ فِيْٓ اَيْمَانِكُمْ وَلٰكِنْ يُّؤَاخِذُكُمْ بِمَا كَسَبَتْ قُلُوْبُكُمْ ۚ وَاللّٰهُ غَفُوْرٌ حَلِيْمٌ ۞ لِلَّذِيْنَ يُؤْلُوْنَ
مِنْ نِّسَآئِهِمْ تَرَبُّصُ اَرْبَعَةِ اَشْهُرٍ ۚ فَاِنْ فَآءُوْ فَاِنَّ اللّٰهَ غَفُوْرٌ رَّحِيْمٌ ۞ وَاِنْ عَزَمُوا الطَّلَاقَ
فَاِنَّ اللّٰهَ سَمِيْعٌ عَلِيْمٌ ۞ وَالْمُطَلَّقٰتُ يَتَرَبَّصْنَ بِاَنْفُسِهِنَّ ثَلٰثَةَ قُرُوْٓءٍ ۚ وَلَا يَحِلُّ لَهُنَّ اَنْ
يَّكْتُمْنَ مَا خَلَقَ اللّٰهُ فِيْٓ اَرْحَامِهِنَّ اِنْ كُنَّ يُؤْمِنَّ بِاللّٰهِ وَالْيَوْمِ الْاٰخِرِ ۚ وَبُعُوْلَتُهُنَّ اَحَقُّ
بِرَدِّهِنَّ فِيْ ذٰلِكَ اِنْ اَرَادُوْٓا اِصْلَاحًا ۚ وَلَهُنَّ مِثْلُ الَّذِيْ عَلَيْهِنَّ بِالْمَعْرُوْفِ ۪ وَلِلرِّجَالِ عَلَيْهِنَّ

224. (و لا . . . عليم) And make not Allah[486] a butt of your oaths so that you shall not act piously nor fear *Allah* nor set *things* right between men ;[487] and Allah is Hearer,[488] Knower.[489]

225. (لايؤ . . . حليم) Allah shall not take you to task for the vain in your oaths,[490] but He shall take you to task for what your hearts have earned,[491] and He is Forgiving,[492] Forbearing.[493]

226. (للذين . . . رحيم) For those who swear off from their wives[494] *is* an awaiting of four months;[495] then if they go back,[496] surely Allah is Forgiving,[497] Merciful.[498]

227. (و ان . . . عليم) And if they resolve a divorcement,[499] then surely Allah is Hearer,[500] Knower.[501]

---

486. *i. e.*, the name of Allah.

487. The meaning is: do not swear by Allah that you would refrain from such and such righteous and kindly acts. To refrain from them is in itself bad enough: to bring in the name of God for that purpose—a general practice in pagan Arabia—is awful.

488. (so beware of what you utter with your lips).

489. (so beware of what you think in your minds).

490. *i. e.*, inadvertent or mistaken false oaths. The reference is obviously to the oaths of an assertory kind, which call God to testify to the truth of an assertion of fact, past or present, and not to the promissory oaths which are a sort of pledge to be fulfilled in the future.

491. (by uttering a false oath deliberately).

492. (so He overlooks rash and inadvertent oaths in this world altogether).

493. (so He does not inflict punishment for even sinful oaths immediately, but defers it till the Day of Judgment).

494. (for an indefinite period of abstinence or for a definite period exceeding four months.) ایلا is 'an oath that one shall not go in to one's wife,' or a 'vow of abstinence from one's wife.' It was a recognised pre-Islamic form of repudiating

one's wife and a denial of her rights for a period, definite or indefinite. In Islām the legal effect of such conduct amounts to a single revocable divorce.

495. This is to prevent so important a step being taken hastily or in the heat of passion, and for cool consideration and deliberation, during which either the husband may re-establish the marital relations, or at the end of which the wife may be automatically released. A wise check on the impulsiveness of the husband.

496. (on their vow within the prescribed period, and are reconciled to their wives, then they may retain them without incurring any sin) فاء الى الامر signifies, 'He reconsidered the affair, or case.' And means, 'The man who had sworn to abstain from conjugal intercourse with his wife, expiated his oath and returned to her.' (LL)

497. (so He will forgive them their sin by dispensing with their oaths after requiring them to pay a small sum by way of expiation).

498. (so He will show mercy to the husband who has now reverted to rendering his duties by his wife).

499. *i. e.*, if even after careful consideration and full deliberation, the husband has resolved on divorce, and accordingly has not reasserted his marital relations within the period, final separation at the end of it is effected thereby automatically. The dissolution of marriage by the husband's own act, that is, by his making a declaration to that effect in appropriate words is called طلاق.

500. (so He hears their oaths).

501. (so He knows their resolve).

دَرَجَةٌ ۚ وَاللّٰهُ عَزِيْزٌ حَكِيْمٌ ۝ اَلطَّلَاقُ مَرَّتٰنِ ۪ فَاِمْسَاكٌۢ بِمَعْرُوْفٍ اَوْ تَسْرِيْحٌۢ بِاِحْسَانٍ ؕ وَلَا يَحِلُّ
لَكُمْ اَنْ تَاْخُذُوْا مِمَّآ اٰتَيْتُمُوْهُنَّ شَيْـًٔا اِلَّآ اَنْ يَّخَافَآ اَلَّا يُقِيْمَا حُدُوْدَ اللّٰهِ ؕ فَاِنْ خِفْتُمْ اَلَّا
يُقِيْمَا حُدُوْدَ اللّٰهِ ۙ فَلَا جُنَاحَ عَلَيْهِمَا فِيْمَا افْتَدَتْ بِهٖ ؕ تِلْكَ حُدُوْدُ اللّٰهِ فَلَا تَعْتَدُوْهَا ۚ
وَمَنْ يَّتَعَدَّ حُدُوْدَ اللّٰهِ فَاُولٰٓئِكَ هُمُ الظّٰلِمُوْنَ ۝ فَاِنْ طَلَّقَهَا فَلَا تَحِلُّ لَهٗ مِنْۢ بَعْدُ حَتّٰى تَنْكِحَ
زَوْجًا غَيْرَهٗ ؕ فَاِنْ طَلَّقَهَا فَلَا جُنَاحَ عَلَيْهِمَآ اَنْ يَّتَرَاجَعَآ اِنْ ظَنَّآ اَنْ يُّقِيْمَا حُدُوْدَ اللّٰهِ ؕ وَتِلْكَ
حُدُوْدُ اللّٰهِ يُبَيِّنُهَا لِقَوْمٍ يَّعْلَمُوْنَ ۝ وَاِذَا طَلَّقْتُمُ النِّسَآءَ فَبَلَغْنَ اَجَلَهُنَّ فَاَمْسِكُوْهُنَّ بِمَعْرُوْفٍ

228. (و المطلقت . . . حكيم) And the divorced[502] women[503] shall keep themselves in waiting for three courses;[504] nor is it allowed to them that they should conceal what Allah has created in their wombs,[505] if they believe in Allah and the Last Day.[506] And their husbands are more entitled to their restoration[507] during the same,[508] if they[509] desire rectification.[510] And to women is *due*[511] like[512] what is due from women[513] honourably.[514] And for men there is a degree[515] above them.[516] And Allah is Mighty,[517] Wise.[518]

SECTION 29

229. (الطلاق . . . الظلمون) Divorce[519] is twice;[520] thereafter either retaining *her* honourably or releasing *her* kindly.[521] And it is not allowed to you to take away aught of what you have given them,[522] except when the twain fear that they may not observe the bounds of Allah.[523] Then, if you fear[524] that the twain may not observe the bounds of Allah, there is no blame on the twain for that with which she redeems herself.[525] These are the bounds of Allah, therefore do not trespass them.[526] And whoso trespasses the bounds of Allah, then it is those who are the ungodly.

230. (فان . . . يعلمون) If he divorces her *finally*,[527] she is not lawful for him thereafter unless she weds[528] a husband other than he;[529] then if he[530] *also* divorces her, there is no blame on the twain[531] if they return to each other,[532] provided they think[533] that they will *now* observe the bounds of Allah.[534] And these are the bounds of Allah, He expounds them to a people who know.[536]

502. The course of divorce, or the dissolution of the marriage tie, among ancient nations has been erratic, some making it too loose, others making it too tight. Speaking sociologically, every religion has to meet two ends in the sphere of marriage and family—to raise the standard of morality and to sanctify the marriage contract. But in practice some religions have become too lenient, others too rigid. The Jewish law allows it as a matter of no great concern. If husband finds 'some uncleanness in her; then let him write her a bill of divorcement, and give it in her hand, and

send her out of his house. And when she is departed out of his house, she may go and be another man's wife.' (Dt. 24 : 1, 2). Christianity, on the other hand, taking its stand on the reported saying of Jesus : 'What therefore God hath joined together, let not man part asunder . . . Whosoever shall put away his wife, and marry another, committeth adultery against her. (Mk. 10 : 9, 11), and also upon the dictum of Paul : 'Let not the wife depart from her husband.' (1, Co. 7 : 10), has interdicted divorce altogether. The Catholics hold : 'When the sacrament of matrimony has been received by a man and a woman and ratified by their cohabitation as husband and wife, their union cannot be dissolved except by death.' (CD. p. 477). The climax was reached in the rules of the Roman Catholic Church . . . (It) 'treats marriage as a sacrament and demands indissolubility and unchanging fidelity. This in itself is unreasonable. Judaism takes account of the mutability of human feelings, and free people when the chains of matrimony become fetters; but the Catholic Church refuses to recognise any such change of feeling. The bonds of matrimony become a chain as heavy and galling as iron in which two people must languish for the term of their natural lives.' (Bauer, *Women and Love*, II, p. 291). The Protestants allow it no doubt, but only on such grounds as are of comparatively rare occurrence—fornication, for instance. Islām has steered its course midway between the two, avoiding the extremes of either making divorce too rigid or banning it altogether, or of making it too loose and frivolous. Islām has adopted the only wise course open—that of imposing certain conditions and limitations upon the right of the husband to dissolve the matrimonial bond, the object of which is 'to ensure that the husband was not acting in haste or anger and that separation becomes inevitable in the interests of the husband and the wife and the children.' ('Abdur Rahīm, *op. cit.*, p. 336).

503. (whose marriage has consumated, and who are of menstruating age and are free, not bondwomen). For other classes of wives the regulations are different.

504. (during which period they shall not remarry). '*Iddat*' literally means counting and in law it means the time during which the wife must wait after the cessation of marriage before she can marry again. When dissolution of the marriage has been brought about by *talāq*, '*iddat* will be imposed only if there has been consummation or valid retirement. The period of probation for a woman, who has been divorced, is, according to the Hanafī law, the period covered by three menstrual courses and according to the Shāfi'īs and Mālikīs the period covered by three intervals, and in the case of an old woman or of a girl of immature age it is three months.' ('Abdur Rahīm, *op. cit.*, p. 341). The imposition of '*iddat* is a distinctive feature of the Islmic law of divorce. قرء is 'A menstruation; and a state of purity from the menstrual discharge : thus having two contrary meanings.' (LL).

505. (either of conception or menstruation).

506. (as this concealment would interfere with the reckoning of the legal '*iddat* and that would in its turn lead to the infringement of the Law in various

other ways).

507. (than that the divorce be made absolute and irrevocable). Divorce, though perfectly legitimate in itself, is not to be had recourse to light-heartedly or on flimsy grounds. Verses like the above tend to discourage the practice, unless, of course, there be strong reasons for taking the step, or the incompatibility of temperaments be well-established. The Prophet is also reported to have observed:—'Of all the permissible acts, divorce is the most disapproved of by Allah.'

508. *i. e.*, within the period prescribed.

509. *i. e.*, the husbands.

510. The proviso is significant. Husbands are to take back their wives if they are really keen on reconciliation, and not with a view to harassing them.

511. (from men).

512. (in kind): *i. e.*, in being obligatory.

513. (to men). In plainer language: women have rights quite similar to those of men. This bold and explicit declaration of the rights of women centuries and centuries before a Mill dreamt of writing on the 'Subjection of Women,' has no parallel in the pages of other Divine Scriptures. Contrast with this the attitude of the Bible which as a punishment of the sin of Eve makes wife a subject to her husband who is to rule over her. 'According to the Old Testament, woman is responsible for the fall of man, and this became the cornerstone of Christian teaching . . . It is a remarkable fact that the gospel (barring divorce, Mt. 19: 9) contain not a word in favour of woman . . . The epistles of St. Paul definitely insist that no change can be permitted in the position of woman . . . St. Jerome has aught but good to say of woman. "Woman is the gate of the devil, the road of evil, the sting of the scorpion." Canon law declares: "Man only is created to the image of God, not woman: therefore woman shall serve him and be his handmaid." The Provincial Council of Macon (sixth century) seriously discussed the question 'whether woman had a soul at all.' (Krafft-Ebing, *Psychopathia Sexualis*, p. 4. n. 12th Ed.) The effect of the teachings of the Jewish rabbis and Christian fathers was that in the course of history 'woman was represented as the door of hell, as the mother of all human ills. She should be ashamed at the very thought that she is a woman.' (Lecky, *History of European Morals*, II, p. 357-58). See also P. V. n. 73.

Islām grants full dignity to woman as a human being. Each sex is meant to complement the other. Woman is not sub-human. The true relation between the sexes is of interdependence.

514. This implies, by the way, the principle of modern 'Veracism' which demands on behalf of the maiden entering upon marriage that her husband be as chaste and sexually as unspotted as herself and denies the largely prevailing bisexual ethical standard in the West allowing one set of sexual honour for the male, another for the female.

515. (of superiority).

516. 'The zest of power and knowledge, the search for artistic perfection,' observes an English sociologist with palpable feminist bias 'are usually masculine characters.' (Havelock Ellis, *Man and Woman*, p. 454). 'It is generally true,' remark two distinguished European biologists, 'that the males are more active, energetic, eager, passionate, and variable; the females more passive, conservative, sluggish, and stable.' (Thompson and Geddes, *Evolution of Sex*, p. 289). 'Man, perhaps even down to the protein molecules of his tissue cells, is biologically different from woman . . . The revolutionary principles collide with the very important circumstance, namely, the *biological inequality* of the sexes. We must recognize the unquestionable existence of the biological inequality of the sexes. It goes deeper and is of far greater import than it would appear to those not familiar with natural sciences.' (Nemilov, *Biological Tragedy of Woman*, pp. 75-78). The Holy Book of God concedes the rights of woman in full—under it she can rise to equal heights with man, consistent with her sex—yet it lends no support whatever to the modern craze of the absolute equality of the sexes. Equality of rights and opportunities is of course not quite the same thing as 'uniformity' or identity. See P. III. n. 369; P. V. nn. 58, 73, also n. 513 above.

517. (so He could have enjoined anything He willed).

518. (so He enjoins only what is perfectly meet and proper).

519. (which is revocable). *Talāq* is of two kinds, *raja'ī* or that which permits of the husband resuming conjugal relations, and *bā'in* or that which separates. The former is generally translated as revocable and the latter as irrevocable or absolute. A divorce which is revocable in the inception, becomes absolute or irrevocable if the '*iddat*, or period of probation, is allowed to elapse without the husband having revoked either by express words or conduct.' ('Abdur Rahīm, *op. cit.* p. 336).

520. *i. e.*, can be pronounced only twice after which it shall be final and irrevocable, unlike the divorce of the pagan days which could be revoked after being pronounced any number of times.

521. *i. e.*, after the two periods of temporary separation, make your final choice—either take her back in love and amity, or let her go finally but in any case, be honourable and kind. The goal of matrimony in Islām is to unite two lives, to bring happiness to the couple, and to instil mutual amity, harmony, responsible co-partnership and good fellowship in the pair. Now human nature being what it is, it sometimes happens that even with the best of motives and after repeated trials, the union remains unhappy. The only remedy then is to unfasten the wedding-tie. Even then, the husband is enjoined by the Qur'ān not to dismiss the wife in disgrace, or with a view to humiliating her but to let her off kindly, with due regard to his chivalry and her tenderness, and with a view to securing peace of mind both for her and himself.

522. (even though it be what you have yourself given her in dowry). The husband has to pay dower in full if he takes the initiative in the divorce.

523. (by continuing to live as husband and wife, *i. e.*, the duties and obligations as husband and wife required by the law of Islām.

524. The address is to the Muslims in authority or the guardians of the pair.

525. (and obtains her relief). If the wife claims the dissolution of marriage she must be prepared to sacrifice the dower that was otherwise hers to free herself thereby.

526. *i. e.*, these are the commandments of God meant to be obeyed and are not trivialities to be trifled with.

527. *i. e.*, if he pronounces the third, the irrevocable divorce, after the two revocable ones. 'The most approved form of repudiation is that the husband should pronounce the sentence once during a *tuhr* or period of purity of the wife and then let the divorce become absolute by expiry of the period of probation. The next best form is to pronounce one sentence of repudiation during a period of purity for three such periods so that on the third pronouncement the repudiation would become irrevocable. In the first form there is a greater guarantee than in the second against hasty and ill-advised action. But if divorce be pronounced while the wife is not in a state of purity or if divorce is at once expressed to be irrevocable such as the husband saying, "I have divorced thee irrevocably," . . . the result will be irrevocable divorce though the law regards a repudiation in this form with disapproval as being an innovation.' ('Abdur Rahīm, *op. cit.* pp. 336-337).

528. (after the expiry of her '*iddat* of three months).

529. (and this second marriage has been consummated).

530. *i. e.*, this second husband.

531. *i. e.*, the wife and the former husband.

532. (in wedlock, after the expiry of the second term of '*iddat*).

533. *i. e.*, consider it probable.

534. *i. e.*, will behave properly and shall not commit excesses against each other. 'Even after an irrevocable divorce the law permits the parties to remarry, but in case the divorce was by pronouncement of three sentences or a triple divorce, the law adds as a condition precedent to reunion that the woman should be married to another man and such second marriage should have been lawfully terminated after consummation and the period of probation on account of the second marriage should have expired. The professed object of the law in adding this condition is to discourage such divorces.' ('Abdur Rahīm, *op. cit.* p. 337).

535. (so, far from infringing them, beware of treating them lightly).

536. (as it is people with knowledge who alone can profit by these Divine ordinances).

اَوْ سَرِّحُوْهُنَّ بِمَعْرُوْفٍ وَلَا تُمْسِكُوْهُنَّ ضِرَارًا لِّتَعْتَدُوْا ۚ وَمَنْ يَّفْعَلْ ذٰلِكَ فَقَدْ ظَلَمَ نَفْسَهٗ ۚ
وَلَا تَتَّخِذُوْٓا اٰيٰتِ اللّٰهِ هُزُوًا ۚ وَّاذْكُرُوْا نِعْمَتَ اللّٰهِ عَلَيْكُمْ وَمَآ اَنْزَلَ عَلَيْكُمْ مِّنَ الْكِتٰبِ
وَالْحِكْمَةِ يَعِظُكُمْ بِهٖ ۚ وَاتَّقُوا اللّٰهَ وَاعْلَمُوْٓا اَنَّ اللّٰهَ بِكُلِّ شَيْءٍ عَلِيْمٌ ۝ وَاِذَا طَلَّقْتُمُ النِّسَآءَ
فَبَلَغْنَ اَجَلَهُنَّ فَلَا تَعْضُلُوْهُنَّ اَنْ يَّنْكِحْنَ اَزْوَاجَهُنَّ اِذَا تَرَاضَوْا بَيْنَهُمْ بِالْمَعْرُوْفِ ۚ ذٰلِكَ
يُوْعَظُ بِهٖ مَنْ كَانَ مِنْكُمْ يُؤْمِنُ بِاللّٰهِ وَالْيَوْمِ الْاٰخِرِ ۚ ذٰلِكُمْ اَزْكٰى لَكُمْ وَاَطْهَرُ ۚ وَاللّٰهُ يَعْلَمُ وَاَنْتُمْ
لَا تَعْلَمُوْنَ ۝ وَالْوَالِدٰتُ يُرْضِعْنَ اَوْلَادَهُنَّ حَوْلَيْنِ كَامِلَيْنِ لِمَنْ اَرَادَ اَنْ يُّتِمَّ الرَّضَاعَةَ ۚ

231. (و اذا . . . عليم) And when you have divorced *your* women[537] and they have attained their period,[538] then *either* retain them honourably or release them kindly:[539] and do not retain them to their hurt so that you may trespass;[540] and whoso does this assuredly wrongs his soul. And do not hold Allah's commandments in mockery,[541] and remember Allah's favour upon you,[542] and that He has sent down upon you the Book and wisdom with which He admonishes you. And fear Allah,[543] and know that surely Allah is the Knower of everything.[544]

SECTION 30

232. (و اذا . . . تعلمون) And when you have divorced[545] women and they have attained their period,[546] do not straiten them so that they will not *rewed* their husbands,[547] after they have agreed between themselves honourably.[548] Hereby is admonished he among you who believes in Allah and the Last Day: this is cleaner for you and purer.[549] Allah knows[550] and you do not know.[551]

---

537. (a divorce which is yet revocable).

538. (of waiting), *i. e.*, the term of *'iddat* has been reached, but has not yet expired.

539. This is for a second time that husbands are enjoined to behave towards their wives honourably and generously whether they retain them or divorce them. The duty to be kind, fair, and chivalrous towards the wives is not contingent on something else; it is unconditional. See nn. 521 and 522 above.

540. (the bounds of law). Observe the emphasis with which the Qur'ān, as the spokesman of the helpless and the weak, defends and safeguards the rights of the divorced women. It is certainly not the Holy Qur'ān, but the Bible, which treats of the man as the owner, and the woman as his chattel, his possession. (*Cf.* EBi. c. 1498). See also n. 522 above.

541. *i. e.*, do not treat these ordinances lightly. To disregard God's commandments is a grievous sin: to hold them up to mockery is positive blasphemy. (Th). The words are suggestive of the seriousness of the step involved in the

divorce. Such solemn affairs of life are surely no matters of jest. There is also a precept of the Prophet to the effect that no jesting is allowed in three things, namely, marriage, divorce, and manumission. آيات الله in this context are clearly God's commandments, not His 'signs,' as generally mistranslated.

542. (O Muslims!)

543. *i. e.*, fear of God must be the spring of your action in all your dealings.

544. The greater the fear of the Lord and the belief in His *Omniscience*, the easier the obedience of His commands.

545. Notice the features of the English law of divorce as adumbrated by a thoughtful Englishman:—'The fundamental defect in the law, as it stands at present, is that it makes a particular kind of matrimonial misconduct the *sine qua non* of divorce. However irksome and intolerable the yoke, the law does not permit release except through wrong-doing. In a sense it thus puts a premium on misconduct.' Here is another testimony still more eloquent:—'The steady increase in cases of divorce in the United Kingdom is giving many people furiously to think . . . It is alleged by reformers, and surely with justice, that the present state of the law overstresses the sexual aspect of marital incompatibility. Who can doubt it ? The only effective plea for a divorce is one on the ground of the adultery of one party or the other. The shifts to which this leads parties desirous of divorce are almost incredible in a modern civilised community . . . . The fact is that, where divorces are obtainable on grounds other than those of sexual immorality, that unpleasant subject arises comparatively rarely. The slights to which this heavy stress on sexual misdemeanour puts people have already been mentioned. Evidence of cohabitation with a third party is often sufficient to obtain a divorce . . . . . What can be said for a system which exists upon a basis of collusion—collusion in which lawyers play their part ? Of a system which is productive of endless lying and deceit! The law as it stands serves no good purpose but provides a happy hunting ground for crooks and adventurers.'

546. (of waiting), *i. e.*, when *'iddat* has been completed.

547. (either new or old ones whom they choose to remarry).

548. (to live as husband and wife).

549. *i. e.*, more conducive to your spiritual health and moral welfare. High principles and lofty moral ideals are thus to be always the end in view.

550. (and is Cognisant of all possible contingencies).

551. (so obey the Divine law implicity, and do not intrude your own opinions and fancies).

وَعَلَى الْمَوْلُودِ لَهُ رِزْقُهُنَّ وَكِسْوَتُهُنَّ بِالْمَعْرُوفِ ۚ لَا تُكَلَّفُ نَفْسٌ إِلَّا وُسْعَهَا ۚ لَا تُضَارَّ وَالِدَةٌ
بِوَلَدِهَا وَلَا مَوْلُودٌ لَهُ بِوَلَدِهِ ۚ وَعَلَى الْوَارِثِ مِثْلُ ذَٰلِكَ ۗ فَإِنْ أَرَادَا فِصَالًا عَنْ تَرَاضٍ مِنْهُمَا
وَتَشَاوُرٍ فَلَا جُنَاحَ عَلَيْهِمَا ۗ وَإِنْ أَرَدْتُمْ أَنْ تَسْتَرْضِعُوا أَوْلَادَكُمْ فَلَا جُنَاحَ عَلَيْكُمْ إِذَا سَلَّمْتُمْ
مَا آتَيْتُمْ بِالْمَعْرُوفِ ۗ وَاتَّقُوا اللَّهَ وَاعْلَمُوا أَنَّ اللَّهَ بِمَا تَعْمَلُونَ بَصِيرٌ ۝ وَالَّذِينَ يُتَوَفَّوْنَ
مِنْكُمْ وَيَذَرُونَ أَزْوَاجًا يَتَرَبَّصْنَ بِأَنْفُسِهِنَّ أَرْبَعَةَ أَشْهُرٍ وَعَشْرًا ۖ فَإِذَا بَلَغْنَ أَجَلَهُنَّ
فَلَا جُنَاحَ عَلَيْكُمْ فِيمَا فَعَلْنَ فِي أَنْفُسِهِنَّ بِالْمَعْرُوفِ ۗ وَاللَّهُ بِمَا تَعْمَلُونَ خَبِيرٌ ۝ وَلَا

233. (والوالدات . . . بصير) And mothers[552] shall suckle their children[553] two whole years ; *this is* for him who intends that he shall complete the suckling,[554] and on him to whom the child is born[555] is the mothers'[556] provision and clothing honourably;[557]—not a soul[558] is tasked[559] except according to its capacity.[560] Neither shall a mother be hurt[561] because of her child nor shall he to whom *the child* is born because of his child;[562] and on the heir *shall devolve* the like thereof.[563] Then if the twain[564] desire weaning[565] by agreement between them and mutual counsel,[566] there is no blame on the twain. And if you desire to give your children for suckling,[567] there is no blame on you when you handover whatever you have agreed to *give her* honourably.[568] And fear Allah, and know that Allah is the Beholder of what you do.

234. (والذين . . . خبير) And *as for* those of you who die and leave wives *behind,* they[569] shall keep themselves in waiting[570] for four months and ten days.[571] Then when they have attained their period,[572] there is no blame on you[573] for what they do with themselves[574] honourably.[575] Allah is Aware of whatever you do.

---

552. (whether divorced or still in wedlock).

553. 'The one and only suitable food for an infant is his own mother's milk. No other food is adapted to his constitution.' (Scharlieb, *op. cit.* p. 4) 'The first duty of the mother is to suckle her child, to this duty all others should be subordinated.' (p. 104.) 'It is sufficient to point out how important it is alike for mother and child, alike for family and society, that the ever more and more widely and generally diffused practice of the artificial feeding of infants should be abandoned, and that there should be a return to the natural method according to which each mother nurses her own infant. The prevailing custom costs every year thousands of mothers their health, and thousands of children their lives.' (Kisch, *Sexual Life of Woman*, p. 195.)

554. Earlier wearing, by implication, is lawful for those who do not desire the completion.

555. *i. e.*, the father of the child.

556. *i. e.*, the suckling mothers whether they are in wedlock or in the period of *'iddat.*

557. *i. e.*, according to what is just, reasonable and equitable.

558. (whether of man or woman).

559. (by God with duties and obligations).

560. (and it is in accordance with this general law that women are charged with suckling and men with bearing their expenses).

561. *i. e.*, charged with what is unreasonable or unjust.

562. Every suckling mother is to receive kind and considerate treatment by the father of the child, and *vice versa* he by her, and none is to be forced into humiliating terms by the other party.

563. (in case the father dies). The duty of bringing up the child on the death of the father, devolves on his heir.

564. *i. e.*, the parents.

565. (before the completion of two years).

566. (in the interest of the child).

567. (in their own interests, to a wet-nurse).

568. *i. e.*, according to what is just, reasonable and equitable.

569. *i. e.*, the widows.

570. (before they remarry, in order to be known whether they are with child by the deceased or not).

571. (but if the widow is with child, her period of *'iddat* would synchronise with the period of pregnancy and would expire at delivery immediately).

572. (of waiting).

573. (by your participating in their activities, or in allowing them unfettered liberty).

574. (in looking out for new husbands). Note that it is the widows themselves, not their male relations, who are the active dispensers of their future.

575. *i. e.*, provided of course that they do nothing sinful or disreputable.

جناح عليكم فيما عرضتم به من خطبة النساء او اكننتم في انفسكم علم الله انكم ستذكرونهن
ولكن لا تواعدوهن سرا الا ان تقولوا قولا معروفا ولا تعزموا عقدة النكاح حتى
يبلغ الكتب اجله واعلموا ان الله يعلم ما في انفسكم فاحذروه واعلموا ان الله غفور حليم
لا جناح عليكم ان طلقتم النساء ما لم تمسوهن او تفرضوا لهن فريضة ومتعوهن على
الموسع قدره وعلى المقتر قدره متاعا بالمعروف حقا على المحسنين وان طلقتموهن من
قبل ان تمسوهن وقد فرضتم لهن فريضة فنصف ما فرضتم الا ان يعفون او يعفوا

235. (ولا . . . حليم) And there is no blame on you in that you speak indirectly of your troth *to the said* women[576] or conceal it[577] in your souls ! Allah knows that you will soon make mention of *these women*.[578] But make no promise[579] to them in secret,[580] except that you speak an honourable saying.[581] And *even* resolve not on wedding-knot[582] until the prescribed *term*[583] has attained its end. And know that Allah knows what is in your souls,[584] so beware of Him, and know that Allah is Forgiving,[585] Forbearing.[586]

SECTION 31

236. (لا . . . المحسنين) There is no blame on you[587] if you divorce women while *yet* you have not touched them[588] nor settled with them a settlement.[589] Benefit them ;[590] on the affluent, *is due* according to his means and on the straitened *is due* according to his means :[591] an honourable present[592]—incumbent[593] on the well-doers.[594]

---

576. *i. e.*, the widows in their waiting periods.

577. *i. e.*, your desire to marry them after the expiry of the waiting period or *'iddat*.

578. (so he has allowed this much).

579. (of wedlock).

580. (much less in open). But السر is also synonymous with النكاح (Rgh). So the phrase may also be rendered : 'make no promise unto them of wedlock.'

581. 'A honourable saying' in the context means to speak of the intended marriage only indirectly—in a way that may suggest or imply, but not actually express or mention, the intention.

582. Or 'wedlock.'

583. (of waiting).

584. (so be on your guard even in thought and intention).

585. (to those who are quick in repenting).

586. (and not always punish sinners immediately).

587. (for not paying the dower money).
588. *i. e.*, consummated your marriage.
589. (by way of dower money).
590. (*i. e.*, present them with a gift, in place of dower). متعها is 'He gave her a gift after divorce.'
591. قدره in both places is, literally, 'according to him.'
592. *i. e.*, a suitable present in any case.
593. *i. e.*, incumbent, not optional.
594. (and every Muslim is expected to be a 'well-doer' in this respect).

الذي بيده عقدة النكاح ۚ وان تعفوا اقرب للتقوى ۚ ولا تنسوا الفضل بينكم ۚ
ان الله بما تعملون بصير ۝ حفظوا على الصلوت والصلوة الوسطى ۚ وقوموا لله قنتين ۝
فان خفتم فرجالا او ركبانا ۚ فاذا امنتم فاذكروا الله كما علمكم ما لم تكونوا تعلمون ۝
والذين يتوفون منكم ويذرون ازواجا ۚ وصية لازواجهم متاعا الى الحول غير
اخراج ۚ فان خرجن فلا جناح عليكم في ما فعلن في انفسهن من معروف ۗ والله عزيز
حكيم ۝ وللمطلقت متاع بالمعروف ۖ حقا على المتقين ۝ كذلك يبين الله لكم ايته

237. (و ان . . . بصير) And if you divorce them before you have touched them, but have *already* settled with them a settlement,[595] then *due from you* is half of what you have settled unless the wives forgo,[596] or he in whose hand is wedding-knot[597] forgoes :[598] and that you[599] should forgo[600] is higher to piety.[601] And do not forget grace among yourselves;[602] surely Allah is the Beholder of what you do.[603]

238. (حفظوا . . . قنتين) Be watchful over the prayers,[604] and the middle prayer,[605] and stand up to Allah truly devout.[606]

239. (فان . . . تعلمون) And if you fear[607] *then pray* on foot or riding ;[608] then when you are secure, remember Allah in the way He has taught you[609] which you even knew not.

240. (والذين . . . حكيم) And those of you who die and leave wives, they shall make a bequest[610] to their wives a year's maintenance without their having to go out;[611] then if they go out[612] then there is no blame on you for what they[613] may do with themselves honourably,[614] and Allah is Mighty,[615] Wise.[616]

241. (وللمطلقت . . . المتقين) And for the divorced women an honourable present[617]: incumbent on the *God*-fearing.

---

595. (by way of dower money).

596. (their portion or one-half of the dower specified).

597. *i. e.*, the husband. 'The husband has a right to dissolve the marriage as by such dissolution he only gives up his own right. But as marriage is founded on contract and the above rights of the husband arise by implication of such contract, it is open to a woman at the time of marriage or subsequently thereto to stipulate for their curtailment or to get some of them transferred to herself such as the right to dissolve the marriage.' ('Abdur Raḥīm, *op. cit.*, p. 328).

598. (his own half) *i. e.*, he pays the dower-money in full.

599. *i. e.*, husbands and wives both.

600. (each, his or her own portion). العفو is here used in the sense of 'the withdrawing from a right, or due, and from seeking, or demanding it.' (LL)

601. (than your insistence on the execution of your dower). So this relinquishment is approved of as the most commendable.

602. Acts of benevolence, and voluntary, cheerful renunciation of dues, are far more acceptable in the sight of the Lord than insistence on one's rights. فضل in this sense is 'a free gift, or favour, a benefit; and bounty.' (LL)

603. (and so He shall requite you in full for your acts of benevolence and relinquishment in favour of others).

604. *i. e.*, all the appointed prayers. محافظة على الامر is to attend or apply oneself constantly to the affair. And the phrase in the text means: 'Perform ye the prayers in their proper times; or keep ye, attend ye, apply yourselves constantly to the performance of the prayer in their proper time.' (LL)

605. (in particular). The middle prayer, according to the majority of the exegetes, is the afternoon (عصر) prayer. 'Particular note is taken of this prayer as that is usually the time of work and business. Muslims are required to be at least as regular in their prayers as are the 'civilised nations' in their meals.

606. (in prayer). 'Such a sight has, indeed, been one of the contributing motives to conversion, as an Alexandrian Jew, who embraced Islam in the year 1298, wrote of his own experience.' (Arnold, *Islamic Faith*, p. 29).

607. (any danger while praying) *i. e.*, if, for instance, you feared the approach of an enemy.

608. (in whatever position or posture that may be possible), *i. e.*, say your prayers as best as you can, at their proper times even if your faces be diverted from the qiblah, and no bowing down or prostration be possible, except by gestures. Worthy of note is the insistence on saying prayers at their regular hours, even in times of the greatest danger and excitement. Could a body of believers, so disciplined and so determined, lose any battle in the struggle for existence ?

609. *i. e.* say the prayers in their regular and proper way.

610. وصية by its grammatical construction is not '*making* a bequest,' but 'shall make a bequest.'

611. The verse refers to the earlier periods of Islam, before the law of inheritance was revealed, and when widows had no shares allotted to them in their husbands' property. Men were then required to make bequests for one year's maintenance and residence for their widows. The arrangement automatically ceased when laws of inheritance came into force, and widows obtained definite shares (one-fourth or one-eighth part) in their deceased husbands' property.

612. (of their own accord at the expiry of their '*iddat*).

613. *i. e.*, the widows.

614. *i. e.*, their second marriage, for instance.

615. (so His injunctions are to be implicitly obeyed).

616. (so His injunctions are full of wisdom and benefit both to the individual and the community).

617. (made by their husbands). 'And for the divorced women there shall be a provision of necessaries with moderation, or right and just aim and beneficence.' (LL)

لَعَلَّكُمْ تَعْقِلُونَ ۝ أَلَمْ تَرَ إِلَى الَّذِينَ خَرَجُوا مِن دِيَارِهِمْ وَهُمْ أُلُوفٌ حَذَرَ الْمَوْتِ
فَقَالَ لَهُمُ اللَّهُ مُوتُوا ثُمَّ أَحْيَاهُمْ إِنَّ اللَّهَ لَذُو فَضْلٍ عَلَى النَّاسِ وَلَٰكِنَّ أَكْثَرَ النَّاسِ
لَا يَشْكُرُونَ ۝ وَقَاتِلُوا فِي سَبِيلِ اللَّهِ وَاعْلَمُوا أَنَّ اللَّهَ سَمِيعٌ عَلِيمٌ ۝ مَّن ذَا الَّذِي يُقْرِضُ
اللَّهَ قَرْضًا حَسَنًا فَيُضَاعِفَهُ لَهُ أَضْعَافًا كَثِيرَةً وَاللَّهُ يَقْبِضُ وَيَبْسُطُ وَإِلَيْهِ تُرْجَعُونَ ۝ أَلَمْ
تَرَ إِلَى الْمَلَإِ مِن بَنِي إِسْرَائِيلَ مِن بَعْدِ مُوسَىٰ إِذْ قَالُوا لِنَبِيٍّ لَّهُمُ ابْعَثْ لَنَا مَلِكًا نُّقَاتِلْ
فِي سَبِيلِ اللَّهِ قَالَ هَلْ عَسَيْتُمْ إِن كُتِبَ عَلَيْكُمُ الْقِتَالُ أَلَّا تُقَاتِلُوا قَالُوا وَمَا لَنَا أَلَّا

242. (كذالك . . . تعقلون) Thus does Allah expound to you His commandments; haply you may reflect.[618]

SECTION 32

243. (الم . . . يشكرون) Hast thou not[619] looked at those who[620] went forth from their dwellings, and they were in their thousands to escape death?[621] Then Allah said to them: 'die';[622] and thereafter revived them.[623] Surely Allah is Gracious to men, although most men do not give thanks.

244. (و قاتلو . . . عليم) And fight in the way of Allah,[624] and know that Allah is Hearer,[625] Knower.[626]

245. (من . . . ترجعون) Who is it that will lend to Allah a goodly loan,[627] so that He will multiply it to him manifold?[628] And Allah scants and amplifies,[629] and to Him you *all* shall be returned.[630]

---

618. (and act accordingly).

619. (and be admonished, O reader!) 'When رايت is made transitive by means of الى, it denotes consideration that leads to the becoming admonished.' (LL)

620. ——sometime in the remote past.

621. *i. e.*, to escape the risk of death by serving in a religious war.

622. (and they died). The reference is to some unknown people of antiquity, who in their thousands deserted their dwellings, it is related, for fear of being compelled to serve in a *Jihād*, or holy war. When they reached a certain valley, God struck them dead, through some epidemic or otherwise. Sometime later, He restored them to life. The story may well serve as a prelude to the injunction of fighting in the next verse; and the moral obviously is that life and death are absolutely in the hands of the Lord.

623. Compare for a similar experience an autobiographical narrative by the prophet Ezekiel in the OT. Ezek., 37: 1-10.

624. (taking to heart the moral conveyed by the above story).

625. (who hears every word that human lips let fall).

626. (who knows inner motives and secrets). So He will requite the obedient and the disobedient both according to the deeds and motives of each.

627. (by spending in the way of God with pure heart, by making a right use of wealth, and by contributing to the establishment of the true religion).

628. *i. e.*, He will reward it amply and most liberally: *Cf.* the NT:—'Lay not up for yourselves treasures upon earth, where moth and rust doth corrupt, and where thieves break through and steal: but lay up for yourselves treasures in heaven, where neither moth nor rust doth corrupt, and where thieves do not break through nor steal.' (Mt. 6: 19, 20). Also Lk. 12: 33, 34.

629. (the means of subsistence as He willeth), *i. e.*, so do not be afraid of poverty by spending in His cause lavishly and cheerfully.

630. (and by Him alone shall ye be judged).

نقاتل في سبيل الله وقد اخرجنا من ديارنا وابنائنا ۖ فلما كتب عليهم القتال تولوا
الا قليلا منهم ۗ والله عليم بالظلمين ۝ وقال لهم نبيهم ان الله قد بعث لكم طالوت
ملكا ۚ قالوا انى يكون له الملك علينا ونحن احق بالملك منه ولم يؤت سعة من المال ۚ
قال ان الله اصطفه عليكم وزاده بسطة في العلم والجسم ۖ والله يؤتي ملكه من
يشاء ۚ والله واسع عليم ۝ وقال لهم نبيهم ان اية ملكه ان ياتيكم التابوت فيه
سكينة من ربكم وبقية مما ترك ال موسى وال هرون تحمله الملئكة ۚ ان في ذلك لاية

246. (الم . . . بالظالمين) Hast thou not[631] looked at the chiefs of the Children of Isra'il after Mūsa ?[632] They said to a prophet of theirs :[633] 'raise for us a king[634] that we may fight in the way of God.[635] He said,[636] 'may be that if the fighting were prescribed for you, you would not fight'. They said : 'why should we not fight in the way of God, whereas we have been driven away from our dwellings and children ?'[637] Yet when the fighting was prescribed for them, they turned away, save a few of them ;[638] and Allah is the Knower of the ungodly.[639]

247. (وقال . . . عليم) And their prophet said to them : 'surely Allah has raised over you Tālūt[640] as a king'.[641] They said ! 'how can there be kingship for him over us, whereas we are worthier of kingship than he ?[642] Nor has he been given plenty of riches.'[643] *The Prophet* said : 'surely Allah has chosen him over you,[644] and has increased him in knowledge[645] and physique,[646] and Allah grants kingship to whom He will,[647] and Allah is Bountiful,[648] Knowing'.[649]

---

631. (O reader !) See n. 619 above.

632. *i. e.*, after his time.

633. *i. e.*, Samuel (on him be peace !) 'Hebrew judge and prophet. His rule preceded the establishment of the kingly office. He belonged to the tribe of Levi, by Hannah. As judge he restored the worship of Jehovah and put a stop to the idolatrous practices of the Hebrews. He lived at Ramah in the hill-country of Ephraim (1110-1020 B. C.) . . . . He enjoyed the esteem of the people as seer and judge of Israil for many years . . . . He died at an advanced age in his home at Ramah and was buried there amid general lamentation.' (VJE, p. 574).

634. ملک is the chief ruler of a nation, people or tribe. 'In Palestine almost every chieftain bore this title.' (JE. VII p. 500). 'The Philistine oppression revealed to the Israelites the absolute necessity of united action. In that early age the only known form of political organisation that promised permanent independence, was the kingship.' (Kent, *Founders and Rulers of United Israel*, 73).

635. (under him with our enemies). 'The chief duty of the king was to act

as war-lord and commander-in-chief of the army.' (JE. VII. p. 501). *Cf.* the OT:—'Then all the elders of Israel gathered themselves together, and came to Samuel unto Ramah, and said unto him . . . . . Now make us a king to judge us like all the nations. . . . . . We will have a king over us; that we also may be like all the nations; and that our king may judge us, and go out before us, and fight our battles.' (1 Sa. 8; 4-5; 19-20). الله in the phrase is translated as God, as the saying is from the mouth of the Israelites.

636. ——well aware as he was of the habit of indiscipline and insubordination of his people——The Hebrews, loyal to their desert instincts were 'very loath to acknowledge any central authority. An exceedingly strong pressure was required to make them unite. That pressure was at last furnished by the Philistines.' (Kent, *op. cit.* p. 73).

637. (by our enemies). 'The Philistines were conquerors, and slew above four thousand of the Hebrews, and pursued the rest of their multitude to their camp . . . . They (the Hebrews) were presently beaten as soon as they came to a close fight with their enemies, and lost about thirty thousand men, among which were the sons of the high priest . . . . . The whole city was full of lamentations.' ("Ant." V. 11: 1-2).

638. 'When the people about Saul observed how numerous the Philistines were, they were under a great consternation; and some of them hid themselves in caves and in dens underground, but the greater part fled into the land beyond Jordan.' ("Ant." VI. 6: 1).

639. (and shall requite them accordingly). The wrong-doers here are those who turned back.

640. 'Saul' of Bible. Reigned according to Sir Charles Marston's chronology from 1018 to 1003 B. C.

641. 'And when Samuel saw Saul, the Lord said unto him, Behold the man whom I spake to thee of! this same shall reign over my people.' (1 Sa 9: 17).

642. *i. e.*, we have a better right to kingship than he has.

643. Saul belonged to the smallest of the Israelite tribes, the tribe of Benjamin, and his family was the smallest of all the families of the tribe. (*Cf.* 1 Sa 9: 21). So he was despised by many of the Hebrews. 'The children of Beli-al said, How shall this man save us? And they despised him, and brought him no presents.' (1 Sa. 9: 27). 'The greater part were ill men, who despised him, and derided the others, who neither did bring him presents, nor did they in affection, or even in words, regard to please him.' ("Ant." VI. 4: 6).

644. (and that fact alone must be sufficient to silence and convince you.) 'And Samuel said to all the people, See ye him whom the Lord hath chosen, that there is none like him among all the people?' (1 Sa. 10: 24).

645. (pertaining to government and military leadership).

646. *i. e.*, he is distinguished for his splendid physique and is of command-

ing appearance. 'First king of Israel from about 1040 B. C. noted for his courage and personal beauty.' (CE. VII. p. 2004). The Quranic word *Tālūt* is itself expressive of the tallness; and that he was tall and stood high is borne out by the Bible. 'He was higher than any of the people from his shoulders and upward.' (1 Sa. 10: 23). 'From his shoulders and upward he was higher than any of the people.' (1 Sa. 9: 2). 'In war he was able to march 120 miles without rest.' (JE. XI. p. 76). It was a fixed belief with the Hebrews that their leader, besides possessing other qualities, must be tall of stature. 'The Holy One, blessed be He, does not cause His Shechinah to alight except on one who is wise, strong, rich, and of tall stature.' (ET. p. 128).

647. The Hebrews objected to the kingship of Saul on the ground of his poverty. God's answer is: if he is not rich in wealth, We have made him rich in strength and knowledge; he is your superior both in mind and in body. So he did fight successfully the Philistines, the Moabites, the Aramaeans, and the Amalekites.

648. (so He can elevate and exalt any humble and obscure individual He will).

649. (so He knows who is fit to lead and to govern).

> لَكُمْ إِنْ كُنْتُمْ مُؤْمِنِينَ ۝ فَلَمَّا فَصَلَ طَالُوتُ بِالْجُنُودِ قَالَ إِنَّ اللّٰهَ مُبْتَلِيكُمْ
> بِنَهَرٍ فَمَنْ شَرِبَ مِنْهُ فَلَيْسَ مِنِّي وَمَنْ لَمْ يَطْعَمْهُ فَإِنَّهُ مِنِّي إِلَّا مَنِ اغْتَرَفَ غُرْفَةً
> بِيَدِهِ فَشَرِبُوا مِنْهُ إِلَّا قَلِيلًا مِنْهُمْ فَلَمَّا جَاوَزَهُ هُوَ وَالَّذِينَ آمَنُوا مَعَهُ قَالُوا لَا طَاقَةَ لَنَا الْيَوْمَ
> بِجَالُوتَ وَجُنُودِهِ قَالَ الَّذِينَ يَظُنُّونَ أَنَّهُمْ مُلَاقُو اللّٰهِ كَمْ مِنْ فِئَةٍ قَلِيلَةٍ غَلَبَتْ فِئَةً
> كَثِيرَةً بِإِذْنِ اللّٰهِ وَاللّٰهُ مَعَ الصَّابِرِينَ ۝ وَلَمَّا بَرَزُوا لِجَالُوتَ وَجُنُودِهِ قَالُوا رَبَّنَا أَفْرِغْ

248. (وقال . . . مؤمنين) And their prophet said to them : 'surely the sign[650] of his kingship is that there shall come to you[651] the ark[652] wherein is tranquillity from your Lord[653] and the relic of what the household of Mūsā and the household of Hārūn had left,[654] the angels bearing it[655]; surely, here is a sign for you if you[656] are believers *at all*.'

SECTION 33

249. (فلما . . . مع الصبرين) Then when Tālūt sallied forth with the hosts, he said :[657] surely Allah will test you[658] with a river,[659] then whoso drinks of it shall not be mine, and whoso tastes it not, shall be mine, excepting him who takes a sip with his hand'.[660] Yet they drank of it, save a few of them.'[61] Then when he had crossed it[662], he and those who believed with him, they said,[663] 'we have no strength[664] to-day against Jālūt[665] and his hosts'.[666] *But* those who believed reckoned that they were going to meet Allah[667] said, 'how often has a small group[668] prevailed against a large group by God's command. And Allah is with the steadfast'.[669]

---

650. *i. e.*, the event portending his kingship.

651. (of itself).

652. *i. e.*, the ark of the Covenant, 'an oblong chest 2½ cubits long by 1½ cubits in breadth and depth, was the most ancient and most sacred of the religious possessions of the Hebrew nation——a visible symbol of Yahowa's gracious presence. It guided them on their journey, and led them on from victory to victory. Moreover, 'it was venerated as the divine dwelling.' (EBr. II. 11th Ed. p. 365). Terrified with plague and pestilence that followed in its wake the Philistines placed the ark on a cart driven by nobody, drawn by two cows. The beasts took it of their own accord to Beth-Shemesh, a city of Judah. The Israelites were immensely joyed and highly cheered at its miraculous restoration. The ark 'was placed by Solomon in the first temple, after the destruction of which it does not reappear . . . . Some still hold that it lies hidden beneath the temple site.' (VJE. p. 50).

653. *i. e.*, tablets of the law, fragments of Torah : the sacred articles radiating tranquillity or peace of mind.

654. (such as the shoes and the rod of Moses, the miter of Aaron, their garments, etc.).

655. The angles were directing the beasts that were drawing the ark-cart.

656. 'Through the prophet Samuel, the champion Saul is discovered . . . . . He wins victory . . . . . The ark is brought back to the joy of the people.' (Hosmer, *The Jews*, pp. 18-20). This is in harmony with the Qur'ān. Yet some Christian worthies have thought it fit to assert positively, on the sole authority of the First Book of Samuel (ch. 6), that the ark was restored 'before' the advent of Saul. To seek to impugne the accuracy of the Holy Qur'ān on the strength of a book thoroughly unreliable as a history, and full of discrepancies, requires an amount of audacity not ordinarily given to the mortals.

657. (to his men).

658. (in perseverance and self-control). The weather was violently hot, and Saul's troops demanded water of him.

659. *i. e.*, the Jordan. 'The crossing of Jordan, one way or the other, was always an event in the history of Israel.' (EBr. XIII. 11th Ed. p. 148).

660. (and is satisfied therewith). غرفة is 'the quantity of water that is taken [or ladled out] with the hand [as with a ladle]; as much thereof as fills the hand.' (LL.)

661. (who were content with a handful of water).

662. (and perceived the immense numerical superiority of the enemy).

663. (to one another in anxiety and alarm). 'Saul and his army were therewith terrified.' ("Ant." 1. 9; 1).

664. (to all appearance).

665. *i. e.*, Goliath of the Bible, the giant champion of the Philistinian army, 'whose height was six cubits and a span.' (1 Sa. 17: 4). 'A man of vast bulk, for he was of four cubits and a span in tallness, and had about him weapons suitable to the largeness of his body.' ("Ant." VI. 9: 1). 'The name the giant bore indicated his supernatural insolence, Goliath recalling that he stood with "uncovered (arrogant) countenance before even God." Goliath challenged the Israelites every morning and every evening, so as to disturb them at the hour set for reciting the Shema.' (JE. VI. p. 38).

666. 'And the Philistine said, I defy the armies of Israel this day; give me a man, that we may fight together. When Saul and all Israel heard those words of the Philistine, they were dismayed, and greatly afraid— . . . . And all the men of Israel, when they saw the man, fled from him, and were scare afraid.' (1 Sa. 17: 10-11, 24). 'Saul and his army were therewith terrified, while they put themselves in array as if they would fight, but did not come to a close battle.' ("Ant." VI. 9: 1).

667. (at the Resurrection), *i. e.*, those of Saul's men who were stronger in faith, and were therefore not terrified and dismayed.

668. (gifted with faith and perseverance).

669. (as perseverance and faith in God are the main things).

عَلَيْنَا صَبْرًا وَّثَبِّتْ اَقْدَامَنَا وَانْصُرْنَا عَلَى الْقَوْمِ الْكٰفِرِيْنَ ۝ فَهَزَمُوْهُمْ بِاِذْنِ اللّٰهِ ۙ
وَقَتَلَ دَاوٗدُ جَالُوْتَ وَاٰتٰىهُ اللّٰهُ الْمُلْكَ وَالْحِكْمَةَ وَعَلَّمَهٗ مِمَّا يَشَآءُ ۭ وَلَوْلَا دَفْعُ اللّٰهِ
النَّاسَ بَعْضَهُمْ بِبَعْضٍ ۙ لَّفَسَدَتِ الْاَرْضُ وَلٰكِنَّ اللّٰهَ ذُوْ فَضْلٍ عَلَى الْعٰلَمِيْنَ ۝ تِلْكَ اٰيٰتُ
اللّٰهِ نَتْلُوْهَا عَلَيْكَ بِالْحَقِّ ۭ وَاِنَّكَ لَمِنَ الْمُرْسَلِيْنَ ۝

250. (ولما . . . الكفرين) And when they arranged themselves against Jālūt and his hosts, they said, 'Our Lord ! pour forth on us steadfastness and set firm our feet, and make us triumph over the infidel people'.[670]

251. (فهزموهم . . . العلمين) Then they[671] vanquished them, by the command of Allah;[672] and Dāūd[673] slew Jālūt,[674] and Allah gave him kingdom[675] and wisdom[676] and taught him of what He willed.[677] And had it not been for Allah's repelling some people[678] by means of others,[679] the earth was surely to be corrupted.[680] But Allah is Gracious to the worlds.[681]

252. (تلك . . . المرسلين) These are the revelations of Allah : We recite them to thee,[682] and, surely,[683] thou art *one* of the envoys.[684]

---

670. Observe the beautiful order in the prayer. First, it is the firmness of heart that is sought, then the firmness of feet, and then, as a natural sequel, triumph over the adversary.

671. *i. e.*, Saul's men.

672. And when the Philistines saw their champion was dead, they fled. And the men of Israel and of Judah arose, and shouted, and pursued the Philistines.' (1 Sa. 17 : 51, 52). 'And upon the fall of Goliath, the Philistines were beaten, and fled . . . . . So that there were slain of Philistines thirty thousand, and twice as many wounded. But Saul returned to their camp, and pulled their fortification to pieces, and burnt it.' ("Ant." VI. 9 : 5).

673. *i. e.*, King David (1013-973 B. C.) of the Bible. He was in Saul's army, and was yet neither prophet nor king.

674. 'And David put his hand in his bag, and took thence a stone, and slang it, and smote the Philistine in his forehead. . . . . . David ran and stood upon the Philistine, and took his sword, and drew it out of the sheath thereof, and slew him, and cut off his head therewith.' (1 Sa. 17 : 49-51). 'The youth met his antagonist, being accompanied with an invisible assistant, who was no other than God himself.' ("Ant." VI. 9 : 5). For further details of this encounter see "Ant." VI. 9.

675. (of Israel a little later).

676. *i. e.*, prophethood, which is wisdom in its highest and purest form. Kingship in Islam is not incompatible with the highest spiritual achievements. It can co-exist even with prophethood. In fact it is on occasions a special Divine reward——an excellent opportunity to serve one's fellow-creatures.

677. (either of Divine revelations or of worldly crafts).

678. *i. e.*, of the wicked and the mischievous.

679. *i. e.*, by the righteous and the rightly-guided.

680. (by the preponderance of the evil-doers and mischief-makers).

681. (and so He repels the rebellious and helps the righteous).

682. (correcting the inaccuracies and distortions and rectifying mistakes of the present Jewish and Christian Scriptures).

683. (O Prophet!)

684. *i. e.*, one of the apostles: the Divine messengers. Note the significance of the epithet 'sent ones.' Prophets and apostles, in Islām, are always the sent ones——sent by God to the peoples——not themselves godlings or god-incarnations.

تِلْكَ الرُّسُلُ فَضَّلْنَا بَعْضَهُمْ عَلٰى بَعْضٍ ۘ

مِنْهُمْ مَّنْ كَلَّمَ اللّٰهُ وَرَفَعَ بَعْضَهُمْ دَرَجٰتٍ ۚ وَاٰتَيْنَا عِيْسَى ابْنَ مَرْيَمَ الْبَيِّنٰتِ وَاَيَّدْنٰهُ بِرُوْحِ
الْقُدُسِ ۚ وَلَوْ شَآءَ اللّٰهُ مَا اقْتَتَلَ الَّذِيْنَ مِنْ بَعْدِهِمْ مِّنْ بَعْدِ مَا جَآءَتْهُمُ الْبَيِّنٰتُ وَلٰكِنِ
اخْتَلَفُوْا فَمِنْهُمْ مَّنْ اٰمَنَ وَمِنْهُمْ مَّنْ كَفَرَ ۚ وَلَوْ شَآءَ اللّٰهُ مَا اقْتَتَلُوْا ۗ وَلٰكِنَّ اللّٰهَ يَفْعَلُ مَا يُرِيْدُ ۝
يٰٓاَيُّهَا الَّذِيْنَ اٰمَنُوْٓا اَنْفِقُوْا مِمَّا رَزَقْنٰكُمْ مِّنْ قَبْلِ اَنْ يَّاْتِيَ يَوْمٌ لَّا بَيْعٌ فِيْهِ وَلَا خُلَّةٌ وَّلَا شَفَاعَةٌ ۗ
وَالْكٰفِرُوْنَ هُمُ الظّٰلِمُوْنَ ۝ اَللّٰهُ لَآ اِلٰهَ اِلَّا هُوَ ۚ اَلْحَيُّ الْقَيُّوْمُ ۚ لَا تَاْخُذُهٗ سِنَةٌ وَّلَا نَوْمٌ ۚ

PART III

253. (تلك الرسل . . . ما يريد) These messengers ![1] We have preferred some of them above others; to some Allah spoke *directly*[2]; and some He raised in rank.[3] And We gave 'Isā,[4] son of Maryam[5], evidences[6], and We aided him with the holy Spirit[7]. And had Allah so willed, those *who came* after them[8] would not have fought *one against the other*[9] after the clear signs had come to them[10], but they fell into variance, then of them *some* believed and of them *some* disbelieved[11]. And had Allah *so* willed, they would not have fought *one against the other*, but Allah does whatever He intends[12].

SECTION 34

254. (يايها الذين . . . الظلمون) O you who believe ! spend[13] of what We have provided you before the Day arrives when there shall be neither trading[14] nor friendship[15] nor intercession.[16] And it is the infidels who are the ungodly.[17]

---

1. (just alluded to) *i.e.*, 'the sent ones.'

2. (directly; without an angel as an intermediary). Such as the prophet Moses.

3. The obvious reference is to the holy Prophet of Islām, the Prophet *par excellence*, the most exalted of all the exalted prophets and apostles.

4. *i.e.*, the prophet Jesus.

5. *i.e.*, Mary. In view of the Christian blasphemy, the fact of his being the son of a mere woman needed a clear pronouncement.

6. (of his apostleship).

7. 'Holy Spirit,' in Islām, is not the 'third Person of Trinity' but the archangel Gabriel, who was in constant attendance upon the prophet Jesus, and protected him—a mere mortal—from the viles of his enemies. There is no trace, either here or elsewhere in the Holy Qur'ān, of any specially high rank being bestowed on Jesus above the prophets. He has simply his own place—a very honourable one no

doubt,—in the long list of the messengers of God. For روح القدس see P I. n. 375.

8. *i.e.* after the apostle.

9. (refuting and contradicting each other in matters of faith).

10. (of Divine truths, through the apostles.)

11. This, in a nutshell, has been the history of the prophets and their peoples. The moral for the holy Prophet of Islām is to derive comfort by contemplating on this uniform fact of history, and not to expect wholesale conversion. (Th.)

12. (in accordance with His universal Plan, and without any let or hindrance from any one). In the Divine plan of creation, belief and unbelief are bound, like light and darkness, to go hand in hand. And God's power of action is not restricted or limited by any conditions. His omnipotence, like His omniscience, is absolute.

13. (in the cause of God).

14. *i.e.*, compensation or compounding of sins.

15. (which could profit an infidel).

16. (on which both Jews and Christians–the latter even more than the former—were wont to presume). 'We were saved through the merits of one mediator, our Lord Jesus Christ. . . . Christ is well qualified to be a mediator, *i.e.*, one who brings estranged parties to amicable agreement. Being God and man, He can best restore friendship between God and the human family.' (CD. p. 617) 'His (Christ's) action, to some extent His teaching, more explicity the apostolic teaching (represented by St. Paul, St. Peter, St. John and Ep to Heb) present Him as the Mediator with God on behalf of mankind, making intercession in His prayers on earth and in His heavenly life after the resurrection, but chiefly giving His life as a ransom, shedding His blood for the remission of sin, acting as means of propitiation, doing God's will.' (DB. III. p. 320). The Jews also believed in the mediation of angels and 'Logos.' And Philo, while speaking of 'the Word' on the mediation between God and His creation, is quoted to have said: 'The Father who created the universe has given to His archangelic and most ancient Word a pre-eminent gift to stand on the confines of both; while separating the created things from the Creator he pleads before the immortal God on behalf of the mortal race which sins continually, and is the ambassador sent by the Ruler to the subject race.' (JE. VIII. p. 409) Islām, as is evident, sweeps away all such fanciful, and essentially pagan, ideas of mediation, intercession and propitiation.

17. *i.e.*, the wrong their own souls by their infidelity.

لَهُ مَا فِي السَّمٰوٰتِ وَمَا فِي الْاَرْضِ ۗ مَنْ ذَا الَّذِيْ يَشْفَعُ عِنْدَهٗۤ اِلَّا بِاِذْنِهٖ ۗ يَعْلَمُ مَا بَيْنَ
اَيْدِيْهِمْ وَمَا خَلْفَهُمْ ۚ وَلَا يُحِيْطُوْنَ بِشَيْءٍ مِّنْ عِلْمِهٖۤ اِلَّا بِمَا شَآءَ ۚ وَسِعَ كُرْسِيُّهُ السَّمٰوٰتِ وَ
الْاَرْضَ ۚ وَلَا يَـُٔوْدُهٗ حِفْظُهُمَا ۚ وَهُوَ الْعَلِيُّ الْعَظِيْمُ ۝ لَاۤ اِكْرَاهَ فِي الدِّيْنِ ۙ قَدْ تَّبَيَّنَ الرُّشْدُ
مِنَ الْغَيِّ ۚ فَمَنْ يَّكْفُرْ بِالطَّاغُوْتِ وَيُؤْمِنْ بِاللّٰهِ فَقَدِ اسْتَمْسَكَ بِالْعُرْوَةِ الْوُثْقٰى ۗ لَا انْفِصَامَ لَهَا ۗ
وَاللّٰهُ سَمِيْعٌ عَلِيْمٌ ۝ اَللّٰهُ وَلِيُّ الَّذِيْنَ اٰمَنُوْا ۙ يُخْرِجُهُمْ مِّنَ الظُّلُمٰتِ اِلَى النُّوْرِ ۗ وَالَّذِيْنَ كَفَرُوْۤا
اَوْلِيٰٓـُٔهُمُ الطَّاغُوْتُ ۙ يُخْرِجُوْنَهُمْ مِّنَ النُّوْرِ اِلَى الظُّلُمٰتِ ۗ اُولٰٓئِكَ اَصْحٰبُ النَّارِ ۚ هُمْ فِيْهَا

255. (الله . . . العظيم) Allah![18] there is no God but He,[19] the Living,[20] the Sustainer,[21] slumber seizes Him not, nor sleep.[22] His is whatever is in the heavens and whatever is on the earth.[23] Who can intercede with Him, save by His leave?[24] He knows whatever *was* before them[25] and whatever *shall be* after them.[26] And they encompass naught of His knowledge, save what He wills.[27] His Throne[28] comprehends the heavens and the earth; and the guarding of both wearies Him not.[29] and He is the High,[30] the Supreme.[31]

256. (لا اكراه . . . عليم) No compulsion *is there* in religion.[32] Surely rectitude[33] has become distinct from error.[34] Whoso then denies Devil[35] and believes in Allah has of a surety laid hold of[36] the firm cable of which there is no breaking;[37] and Allah is Hearing,[38] Knowing.[39]

---

18. The verse known as the Throne Verse has often won the admiration of non-Muslims, even of anti-Muslims. '. . . a magnificent description of the divine majesty and providence; but it must not be supposed the translation comes up to the dignity of the original. The passage is justly admired by the Mohammedans who recite it in their prayers; and some of them wear it about them.' (Sale) 'One of the most admiral passages in the Koran.' (Lane) 'One of the grandest verses of the Quran' (Wherry).

19. This is *the* creed of Islām, negativing all false gods, and affirming the unity of the one true God. 'There is no God but God—are words simply tantamount in English to the negation of any deity save one alone; and this much they certainly mean in Arabic, but they imply much more also. Their full sense is, not only to deny absolutely and unreservedly all plurality, whether of nature or of person, in the Supreme Being, not only to establish the Unity of the Unbegetting and Unbegot, in all its simple and incommunicable Oneness, but besides this the words, in Arabic and among Arabs, imply that this one Supreme Being is also the only Agent, the only Force, the only Act existing throughout the universe, and leave to all beings else, matter or spirit, instinct or intelligence, physical or moral, nothing but pure, unconditional

passiveness, alike in movement or in quiescence, in action or in capacity.' (W. G. Palgrave, quoted in ERE. XI. p. 757).

20. *i.e.*, the Ever-living; the Deathless; the Eternal; His existence having neither beginning nor end. Even a fact so patent as the deathlessness of God has needed a clear affirmation in view of the peculiar sacrifice of heathen gods every spring, as also in view of the 'Christ-God' who suffered death at the hands of his persecutors. 'The putting to death of a public man-god was a common incident of many religions.' (Allen, *op. cit.* p. 90).

21. He is Almighty and the sole Provider. He sustains the existence of everything and is Himself sustained or supported by nobody. By the mere mention of Life and Self-subsistence as His two essential attributes, the possibility of all co-partnership with Him is negatived outright. Contrast with this the Christian belief that 'the Father is no more God without the Son than the Son is God without the Father;' (ERE. VII. p. 536) as also the Hindu belief that certain deities, at any rate, 'are the offspring of others, and that the gods were originally mortal, who have only acquired immortality either by the practice of austerities or by drinking Soma or else by receiving it as a gift from Agni and Savita.' (XII p. 602) Obviously Islām brushes aside all such absurdities.

22. He is ever wakeful, ever watchful. Many pagan peoples have even ascribed sleep to God.

23. *i.e.*, He is the absolute master; none is His co-partner; no, not even comparable to Him.

24. So that there exists none as permanent or independent 'Mediator.' This completely repudiates the 'doctrine of mediation' which is peculiarly Christian. 'It is not only that peace with God, or the forgiveness of sins, or reconciliation, or eternal life for the spiritually dead is mediated through Christ and His redemption; Christ is presented also as the mediator of creation. All that is has come into being through Him.' (ERE. VIII. p. 516) See also n. 16 above.

25. (in point of time), *i.e.*, the past. Or, 'that which is in front of them' in point of space. The pronoun has for its antecedent 'His creatures' understood.

26. (in point of time), *i.e.*, the future. Or, 'that which is behind them' in point of space. In any case, His knowledge is perfect, complete, all-embracing. He knows the hidden and the manifest. He knows what is in the present, what has been in the past, and what shall be in the future.

27. (in accordance with His universal Plan.) So that none of His creatures, no, not even the angels and prophets. can be His co-equal in respect of His Knowledge.

28. (of majesty) كرسى 'is the place or seat of the king, and of the learned man; and hence as used in the Koran it is explained as signifying Dominion, and the Power of God, whereby He holds the heavens and of the earth; and knowledge.' (LL).

29. (so that He needs no rest, and is never tired). This repudiates the Jewish and Christian idea of God 'resting' on the seventh day after His great exertion in creating the universe. 'And on the seventh day God ended his work which he had made; and he rested on the seventh day from all his work which he had made. And God blessed the seventh day, and sanctified it: because that in it he had rested from all his work which God created and made.' (Ge. 2: 2, 3).

30. *i.e.*, above all imperfections and limitations.

31. *i.e.*, possessor of every form of perfection.

32. (of Islam) *i.e.*, there is no occasion for employing coercion in the matter of adopting and embracing Islām as its exellence is self-evident. This is the doctrine of toleration in the Islām. 'Convictions are not things that can be forced. Whatever compulsion there is, is not in religion but out of religion. Once "the way is made distinct from error" and faith and belief have taken a firm grip on the strong handle of the Truth, that service is due only to the Supreme and the Omnipotent Creator, Sustainer, and Developer of all creation: how can mistrust make us waver and hold us back from His service?' (MA).

33. *i.e.*, the right direction; the religion of monotheism.

34. *i.e.*, the wrong way: infidelity and polytheism.

35. (and renounces all false religions.) الطاغوت 'whatever is worshipped instead, or to the exclusion, of God.' (LL).

36. *i.e.*, has indeed tenaciously clung to.

37. (either in this world or the next). True belief in God is our surest passport of safety both in this world and the next. It we but cling to faith, God's help will never fail us.

38. *i.e.*, Hearer of what proceeds from our lips.

39. *i.e.*, Knower of what we hide in our hearts.

خٰلِدُوْنَ ۝ اَلَمْ تَرَ اِلَى الَّذِیْ حَآجَّ اِبْرٰهٖمَ فِیْ رَبِّهٖۤ اَنْ اٰتٰىهُ اللّٰهُ الْمُلْكَ ۘ اِذْ قَالَ اِبْرٰهٖمُ رَبِّیَ
الَّذِیْ یُحْیٖ وَ یُمِیْتُ ۙ قَالَ اَنَا اُحْیٖ وَ اُمِیْتُ ؕ قَالَ اِبْرٰهٖمُ فَاِنَّ اللّٰهَ یَاْتِیْ بِالشَّمْسِ مِنَ الْمَشْرِقِ
فَاْتِ بِهَا مِنَ الْمَغْرِبِ فَبُهِتَ الَّذِیْ كَفَرَ ؕ وَ اللّٰهُ لَا یَهْدِی الْقَوْمَ الظّٰلِمِیْنَ ۝ اَوْ كَالَّذِیْ مَرَّ
عَلٰى قَرْیَةٍ وَّ هِیَ خَاوِیَةٌ عَلٰى عُرُوْشِهَا ۚ قَالَ اَنّٰى یُحْیٖ هٰذِهِ اللّٰهُ بَعْدَ مَوْتِهَا ۚ فَاَمَاتَهُ اللّٰهُ مِائَةَ
عَامٍ ثُمَّ بَعَثَهٗ ؕ قَالَ كَمْ لَبِثْتَ ؕ قَالَ لَبِثْتُ یَوْمًا اَوْ بَعْضَ یَوْمٍ ؕ قَالَ بَلْ لَّبِثْتَ مِائَةَ عَامٍ
فَانْظُرْ اِلٰى طَعَامِكَ وَ شَرَابِكَ لَمْ یَتَسَنَّهْ ۚ وَ انْظُرْ اِلٰى حِمَارِكَ وَ لِنَجْعَلَكَ اٰیَةً لِّلنَّاسِ وَ انْظُرْ اِلَى

257. (الله . . . خلدون) Allah is the Patron of those who believe[40]. He brings them forth from darkness[41] into light[42]. And *as for* them who disbelieve, their patrons are the devils[43], they bring them forth from light into darkness. These are inmates of the Fire ; therein they shall abide.

SECTION 35

258. (الم تر . . . الظلمين) Lookedest thou[44] not at him[45] who contended with Ibrāhim regarding his Lord[46], because Allah had given him dominion?[47] When Ibrāhīm said, 'my Lord is He who gives life and causes death[48]; he said, 'I give life and I cause death[49]' Ibrāhīm said[50], 'surely Allah brings the sun[51] from the east[52], then bring it thou from the west[53].' Thereupon he who disbelieved was confounded[54]. And Allah guides not wrongdoers[55].

---

40. (as He in fact is the only Patron or Guardian, besides Whom there exist no 'patron-saints,' 'gardian-angels' or 'saviours.'

41. (of infidelity and unbelief).

42. (of faith and belief). Note that النور, 'the light,' in the Quran is always in the singular, while its antithesis الظلمات 'darkness' is always in the plural. This means that the right way is only one, while the deviations from it are many.

43. *i.e.*, constantly seducing them.

44. (O reader !)

45. The allusion is, according to the Muslim commentators, to Nimrod, the tyrant of Chaldea and perhaps the first Babylonian hero-god, who persecuted Abraham. His greatness as a king finds mention in the Bible : 'A mighty one in the earth' (Ge. 10:8), 'a mighty hunter before the Lord' (Ge. 10:9), and 'mighty upon the earth' (1 Ch. 1:10), he ruled over the cities of Babel, Erech, Accad and Calneh, in the land of Shinar (Ge. 10:10) . . .' 'he was made king over all the people on earth, appointing Terah his minister. It was then, elated by so much glory, that Nimrod changed his behaviour toward YHWH and became the most flagrant

idolater.' (JE. IX. p. 309) 'Of all the rulers who made themselves masters of lower Mesopotamia . . . the most famous was Sargon . . . and he was identified, perhaps rightly, with the Nimrod of the Old Testament who founded Caleh and was a mighty hunter before the Lord. Later documents were found which established the fact of his life and power, and now at Ur we have relics which add something to his history and illustrate the civilisation of his time.' (Woolley, *Ur of the Chaldees*, p. 107). 'The founder of the Babylonian monarchy. He flourished about 2450 B.C, establishing a kingdom in the plain of Shinar.' (CE. VI. p. 1609).

46. Abraham's 'contests with Nimrod . . . are not deemed as fantastic as they would have been half a century ago, when the very existence of Abraham was generally denied. At the International Congress of Orientalists in Oxford (1928) the lectures of Prof. Langdon and Mr. Woolley showed that at Abraham's city Ur, in Abraham's day and earlier, monotheistic speculations conflicted with crass idolatry.' (EBr. XIII. P. 165, 11th Ed.)

47. Sun-worshippers as the Chaldeans were, Nimrod claimed to be a soler hero, and aspired to the position of a god. To all appearance, this King Nimrod is not other than the solar god Merodoch. 'Notwithstanding the difference that appears to exist between these two names, it is certain that they are very closely related . . . The question whether Merodoch ever was really king of Babylon need not detain us here. Suffice it to say that "the king" *par excellence* was one of his titles. This he apparently bore as "King of the gods:" but there is no reason to suppose, on that account, that he was not king of men during his life on earth,' (DB. III, p. 552) 'Nimrod is described in Genesis as the first "to be a mighty one in the earth, which Skinner in his commentary paraphrases as originator of the idea of the military state, based on arbitrary force." Unlike the other names in the Genesis context, which are names of peoples, Nimrod is that of an individual.' (EBr. XVI. p. 44, 11th Ed.) See for his 'affront and contempt of God', "Ant". I.4 :2.

48. *i.e.*, all the forces of life and death are in His hands, whereas thou and thy gods are powerless. According to the Talmud, Abraham exclaimed before the King :—"Then wherefor serve him ? Why cause thy subjects to follow in thy vain ways? Rather serve the great Lord of the world who has power to do all the things; who has the power to kill, the power to keep alive. Woe to thee, thou man of foolish heart! Turn from thy evil ways, serve Him in whose hands is thy life and the lives of all the people." (Polano, *The Talmud Selections*, p. 37).

49. The statement may either mean : 'I can slay whomsoever I wish and can let live whomsoever I wish ;' or, 'all means of sustenance are in my power and under my control.' Nimrod evidently missed the point of Abraham's argument altogether.

50. (varying his illustration, to bring home to Nimrod's dull intelligence a yet clearer instance of his impotence and God's omnipotence).

51. (which is itself a created being, subject to the laws of God, and not a deity). The Chaldeans believed in the Divinity of the sun.

52. (everyday habitually).

53. (even once). The meaning is: can you even once alter the ordered course of God's universe?

54. (and worsted in argument; yet he did not submit to Abraham's true religion).

55. *i.e.*, those who go deliberately wrong.

الْعِظَامِ كَيْفَ نُنْشِزُهَا ثُمَّ نَكْسُوهَا لَحْمًا ۚ فَلَمَّا تَبَيَّنَ لَهُ ۙ قَالَ أَعْلَمُ أَنَّ اللَّهَ عَلَىٰ كُلِّ شَيْءٍ
قَدِيرٌ ۝ وَإِذْ قَالَ إِبْرٰهِمُ رَبِّ أَرِنِي كَيْفَ تُحْيِ الْمَوْتَىٰ ۚ قَالَ أَوَلَمْ تُؤْمِنْ ۚ قَالَ بَلَىٰ وَلَٰكِنْ
لِيَطْمَئِنَّ قَلْبِي ۚ قَالَ فَخُذْ أَرْبَعَةً مِنَ الطَّيْرِ فَصُرْهُنَّ إِلَيْكَ ثُمَّ اجْعَلْ عَلَىٰ كُلِّ جَبَلٍ
مِنْهُنَّ جُزْءًا ثُمَّ ادْعُهُنَّ يَأْتِينَكَ سَعْيًا ۚ وَاعْلَمْ أَنَّ اللَّهَ عَزِيزٌ حَكِيمٌ ۝ مَثَلُ الَّذِينَ يُنْفِقُونَ
أَمْوَالَهُمْ فِي سَبِيلِ اللَّهِ كَمَثَلِ حَبَّةٍ أَنْبَتَتْ سَبْعَ سَنَابِلَ فِي كُلِّ سُنْبُلَةٍ مِائَةُ حَبَّةٍ ۗ وَاللَّهُ يُضٰعِفُ
لِمَنْ يَشَاءُ ۗ وَاللَّهُ وَاسِعٌ عَلِيمٌ ۝ الَّذِينَ يُنْفِقُونَ أَمْوَالَهُمْ فِي سَبِيلِ اللَّهِ ثُمَّ لَا يُتْبِعُونَ مَا أَنْفَقُوا

259. (اوكالذى . . . قدير) Or such as he[56] who passed by a town[57], and it lay overturned on its turrets[58]. He said, 'how[59] shall Allah quicken it[60] after its death?[61]' Thereupon Allah made him dead for a hundred years and then raised him up, and said, 'how long hast thou tarried'?[62] He said, 'I have tarried a day or part of a day'. Allah said, 'nay! thou hast tarried a hundred years; look at thy food and thy drink; they have not rotten[63]; and look at thy ass[64]. And *this We have done* in order that We may make of thee a sign[65] unto men; and look thou at the bones[66], how We shall set them up and clothe them with flesh[67].' Then when it became clear to him[68], he said[69], 'I know[70] that surely Allah is Potent over everything'.

260. (و اذ قال . . . حكيم) And *re-call* when Ibrāhīm said, 'my Lord! show me[71] how[72] Thou wilt quicken the dead[73].' He said[74], 'Dost thou not believe?' He said, 'Yea[75] but[76] that my heart may rest at ease[77].' He said, 'take four birds, and tame them unto thee[78], and then put a part of them[79] on each hill, and thereafter summon them; they will come to thee speeding[80]. And know then that surely Allah is Mighty[81], Wise[82].'

SECTION 36

261. (مثل الذين . . . عليم) The likeness of those who spend their riches in the way of Allah is as the likeness of a grain[83] that grows seven ears *and* in each ear one hundred grains[84]; and Allah multiplies unto whom He will[85]. And Allah is Bountiful[86], Knowing[87].

---

56. *i.e.*, the prophet Ezra or 'Uzair according to the commentators.

57. The town probably was Jerusalem, as guessed by the commentators, after its desolation, in 599 B.C., at the hands of Nebuchadnezzar.

58. *i.e.*, desolate and completely in ruins. عرش is, 'the roof of a house, or the like.' And the phrase means: 'Having fallen down upon its roofs: meaning that its walls were standing when their roofs had become demolished and had fallen to the foundations, and the walls fell down upon the roofs demolished before them.' (LL)

59. *i.e.*, in what way. The person is a believer in Resurrection. He has no intention to question the fact of it. Merely overpowered with awe and astonishment at a particularly desolute sight, he asks himself, how could a town so utterly ruined be brought back to life ? To instil in him a yet greater assurance and to provide for him an ocular demonstration of His working, God wrought the miracle detailed in the text.

60. (town and its dwellers).

61. (on the Day of Resurrection).

62. (in this state of lifelessness).

63. (in spite of the lapse of years, and in this way We keep preserved and intact whatever We will).

64. (dead and turned to dust except for its bones).

65. (of Our Omnipotence, *i.e.*, an instance of Our infinite and unbounded power.

66. (of thy ass).

67. (and reinspire the beast with life).

68. (as a matter of personal experience).

69. (in an outburst of fresh conviction and a faith strengthened a thousand times by immediate personal experience).

70. (in the very depths of my heart).

71. (by some practical instance).

72. *i.e.*, in what particular way out of several conceivable ways. (Th)

73. (on the Day of Resurrection).

74. 'to enable Abraham to demonstrate to the world his staunch and unflinching faith in Him and His ways.' (Th)

75. *i.e.*, certainly I do believe, and have full faith.

76. (I ask this).

77. (by having an ocular demonstration of God's OWN way of reviving the dead and in order to perfect my faith yet more). 'The prophet Abraham who uttered these words, after having requested God to show him the raising of the dead to life, was not lacking in faith; but he knew that, if he were to witness resurrection with his own eyes, all possible doubts would be dispelled for ever. He believed that God had this power; the mental acknowledgement (*tasdīq*) was already there. But his faith would become more intense if he were allowed to obtain full certainty by witnessing it with his bodily eyes (*'ain-ul-yaqīn*).' (ASB. I. p. 38).

78. (by taming them and keeping them as thy pets).

79. *i.e.*, of each one of the four birds after cutting them to pieces and mingling their flesh and feathers together. The word جزء in correct Arabic does not imply an individual or one whole thing. It is only 'A part, or portion; . . . a constituent part of a thing: . . . an ingredient of any compound or mixture.' (LL) جزأ اى ركعا من الطير (IQ)

80. *i.e.*, one part of each animal shall fly to the other, till all of them recover their original form and figure.

81. *i.e.*, Able to do anything and everything.

82. *i.e.*, Doer only of what is in accordance with His universal Plan and infinite Wisdom.

83. (of corn).

84. Thus God rewards them seven hundred times.

85. (commensurate with the degree of the donor's disinterestedness and true piety).

86. (so that His bounty shall not fail any one deserving of it).

87. (so that He is well aware of the purity of motives, or its reverse, in every case).

مَنًّا وَّلَآ اَذًى ۙ لَّهُمْ اَجْرُهُمْ عِنْدَ رَبِّهِمْ ۚ وَلَا خَوْفٌ عَلَيْهِمْ وَلَا هُمْ يَحْزَنُوْنَ ۝ قَوْلٌ مَّعْرُوْفٌ
وَّمَغْفِرَةٌ خَيْرٌ مِّنْ صَدَقَةٍ يَّتْبَعُهَآ اَذًى ۗ وَاللّٰهُ غَنِيٌّ حَلِيْمٌ ۝ يٰٓاَيُّهَا الَّذِيْنَ اٰمَنُوْا لَا تُبْطِلُوْا
صَدَقٰتِكُمْ بِالْمَنِّ وَالْاَذٰى ۙ كَالَّذِيْ يُنْفِقُ مَالَهٗ رِئَآءَ النَّاسِ وَلَا يُؤْمِنُ بِاللّٰهِ وَالْيَوْمِ الْاٰخِرِ ۗ
فَمَثَلُهٗ كَمَثَلِ صَفْوَانٍ عَلَيْهِ تُرَابٌ فَاَصَابَهٗ وَابِلٌ فَتَرَكَهٗ صَلْدًا ۗ لَا يَقْدِرُوْنَ عَلٰى شَيْءٍ
مِّمَّا كَسَبُوْا ۗ وَاللّٰهُ لَا يَهْدِي الْقَوْمَ الْكٰفِرِيْنَ ۝ وَمَثَلُ الَّذِيْنَ يُنْفِقُوْنَ اَمْوَالَهُمُ ابْتِغَآءَ مَرْضَاتِ
اللّٰهِ وَتَثْبِيْتًا مِّنْ اَنْفُسِهِمْ كَمَثَلِ جَنَّةٍ بِرَبْوَةٍ اَصَابَهَا وَابِلٌ فَاٰتَتْ اُكُلَهَا ضِعْفَيْنِ ۚ فَاِنْ لَّمْ

262. (الذين . . . يحزنون) Those who spend their riches in the way of Allah *and* do not follow up what they have spent by taunt[88] or injury[89], therein *is* their wage with Allah, on them *shall come* no fear, nor shall they grieve[90].

263. (قول . . . حليم) An honourable word[91] and forgiveness[92] are better[93] than an alms followed by injury; and Allah is Self-sufficing[94], Forbearing[95].

264. (يا يهلذين . . . الكفرين) O you who believe! void not your charities by taunt and *by* harm[96], like unto him who spends his riches to be seen of men[97], and does not believe in Allah and the Last Day[98]. The likeness of him is as the likeness of a smooth rock on which is dust; a torrent falls on it and leaves it bare[99]. They[100] shall not have power over aught they have earned[101]. And Allah guides not an infidel people.

---

88. *i.e.*, words of taunt or reproach addressed to the person whom they have relieved.

89. *i.e.*, deeds of violence. Charity, to be charity, must always be clean, pure, and disinterested.

90. (on the Day of Judgment).

91. (of refusal).

92. (granted to the beggar if he is wantonly insolent).

93. (a thousand times). The whole phrase means: 'Refusal with pleasing or gracious speech and prayer expressed to the beggar that God may sustain him, and forgiveness granted to the beggar for his importunity . . . are better than an alms with annoyance followed by reproach for a benefit conferred and for begging. (LL)

94. *i.e.*, Independent of all wants. So he who spends benevolently does so for his own benefit, and not to do Him any good.

95. (so He does not punish the violators of these rules of conduct ***immediately***).

96. Very noticeable is the emphasis which the Holy Qur'ān lays on the standard of charity being kept high. The kindly feeling of the giver is far more valuable than the gift itself.

97. *Cf.* the NT. 'Take heed that ye do not your alms before men, to be seen of them: otherwise ye have no reward of your Father which is in heaven.' (Mt. 6:1)

98. *i.e.*, who is an infidel and wastes his charity altogether. Note the difference between the two cases. The man of faith who follows his act of charity by words of reproach or deeds of violence deprives himself of its manifeld reward; the unbeliever makes his charity void altogether, and shall get no spiritual benefit out of it at all. (Th)

99. (as before). So will these men without faith find themselves bare of all reward on the Day of Judgment.

100. *i.e.*, those who are without faith; the infidels.

101. *i.e.*, of their works.

يصبها وابل فطل ۗ والله بما تعملون بصير ۞ ايود احدكم ان تكون له جنة من نخيل و
اعناب تجري من تحتها الانهر له فيها من كل الثمرت واصابه الكبر وله ذرية
ضعفاء فاصابها اعصار فيه نار فاحترقت ۗ كذلك يبين الله لكم الايت لعلكم تتفكرون ۞
يايها الذين امنوا انفقوا من طيبت ما كسبتم ومما اخرجنا لكم من الارض ۖ ولا تيمموا
الخبيث منه تنفقون ولستم باخذيه الا ان تغمضوا فيه ۚ واعلموا ان الله غني حميد ۞
الشيطن يعدكم الفقر ويامركم بالفحشاء ۖ والله يعدكم مغفرة منه وفضلا ۗ والله

265. (و مثل الذين . . . بصير) And the parable of them who spend their riches seeking the pleasure of Allah[102] and for the strengthening of their souls[103] is as the parable of a garden on height; a torent falls on it, and it yields its fruits twofold; and if no torrent falls on it, then *even* a gentle rain[104]. And Allah is Beholder of whatever you do[105].

266. (ايود . . . تشكرون) Would any of you have for himself a garden of date-palms[105-A] and grape-vines[105-B] beneath which rivers flow *and* all sorts of fruit therein are for him, then old age should befall him while he has a progeny of weaklings, and that thereafter a whirlwind wherein is fire should smite it,[106] so that all is consumed[107]? Thus dose Allah expound to you His signs that haply you may ponder.

SECTION 37

267. (يايها الذين . . . حميد) O you who believe! spend[108] out of the good things you have earned[109]. and of what We have produced for you from the earth; and seek not the vile of it to spend, whereas you *yourselves* would not accept such except that you connived at it. And know that Allah is Self-sufficing[110], Praiseworthy[111].

---

102. This seeking of the goodwill of the Lord is the only real motive force with all true believers in every action of theirs.

103. Since every fresh act of self-sacrifice makes their love of good still deeper and stronger.

104. (Sufficeth it because of the excellence of the soil).

105. (and of the purity of your motives).

105-A. The tree *par excellence* of Arabia. 'Among the Arabian flora the date-palm tree is queen. It bears the most common and esteemed fruit: the fruit (*tamr*) *par excellence.* Together with milk it provides the chief item on the menu of Bedouin, and, except for camel flesh, is his only solid food.' (Hitti, *History of the Arabs* p. 19). The first care of the oasis-dweller Arabs is the date-palm. 'It is the main source of their

wealth, the riches of a garden-owner being proportionate to the number of the date-trees he owns . . . By virtue of its manifold utility, the date-palm occupies the same important position in the practical life and general economy of the oasis-dwellers as does the camel in that of the pastoral nomads. Its fruit is the staple article of food among the settlers, and forms a substantial part of all their meals—breakfast, midday meal and supper—in the case of rich and poor alike.' (Inayatullah, ***Geographical Factors in Arabian Life and History***, p. 81).

105-B. A plant well known in certain parts of Arabia. 'Among the domestic plants, the grape-vine, introduced from Syria after the fourth Christian century, is well represented in Al-Tā'if, and yields the alcoholic beverage styled ***nabīdh al-zabīb***.' (Hitti, *op. cit.* 19).

106. *i.e.*, the garden.

107. Such is the alms given by the infidels which shall perish, and will be of no service the giver of it in the Hereafter.

108. (in alms).

109. (in a lawful, honourable way).

110. (so He is in no need of your presents which even you deem worthless).

111. (and absolutely Perfect in His Person and Attributes; so strive for perfection in all that you offer in His name).

وَاسِعٌ عَلِيمٌ ۝ يُؤْتِي الْحِكْمَةَ مَنْ يَشَاءُ ۚ وَمَنْ يُؤْتَ الْحِكْمَةَ فَقَدْ أُوتِيَ خَيْرًا كَثِيرًا ۗ وَمَا
يَذَّكَّرُ إِلَّا أُولُو الْأَلْبَابِ ۝ وَمَا أَنْفَقْتُمْ مِنْ نَفَقَةٍ أَوْ نَذَرْتُمْ مِنْ نَذْرٍ فَإِنَّ اللَّهَ
يَعْلَمُهُ ۗ وَمَا لِلظَّالِمِينَ مِنْ أَنْصَارٍ ۝ إِنْ تُبْدُوا الصَّدَقَاتِ فَنِعِمَّا هِيَ ۖ وَإِنْ تُخْفُوهَا وَتُؤْتُوهَا
الْفُقَرَاءَ فَهُوَ خَيْرٌ لَكُمْ ۚ وَيُكَفِّرُ عَنْكُمْ مِنْ سَيِّئَاتِكُمْ ۗ وَاللَّهُ بِمَا تَعْمَلُونَ خَبِيرٌ ۝ لَيْسَ
عَلَيْكَ هُدَاهُمْ وَلَٰكِنَّ اللَّهَ يَهْدِي مَنْ يَشَاءُ ۗ وَمَا تُنْفِقُوا مِنْ خَيْرٍ فَلِأَنْفُسِكُمْ ۚ وَمَا تُنْفِقُونَ
إِلَّا ابْتِغَاءَ وَجْهِ اللَّهِ ۚ وَمَا تُنْفِقُوا مِنْ خَيْرٍ يُوَفَّ إِلَيْكُمْ وَأَنْتُمْ لَا تُظْلَمُونَ ۝ لِلْفُقَرَاءِ

268. (الشيطن . . . عليم) Satan threatens you with poverty[112], and commands you to ungodliness, whereas Allah promises you forgiveness from Himself[113] and abundance[114]; and Allah is Bountiful[115], Knowing[116].

269. (يوتی . . . الالباب) He grants wisdom[117] to whom He will, and he who is granted wisdom is indeed granted abundant good,[118] and none receives admonition[119] save men of understanding.

270. (وما . . . انصار) And whatever you spend or *whatever* you vow,[120] surely Allah knows them[121], and for the ungodly[122] *there will be* no helpers.

271. (ان تبدوا . . . خبير) If you publish the alms[123], even so it is well, and if you conceal them and give them to the poor, it will be better for you[124], and He will expiate *some of* your misdeeds[125]. Allah is Aware of what you do[126].

272. (ليس . . . تظلمون) Not on thee[127] is their[128] guidance, but Allah guides whom He will[129]. And whatsoever of good you spend it is for your *own* souls; and you spend not save to seek Allah's countenance[130], and whatever of good you spend shall be repaid to you[131], and you shall not be wronged.

---

112. The devil instils the fear in your mind that you shall be reduced to poverty by your contributing liberally to the works of charity and public good.

113. (in the Hereafter, in return for that you expend cheerfully in His service).

114. 'to some even in this world, and to all in the Hereafter.' (Th).

115. *i.e.*, Able to repay all and sundry.

116. *i.e.*, Aware of the inner feelings and motives.

117. *i.e.*, the understanding of the Divine truths.

118. Since no worldly gift can equal the great blessing of comprehending the Divine truths.

119. (thereby) *i.e.* none takes the lessons conveyed by the Divine Book to heart.

120. (to spend, or to offer in bodily devotions).

121. (and shall reward each and all accordingly).

122. *i.e.*, those who do not observe the bounds of Allah.

123. (on occasions when publicity is needed or desirable in public interest).

124. The general rule is to conceal the acts of charity: manifesting them is allowed only on proper occasions. When, for instance, a man is dying of hunger at a public place, and is in dire need of instantaneous relief, to refuse to feed him because the place is an open one, would be sheer folly and an act morally criminal.

125. (thereby: for those acts of charity). Incidentally this repudiates the Christian doctrine that there is no remission without shedding of blood.

126. (so He looks above all to your inner motives).

127. (O Prophet!).

128. *i.e.*, the 'infidels.'

129. (in accordance with His universal Plan). So relief may unhesitatingly be given to any one in distress whether believing or disbelieving. Nobody is to be denied help on the score of his unbelief. Some Muslims in the Prophet's time hesitated to support the infidel paupers. The verse removed their doubts.

130. (and this can be obtained by relieving any one in distress, apart from his views and beliefs).

131. (in full).

الَّذِينَ أُحْصِرُوا فِي سَبِيلِ اللَّهِ لَا يَسْتَطِيعُونَ ضَرْبًا فِي الْأَرْضِ يَحْسَبُهُمُ الْجَاهِلُ أَغْنِيَاءَ مِنَ
التَّعَفُّفِ تَعْرِفُهُمْ بِسِيمَاهُمْ لَا يَسْأَلُونَ النَّاسَ إِلْحَافًا ۗ وَمَا تُنْفِقُوا مِنْ خَيْرٍ فَإِنَّ اللَّهَ بِهِ عَلِيمٌ ﴿٢٧٣﴾
الَّذِينَ يُنْفِقُونَ أَمْوَالَهُمْ بِاللَّيْلِ وَالنَّهَارِ سِرًّا وَعَلَانِيَةً فَلَهُمْ أَجْرُهُمْ عِنْدَ رَبِّهِمْ وَلَا خَوْفٌ
عَلَيْهِمْ وَلَا هُمْ يَحْزَنُونَ ﴿٢٧٤﴾ الَّذِينَ يَأْكُلُونَ الرِّبَا لَا يَقُومُونَ إِلَّا كَمَا يَقُومُ الَّذِي يَتَخَبَّطُهُ
الشَّيْطَانُ مِنَ الْمَسِّ ۚ ذَٰلِكَ بِأَنَّهُمْ قَالُوا إِنَّمَا الْبَيْعُ مِثْلُ الرِّبَا ۗ وَأَحَلَّ اللَّهُ الْبَيْعَ وَحَرَّمَ الرِّبَا ۚ
فَمَنْ جَاءَهُ مَوْعِظَةٌ مِنْ رَبِّهِ فَانْتَهَىٰ فَلَهُ مَا سَلَفَ وَأَمْرُهُ إِلَى اللَّهِ ۖ وَمَنْ عَادَ فَأُولَٰئِكَ

273. (للفقرا . . . عليم) *Charities are*[132] for the poor who are sustained in the way of Allah[133], disabled from going about in the land[134]. The unknowing takes them for the affluent because of their modesty[135], thou[136] wouldst recognize them by their mark, they beg not of men because of their modesty. And whatever of good[137] you will spend, surely Allah is the Knower thereof.

SECTION 38

274. (الذين . . . يحزنون) Those who spend their riches night and day[138], secretly and openly[139], their wage shall be therein with their Lord; no fear *shall come* on them, nor shall they grieve[140].

---

132. (meant primarily and in the first place). For others also they are lawful.
133. *i.e.*, in the service of the religion.
134. (to earn their livelihood).
135. (and abstention from begging).
136. (O reader !).
137. (to relieve such people).
138. *i.e.*, at all hours.
139. (whatever may suit the occasion).
140. (in the Hereafter).

أَصْحٰبُ النَّارِ هُمْ فِيهَا خٰلِدُونَ ۝ يَمْحَقُ اللّٰهُ الرِّبٰوا وَيُرْبِي الصَّدَقٰتِ وَاللّٰهُ لَا يُحِبُّ كُلَّ كَفَّارٍ أَثِيمٍ ۝
إِنَّ الَّذِينَ آمَنُوا وَعَمِلُوا الصّٰلِحٰتِ وَأَقَامُوا الصَّلٰوةَ وَآتَوُا الزَّكٰوةَ لَهُمْ أَجْرُهُمْ عِنْدَ رَبِّهِمْ وَلَا خَوْفٌ
عَلَيْهِمْ وَلَا هُمْ يَحْزَنُونَ ۝ يٰأَيُّهَا الَّذِينَ آمَنُوا اتَّقُوا اللّٰهَ وَذَرُوا مَا بَقِيَ مِنَ الرِّبٰوا إِنْ كُنْتُمْ
مُؤْمِنِينَ ۝ فَإِنْ لَمْ تَفْعَلُوا فَأْذَنُوا بِحَرْبٍ مِنَ اللّٰهِ وَرَسُولِهِ وَإِنْ تُبْتُمْ فَلَكُمْ رُءُوسُ أَمْوَالِكُمْ
لَا تَظْلِمُونَ وَلَا تُظْلَمُونَ ۝ وَإِنْ كَانَ ذُو عُسْرَةٍ فَنَظِرَةٌ إِلٰى مَيْسَرَةٍ وَأَنْ تَصَدَّقُوا خَيْرٌ
لَكُمْ إِنْ كُنْتُمْ تَعْلَمُونَ ۝ وَاتَّقُوا يَوْمًا تُرْجَعُونَ فِيهِ إِلَى اللّٰهِ ثُمَّ تُوَفّٰى كُلُّ نَفْسٍ مَا كَسَبَتْ

275. (الذين ... خالدون) Those who devour usury[141] shall not *be able to* stand[142] except as stands he whom Satan has confounded with *his* touch[143]. This *is* because they say: 'trade is but as usury'[144]: whereas Allah has allowed trade[145] and has forbidden usury[146]. So he who receives an admonition from his Lord, and has desisted[147], may keep[148] what is past[149], and his affair[150] is with Allah[151] but he who reverts[152]—such shall be the inmates of the Fire, therein they[153] shall abide.

276. (يمحق الله ... اثيم) Allah obliterates usury[153-A], and augments charity[154]. And Allah loves not any ingrate[155] sinner[156].

277. (ان الذين ... يحزنون) Surely those who believe and work righteously and establish prayer and pay the poor-rate, their wage shall be then with their Lord; and no fear *shall come* on them nor shall they grieve[157].

278. (يايها الذين ... مومنين) O you who believe! fear Allah and waive what has *yet* remained of the usury *due to you*[158], if you are *believers*[159].

279. (فان لم ... تظلمون) But if you do not, then beware of war from Allah and His messenger[160]. And if you repent[161], yours shall be your principal sums; neither wrong *others*[162] nor be wronged *yourselves*[163].

280. (و ان ... تعلمون) And if one[164] should be in difficulties, then let there be a respite till easiness[165]. But if you waive[166] *the sum*, it will be better for you, if you but know[167].

---

141. The Arabic word ربوا is but partially covered by the English word 'usury' which, in modern parlance, signifies only an 'exorbitant' or extortionate interest.' The Arabic ربوا, on the other hand, means *any* addition, however slight, over and above the principal sum lent, and thus includes both 'usury' and 'interest.' In the language of modern socialism, interest is an unjustifiable tax on the labouring classes, the unpaid wage of the labourer. According to the socialist writers of to-day, money is lent by them who have abundance and returns to them to increase that abundance, the increase being the unpaid dues of labour, which is the only source of wealth—the rich are thus made richer and the poor poorer, by every fresh act of

taking interest, and the stability of social organism is disturbed.

142. (upon rising from their graves on the Day of Resurrection).

143. *i.e.*, like possessed persons, distracted and horror-stricken, with their bodies in violent convulsions.

144. *i.e.*, trading also has gain and profit as its object, and it is admittedly lawful; then why not usury?

145. Thus there is a world of difference between the two. The Author of all laws, physical as well as moral, has allowed the one and disallowed the other. What greater difference could there conceivably be between any two things in the world? The one was comparable to light; the other to darkness. Money-lending, it has truly been remarked, is neither a profession nor a trade. It is not a profession since it calls for no special education or technical knowledge. It is not a trade since there is no sale of any kind in it. It is an occupation, and one of the dirtiest since it takes mean advantage of human distress and thrives on it. Those who are engaged in this business, are as a rule callously mean, who find that the easiest way of increasing their riches is by taking advantage of men in distress who may safely be dominated and bullied. See appendix at the end of the surah.

146. The devastating propensities of usury are visible to every eye. The evils attendant on it are neither few nor far between—the collousness it engenders, the profligacy it lets loose, the greed it encourages, the jealousy it breeds, the misery it entails, the abjectness it inculcates, an so on. Yet it is Islam alone that has the unique distinction of declaring this pernicious practice illegal absolutely and unconditionally. Greece and Rome both groaned heavily under its yoke, but none of their legislators, like the economists of modern Europe, thought of banning it altogether. In Greece, 'the bulk of the population . . . became gradually indebted to the rich to such an extent that they were practically slaves,' And 'usury had given all the power of the state to a small plutocracy.' (EBr. XXVII. p. 812, 11th Ed.) The Romans fared still worse. 'The attempt to regulate the rate of interest utterly failed. In the course of two or three centuries the small free farmers were utterly destroyed. By the pressure of war and taxes they were all driven into debt, and debt ended practically, if not technically, in slavery.' (*ib.*) With all these horrors, experienced and patiently borne, nobody ventured to eradicated the evil root and branch. The utmost that a Solon among the ancients or a Bacon among the moderns could advise was to 'grind the tooth of usury, that it bite not too much, that is to say, to regulate its rate, without attaching the slightest moral taint to the usurer. The Bible went no doubt many steps further inasmuch as it forbade the advance of usurious loans to the Israelities. (Ex. 22: 25: Dt. 23: 19). But even the Biblical prohibition did not include usurious loans to non-Israelities. It is the Holy Qur'an which, to its everlasting glory, has forbidden usury in all its forms categorically.

147. (from usurious dealings and from thinking them legal).

148. (the profit of).

149. *i.e.*, the interest already received prior to the prohibitation: and he shall not be called upon to repay what he has already taken. So far with the legal aspect of the question.

150. (of conscience).

151. (who alone knows whether one's penitence is genuine or faked). The legal, the outward, the public aspect being definitely settled, the moral, the inner, the private 'affair' of each individual rests with God.

152. (to usury).

153. *i.e.*, those who consider these dealings still legal.

153-A. The great Prophet Muhammad—peace be unto him—with inspired insight saw the harm and misery caused by the wretched tribe of money-lenders and enjoined the faithful not to lend money on interest. Certainly one of the wisest of economic laws. Economists have noted the fact that in countries where high rates of interests are permitted industry and commerce do not flourish. This fact is best exemplified in the U.S.A. where the laws of usury are not uniform throughout the States. In different States the legal rates of interest vary all the way from 3 per cent to 9 per cent per annum and it is noticeable that in the States where the rate of interest is low, commerce and industry flourish and the people are more prosperous; while in the other States, especially in those where 7 per cent and more are allowed, it is not so.

154. (invariably in the Hereafter; and sometimes also in this world).

155. *i.e.*, he who still holds usury legal.

156. *i.e.*, he who still has usurious dealings.

157. (in the Hereafter).

158. (when the prohibition was made known).

159. (for belief implies obedience to the Divine Law).

160. *i.e.*, war will be declared upon you by the Prophet and the Muslims. *Cf.* the teaching of the OT:—'(He) hath given forth upon usury, and hath taken increase; shall he then live? He shall not live: . . . he shall surely die; his blood shall be upon him.' (Ezk. 18: 13.) On this passage of the OT, the comment of the Talmud is, "The money-lender is compared to a murderer." 'The Mishnah includes the usurer among those who are disqualified from giving evidence in a court of law.' (ERE. XII. p. 558). And among the Jews of the 20th century 'the trade of usury is looked upon with shame, and the usurer is stigmatised as a reproach to his people.' (*ib.*) 'The Book of Islam contains so many other prohibitory injunctions, but words so strong as the above have not been used in any other injunction. The Prophet too made great efforts to eradicate this evil of *ribā*. The treaty made with the Christians of Najrān contained a definite clause which laid down that if they would indulge in transaction involving *ribā* the treaty would become automatically null and void'. (AAM).

161. (from usurious transactions, and mend your ways). 'The Banū Mughīra were famous money-lenders of Arabia. After the conquest of Makka the Prophet wrote to his *'āmil* to declare all the sums due to them on account of *ribā* as unlawful and to wage war against them if they persisted in their demands for the same. On the day of the last Haj performed by him, the Prophet declared that all sums due on account of *ribā* since the days of *Jāhiliya* were cancelled and that he himself set an example by declaring the similar dues of his uncle 'Abbās as cancelled. He went to the length of saying that all the parties to a transaction involving *ribā*—even the transcriber and the witnesses—deserved the curse of Allah! All these injunctions do not imply that the form of interest known as usury alone was to be abolished and other forms to be maintained. They really aimed at eradicating the mentality, the ethical standards, the culture and the economic organization of the capitalistic system and to establish a new system in which niggardliness should give place to charity, selfishness to sympathy and co-operation, *ribā* to *zakāt*, banking to *bait-ul-māl* and thus to obviate the circumstances which may give rise to co-operative societies, insurance companies and provident funds.' (AAM).

162. (others, by demanding from them more than the amount lent). This, when a Muslim lends.

163. (yourselves, by having to pay more than the sum borrowed). This, when a Muslim borrows.

164. *i.e.*, the debtor.

165. *i.e.*, until he is in easy circumstances. 'The regulation does great credit to Muhammad, and is yet carried out in practice by many of his followers.' (Wherry).

166. (your loan altogether as alms). A practical lesson in humanity and human sympathy.

167. (the reward you will merit thereby). 'That the Prophet did much to put down injustice and oppression, no one can deny; and in his enactments concerning the treatment of debtors we have another proof to this.' (Roberts, *Social Laws of the Qoran*, p. 101). 'The law of the Qoran as well as the enactments of the Muhammedan doctors, when compared with those of the Old Testament and of Hammurabi are lenient and just. And especially so when we further compare them with the Roman law of debt, according to which a debtor might even be put to death, and where the cruel exactions of creditors several times led to serious disturbances.' (*ib.* p. 103).

وَهُمْ لَا يُظْلَمُونَ ۝ يٰٓاَيُّهَا الَّذِيْنَ اٰمَنُوْٓا اِذَا تَدَايَنْتُمْ بِدَيْنٍ اِلٰٓى اَجَلٍ مُّسَمًّى فَاكْتُبُوْهُ ؕ
وَلْيَكْتُبْ بَّيْنَكُمْ كَاتِبٌۢ بِالْعَدْلِ ۪ وَلَا يَاْبَ كَاتِبٌ اَنْ يَّكْتُبَ كَمَا عَلَّمَهُ اللّٰهُ فَلْيَكْتُبْ ۚ وَلْيُمْلِلِ
الَّذِيْ عَلَيْهِ الْحَقُّ وَلْيَتَّقِ اللّٰهَ رَبَّهٗ وَلَا يَبْخَسْ مِنْهُ شَيْـًٔا ؕ فَاِنْ كَانَ الَّذِيْ عَلَيْهِ الْحَقُّ سَفِيْهًا
اَوْ ضَعِيْفًا اَوْ لَا يَسْتَطِيْعُ اَنْ يُّمِلَّ هُوَ فَلْيُمْلِلْ وَلِيُّهٗ بِالْعَدْلِ ؕ وَاسْتَشْهِدُوْا شَهِيْدَيْنِ مِنْ
رِّجَالِكُمْ ۚ فَاِنْ لَّمْ يَكُوْنَا رَجُلَيْنِ فَرَجُلٌ وَّامْرَاَتٰنِ مِمَّنْ تَرْضَوْنَ مِنَ الشُّهَدَآءِ اَنْ تَضِلَّ اِحْدٰىهُمَا
فَتُذَكِّرَ اِحْدٰىهُمَا الْاُخْرٰى ؕ وَلَا يَاْبَ الشُّهَدَآءُ اِذَا مَا دُعُوْا ؕ وَلَا تَسْــَٔمُوْٓا اَنْ تَكْتُبُوْهُ صَغِيْرًا اَوْ كَبِيْرًا

281. (و اتقو . . . يظلمون) And fear the Day when you shall be brought back to Allah, then each soul shall be repaid *in full* what he has earned and they[168] shall not be wronged.

---

168. Such abrupt change of number, from singular to plural, is not uncommon in Arabic.

إلى أجله ۚ ذٰلكم أقسط عند الله وأقوم للشهادة وأدنى ألا ترتابوا إلا أن تكون
تجارة حاضرة تديرونها بينكم فليس عليكم جناح ألا تكتبوها ۗ وأشهدوا إذا تبايعتم ۚ
ولا يضار كاتب ولا شهيد ۚ وإن تفعلوا فإنه فسوق بكم ۗ واتقوا الله ۖ ويعلمكم الله ۗ
والله بكل شيء عليم ۞ وإن كنتم على سفر ولم تجدوا كاتبا فرهٰن مقبوضة ۖ فإن أمن
بعضكم بعضا فليؤد الذي اؤتمن أمانته وليتق الله ربه ۗ ولا تكتموا الشهادة ۚ ومن
يكتمها فإنه آثم قلبه ۗ والله بما تعملون عليم ۞ لله ما في السمٰوٰت وما في الأرض ۗ وإن تبدوا

SECTION 39

282. (يايها الذين . . . عليم) O you who believe! when you borrow one from another for a time stated, write it down[169], and let a scribe write it down justly between you, and let not the scribe refuse to write according as Allah has taught him. So let him write then, and let the debtor dictate, and let him fear Allah, his Lord, and diminish not aught of it[170]. But if he who oweth is witless[171] or infirm[172] or unable to dictate[173], then let his guardian[174] dictate justly. And call to witness two witnesses of your men[175]. and if the two be not men, then a man and two women[176] of those you agree upon as witnesses, so that if one of the twain errs[177], then the other will remind her[178]. And let not the witnesses refuse when they are called on. And be not loth to write it[179] down, be it small or big, with its term: this is most equitable in the sight of Allah and most upright for testimony, and likelier that you will not be in doubt—unless it be a transaction concluded on the spot between you[180]; for then *there shall be* no blame on you if you do not write it down. And call witnesses when you are transacting *business* with one another; and let not the scribe come to harm nor the witness[181]; and if you do[182], surely it shall be ungodliness in you[183]. Fear Allah: and Allah teaches you[184]; and Allah is the Knower of everything[185].

283. (و ان كنتم . . . عليم) And if you be journeying and you do not find a scribe, then *let there be* a pledge taken; then, if one of you entrusts the other[186], let the one who is entrusted[487] discharge his trust[188], and let him fear Allah, his Lord. And do not withhold the testimony[189]; and whatsoever withholdeth it, his heart surely is sinful. And Allah is the Knower of what you do[190].

---

169. (in a document).

170. *i.e.* of what he owes.

171. سفيه may also signify, ignorant of the ordinances, or statutes; one who does not dictate well and does not know what dictation is.' (LL).

172. *i.e.*, either of an immature age or senile.

173. *i.e.*, dumb, for instance, or a foreigner, ignorant of the language of the land.

174. *i.e.*, whoever manages his affairs, whether his father, heir or some one else.

175. *i.e.*, from among the Muslims. They must be adults, of unimpaired reason, free men (not slaves), and of good character. Disputes are to be decided on the testimony of these witnesses, and not on the strength of the written documents, the role of which is only secondary or subsidiary.

176. In the Jewish code the testimony of a woman is inadmissible. 'The witnesses must be men, not women or minors' (ET. p. 326). 'Let not the testimony of women be admitted, on account of the levity and boldness of their sex' ("Ant". IV. 8:15). 'The witness must be a man, not a woman' (JE. V. p. 277).

177. (in her memory).

178. Compare the findings of modern science in regard to the status of female testimony:—'In women deception is almost physiological . . . The same fact is more coarsely and ungraciously stated in the proverbs of many nations, and in some countries it has led to the legal testimony of women being placed on a lower footing than that of men.' (Havelock Ellis. *Man and Woman*, p. 196) Lombroso and Ferrero actually regard deception as being 'physiological' in woman . . . The evidence of profound psychologists, the substance of myths, the content of national proverbs, the personal experience, in short, of all those who have learnt to know woman generation after generation, all point to this conclusion, that there is a certain duplicity and unscrupulousness in their nature.' (Ludovici, *Woman*, p. 281-82) 'The fact that women are difficult to deal with under cross-examination is well known among lawyers, and their skill in drawing red-herrings across the path of any enquiry directed against themselves, makes them stubborn and evasive witnesses at all times when they have anything to conceal.' (*ib.* p. 320). 'We are again and again forced to admit that a woman is not in a position to judge objectively, without being influenced by her emotions.' (Bauer, *op. cit.* I p, 289). And compare also an observation of Schopenhauer: 'In a court of justice women are more often found guilty of perjury than men. It is indeed to be generally questioned whether they should be allowed to take an oath at all.' On the suggestibility of women see also Sidis' *Psychology of Suggestion*, pp. 362-363.

179. *i.e.*, the transaction.

180. *i.e.*, hand-to-hand; not on credit. ادارة is, 'The giving and taking, from hand to hand without delay.' And the phrase in the text means, 'Ready merchandise, which ye give and take among yourselves, from hand to hand, without delay *i.e.* not on credit.' (LL).

181. (nor are they to be unnecessarily inconvenienced in any way).

182. (such harm).

183. *i.e.* it will be counted in you as a crime.

184. (all that is to your good). Commercial morality is here taught on the highest plane and yet in the most practical manner, both as regards the bargains to be made, the evidence to be provided, the doubts to be avoided, and the duties and rights of scribes and witnesses. Probity even in worldly matters is to be not a mere matter of convenience or policy but a matter of conscience and religious duty. Even our every-day transactions are to be carried out as in the presence of God.' (AYA).

185. (so He knows the obedient from the rebellious, and will requite each accordingly).

186. (and deposits a thing with another on trust).

187. (and who has now become a trustee or depositary in the legal sense).

188. This forbids all embezzlement and breach of trust.

189. (either by suppressing it altogether or by twisting or distorting, as both have the effect of concealing the truth). The injunction is of general application, and extends to all juristic acts, such as marriage, dower, divorce, mortgage, will, inheritance and the like.

190. (so no sinner can ever elude Him.)

مَا فِي أَنْفُسِكُمْ أَوْ تُخْفُوهُ يُحَاسِبْكُمْ بِهِ اللّٰهُ ۖ فَيَغْفِرُ لِمَنْ يَشَاءُ وَيُعَذِّبُ مَنْ يَشَاءُ ۗ وَاللّٰهُ عَلٰى
كُلِّ شَيْءٍ قَدِيرٌ ۝ اٰمَنَ الرَّسُولُ بِمَا أُنْزِلَ إِلَيْهِ مِنْ رَبِّهٖ وَالْمُؤْمِنُونَ ۚ كُلٌّ اٰمَنَ بِاللّٰهِ
وَمَلٰٓئِكَتِهٖ وَكُتُبِهٖ وَرُسُلِهٖ ۚ لَا نُفَرِّقُ بَيْنَ أَحَدٍ مِنْ رُسُلِهٖ ۚ وَقَالُوا سَمِعْنَا وَأَطَعْنَا ۖ غُفْرَانَكَ
رَبَّنَا وَإِلَيْكَ الْمَصِيرُ ۝ لَا يُكَلِّفُ اللّٰهُ نَفْسًا إِلَّا وُسْعَهَا ۚ لَهَا مَا كَسَبَتْ وَعَلَيْهَا مَا اكْتَسَبَتْ
رَبَّنَا لَا تُؤَاخِذْنَا إِنْ نَسِينَا أَوْ أَخْطَأْنَا ۚ رَبَّنَا وَلَا تَحْمِلْ عَلَيْنَا إِصْرًا كَمَا حَمَلْتَهُ عَلَى الَّذِينَ
مِنْ قَبْلِنَا ۚ رَبَّنَا وَلَا تُحَمِّلْنَا مَا لَا طَاقَةَ لَنَا بِهِ ۚ وَاعْفُ عَنَّا ۗ وَاغْفِرْ لَنَا ۗ وَارْحَمْنَا ۗ أَنْتَ مَوْلٰنَا
فَانْصُرْنَا عَلَى الْقَوْمِ الْكٰفِرِينَ ۝

ع

SECTION 40

284. (لله ما . . . قدير) Allah's is whatever is in the heavens and whatever is in the earth, and whether you reveal what is in your mind[191] or hide it, Allah will reckon with you therefor[192], then He will forgive whom He will[193] and torment whom He will[194], and Allah is potent over everything[195].

285. (آمن الرسول . . . اليک المصير) The messenger believes in what is sent down to him from his Lord[196], and *so do* the believers. They all believe in Allah[197] and His angels[198] and His Books[199] and His messengers[200], *saying* 'we discriminate not against any of His messengers'[201]. And they say, 'we hear and obey; Thy forgiveness, our Lord! and to Thee is *our* return'.

286. (لايكلف . . . الكفرين) Allah charges not a soul excepting according to its capacity. For it shall be *the good* it earns[202], and against it *the evil* it earns[203]: Our Lord! reckon with us not if we forget or err. Our Lord! burden us not like unto those Thou burdenedest before us[204]. Our Lord! impose not on us that for which we have not strength. And pardon us, forgive us, and have mercy on us. Thou art our Master, so make us triumph over the disbelieving people[205].

---

191. (of deliberate evil intentions).

192. It is only deliberate and voluntary evil intentions, as distinguished from mere fleeting and involuntary evil thoughts that are punishable.

193. (in the exercise of His prerogative of Mercy).

194. (in order to meet the ends of justice and retribution).

195. (and therefore He acts in every case, without the intervention of any possible 'Saviour').

196. The first to believe in the Message is the apostle himself.

197. *i.e.*, in His Existence, His Soleness, His Unity, and in the perfection of His Attributes.

198. (Who are not sub-deities or godlings).

199. (which are not human compilations—fruits of human ingenuity).

200. (who are not God's 'Sons' or 'Incarnations').

201. (so far as the fact of apostleship is concerned by accepting some and rejecting the others unlike the Jews who receive Moses and reject Jesus, also unlike the Christians, who receive the prophets of Israel but reject the holy Prophet of Islam).

202. (by choice), So no one shall be held answerable for such thoughts and feelings as intrude themselves on one's mind. All non-deliberate, non-voluntary states of mind are excluded from accountability. Each one is responsible for what he acquires, earns.

203. (by choice). So every one must win his own redemption. In Islam there is neither an 'original sin' nor 'universal redemption'. Every individual must work out the propensities of his soul—his own possibilities of spiritual success or failure.

204. (and the Jews in particular). *Cf.* the NT:— 'Why tempt ye God, to put a yoke upon the neck of the disciples, which neither our fathers nor we were able to bear ?' (Ac. 15:10).

205. (who are Thy enemies). انصرنا علی is not 'help us against——', as generally mistranslated, but 'grant us victory or conquest over——'.

APPENDIX

(See *verse* 275, Chapter II)

By Maulana ABUL A'ALA MAUDOODI

Editor : Tarjumān-ul-Qur'ān, Lahore

Bai' is a transaction in which the seller offers a commodity for sale to the buyer for some consideration as price by paying which the buyer takes possession of that commodity. The seller may have himself produced or manufactured the commodity or bought it of another person. In either case he charges an additional sum over and above the principal that he invested in producing or procuring the thing as compensation for his own labour which forms his profit.

Now let us see what is *ribā*. A man lends his capital to another on the condition that after a certain time he would charge a fixed amount of money in addition to his capital. This additional amount, which is interest or *ribā*, is a consideration not of any labour or commodity but of the time for which the principal has been borrowed. Even in *bai'* if the payment of the price of a commodity is deferred on the condition that in the case of non-payment on the fixed date the price will be increased, this will mean interest or *ribā*.

Ribā, in essence, is thus an amount charged on the principal as a consideration for the time during which the principal is to be used, and it consists of three elements, *viz.*, addition to the principal, the rate of that addition according to time, and the payment of the additional amount being a condition of the bargain. All transactions involving these three elements come under the category of *ribā*.

Between the buyer and seller there is an equal exchange of profit, for the buyer utilises the commodity purchased and the seller gains the profit of his labour, time and intellect used by him in the production of the commodity. In contrast to this in the transactions involving *ribā*, the exchange of profits is not equitable and reciprocal. The creditor receives a fixed amount of money which is a sure profit to him, but the debtor has only the consideration of time which is not a sure source of profit. If he has borrowed money for his personal use the time element is of no use to him. If he has borrowed it for the purpose of trade, agriculture or industry, the time element is equally likely to cause harm or give benefit. The creditor is entitled to the fixed profit whether the debtor gains or loses. The transaction thus involves one party in loss and is a source of gain to the other or while it is a source of sure and definite gain to one it is a source of uncertain and indefinite gain to another.

There is another very important difference between *bai'* and *ribā*. While in a commercial transaction the seller may gain the maximum amount of profit which

has to be paid by the buyer only once, in a transaction involving *ribā* the creditor receives profit over his capital continuously, the amount of the profit increasing as the time passes. The profit of the debtor gained out of the capital borrowed will be definite, the profit of the creditor will be indefinite and may engulf within its octopus-like grip all that the debtor possesses besides the capital borrowed by him.

The third important difference between *bai'* and *ribā* is that while in *bai'* the transaction is complete with the exchange of commodity and price, and the buyer has not to return anything to the seller which is likely to be consumed (in the case of the renting of a house or land the same is not to be consumed in any way and is returned intact), in the transaction involving *ribā*, the debtor, after having utilised or consumed the capital, has to produce it anew for repayment to the creditor along with an additional amount of interest.

Again, while in commercial, industrial or agricultural transactions a man reaps the profit of his labour and intellect; in the transactions involving *ribā* he has a lion's share in the income of his debtor by lending him his surplus capital. He is not a proportionate partner both in gain and loss, but he is a partner entitled to profit irrespective of the fact whether the debtor is benefiting by the transaction or not, and in the case of gain, without any reference to the extent of that gain.

Such are the reasons on account of which God has allowed *bai'* and disallowed *ribā*. There are ethical reasons too, besides these. *Ribā* inculcates niggardliness, selfishness, cruelty, worship of wealth and other similar vices. It destroys the spirit of sympathy and mutual help and co-operation. It exhorts people to accumulate wealth and to spend it in their personal interests only. It checks the free circulation of wealth in the community. It creates a channel through which wealth flows from the poor to the rich. Owing to it the wealth of the community accumulates in the coffers of a selected few which ultimately involves the whole community in economic ruin.

As is well known to the expert in the principles of economic science, all the above effects of *ribā* are natural. Nor can anyone deny that the ethical, social and economic system that Islam propounds has no place in itself for *ribā* which is in conflict with every detail of that system. Even the remotest and the most innocent form of *ribā* is derogatory to the fair face of that system. That is why the Book of Islam so forcefully declares:

> O you who believe! fear Allah, and give up what remains of (your demand for) usury, if you are indeed believers. If you do it not, then take notice of "war" from Allah and His Prophet. And if you repent (for your past wrongs), you shall have your capital back. Deal not unjustly (to your fellow-men) and you shall not be dealt with unjustly.
>
> (II: 278-9)

سورة آل عمرٰن مدنية (٣) (٨٩)

بسم الله الرحمن الرحيم

الٓمٓ ۞ اللّٰهُ لَآ اِلٰهَ اِلَّا هُوَ الْحَیُّ الْقَیُّوْمُ ۞ نَزَّلَ عَلَیْكَ الْكِتٰبَ بِالْحَقِّ مُصَدِّقًا لِّمَا بَیْنَ یَدَیْهِ وَاَنْزَلَ التَّوْرٰىةَ وَالْاِنْجِیْلَ ۞ مِنْ قَبْلُ هُدًى لِّلنَّاسِ وَاَنْزَلَ الْفُرْقَانَ ؕ اِنَّ الَّذِیْنَ كَفَرُوْا بِاٰیٰتِ اللّٰهِ لَهُمْ عَذَابٌ شَدِیْدٌ ؕ وَاللّٰهُ عَزِیْزٌ ذُو انْتِقَامٍ ۞ اِنَّ اللّٰهَ لَا یَخْفٰى عَلَیْهِ شَیْءٌ فِی الْاَرْضِ وَلَا فِی السَّمَآءِ ۞ هُوَ الَّذِیْ یُصَوِّرُكُمْ فِی الْاَرْحَامِ كَیْفَ یَشَآءُ ؕ لَآ اِلٰهَ اِلَّا هُوَ الْعَزِیْزُ الْحَكِیْمُ ۞ هُوَ الَّذِیْۤ اَنْزَلَ عَلَیْكَ الْكِتٰبَ مِنْهُ اٰیٰتٌ مُّحْكَمٰتٌ هُنَّ اُمُّ الْكِتٰبِ وَاُخَرُ مُتَشٰبِهٰتٌ ؕ فَاَمَّا الَّذِیْنَ

Sūrat-ul-'Imrān[206]

Family of 'Imran. III

(Madinian, 20-Sections and 199 Verses)

In the name of Allah, the Compassionate, the Merciful.

SECTION I

1. (الم) Alif—Lam—Mim[207]

2. (الله . . . القيوم) Allah! there is no God but He[208], the Living[209], the Sustainer[210]

3. (نزل . . . الانجيل) He has revealed[211] the book to thee with truth[212], confirming what went before it[213], and He sent down the Tawrāt[214] and Injīl[215].

4. (من . . . انتقام) Aforetime, for a guidance to the people[216], and sent down the Criterion[217]. Surely those who deny the signs of Allah[218], for them *shall be* a terrible torment, and Allah is Mighty[219], Lord of Retribution[220].

5. (ان الله . . . السماء) Surely Allah! naught is hidden from Him[221] in the earth or in the heaven[222].

6. (هوالذى . . . الحكيم) He it is who[223] fashions you[224] in the wombs[225] as He will[226]; *there* is no God but He[227]. the Mighty[228], the Wise[229]!

---

206. In the tenth year of Hijrah, a deputation of fourteen leading men from the Christian colony of Najrān, in the south of Arabia, waited upon the Prophet in Madina. He had an argument with them on the Divinity of Jesus, and they were completely confounded. Early sections of this *surah* have frequent allusions to the fatuity of the Christian doctrine.

207. See P. 1. n. 28.

208. Note that the Qur'an does not say that Allah is the greatest among

gods, the chief god. It affirms that no other gods exist at all. The gods so-called are nothings, non-entities, figments of imagination. See also n. 19 above.

209. *i. e.*, the Deathless; the Ever-living. See n. 20 above.

210. *i. e.*, One who is Self-subsisting and by whom all things subsist. See n. 21 above.

211. نزل as distinguished from انزال is not mere 'sent down,' but sent down text after text by means of exact verbal revelation; and this literal inspiration is a distinguishing feature of the Qur'an.

212. (and propriety, O Prophet!) *i. e.*, with perfect arguments and clear proofs; and at proper time, and at proper place. The primary significance of حق is 'Suitableness to the requirements of wisdom, justice, right, or rightness, truth, reality, or fact, or to the exigencies of the case.' (LL.)

213. (of God's revelations).

214. Which is certainly not identical with the OT, or even with the Pentateuch, but is synonymous with Torah, of which only fragments can at best be found in the extant Pentateuch. What the Qur'an commends as a Holy Writ is certainly not the same book of which it is freely and openly stated that it is 'the work' not of God but of 'of godly men.' See P. I. nn. 323, 340.

215. Which is not at all identical with the NT or even the Four Gospels of the Christian Church. 'Injīl,' according to the teachings of Islām, was a Book sent down on Jesus (on whom be peace!), not a collection of reports and stories *about him* compiled at dubious dates by unknown persons,—'an undesigned and unforeseen product of the apostolic age.' (EBr. III. p. 513) The NT, according to the Christian belief, far from being the Revealed Word of God, 'was or is no "book" at all, properly speaking, but a collection of writings, a great many of which were at the outset not destined for publication and multiplication .... Sentences may have been abbreviated or expressions changed. It is similar with the Gospels. When the first collection of sayings of Jesus or the first narrative of His deeds was set down in writing, the next who copied it might feel inclined to enlarge it or to change any detail according to the form in which he had heard it, without any bad intention .... It is not possible here to count up all the ways in which errors may originate.' (DB. IV. pp. 732, 735). In the words of Bishop Gore, 'it was a calamity that verbal infallibility was ever claimed for them (the Gospel Documents). (Renan, *Life of Jesus*, Intro. p. XII)

216. (addressed by the said Books).

217. فرقان is 'anything that makes a separation, or distinction, between truth and falsity. Hence الفرقان signifies the Kuran ..... And proof, evidence or demonstration.' (LL) Here it may mean:

(*i*) either the Qur'an, since it distinguishes between true and false,

(*ii*) or the Divine Scriptures in general,

(*iii*) or miracles, with which every prophet is gifted.

218. *i.e.*, in the clear proofs and evidences of His unity.

219. *i.e.*, able to requite; One whom none can prevent from punishing, unlike a mere mortal, who could not save himself from being arrested and, to all appearance, crucified.

220. *i.e.*, Inflicter of retribution on the guilty. Ends of righteousness and equity demand that God must be Just even before being Generous. This attribute of His, like other Divine attributes, will appear in its fulness on the Day of Requital. The fact of His being Merciful, surely does not mean that He is incapable of strong likes and dislikes. He is, above all, a Person, and not an inert First Cause. In Him uprightness is not a passive feeling; it is a character. He must as surely punish the wicked as reward the righteous. His loving-kindness, infinite no doubt, is not to be had at the expense of His justice.

221. *i. e.*, His knowledge is all-comprehensive; nothing, not the smallest detail of anything can escape it. This not only contradicts the heathen notion that even God's knowledge is imperfect or partial, but also negatives the foolish idea of some ancient philosophers who held that God knew only the universals, and not the particulars, since a knowledge of the things which change, implied a change in God's knowledge. He knows everything, great or small, universal or particular.

222. (How could Jesus then with his limited human knowledge be even conceived of as God?) 'Earth' and 'heaven' are only mentioned because the senses cannot go beyond them.

223. (and not any other god or godling). In the Hindu mythology there is a special deity named *Tvashtri* the fashioner, 'whose special office it is to form the foetus in the womb.' (Barth, *Religious of India*, p. 21)

224. (O mankind!)

225. (Of your mothers).

226. (Whether with or without the father's seed). Just as His knowledge is all-comprehensive, His power of creation and formation too is absolute, unlimited, and all-comprehensive.

227. (and His four chief attributes of Life, Sustenance, Knowledge and Power, all absolute, perfect and unrestricted have already been affirmed.

228. *i.e.*, Able to inflict retribution on the guilty any moment.

229. (and so He defers retribution to its most proper time).

فِيْ قُلُوْبِهِمْ زَيْغٌ فَيَتَّبِعُوْنَ مَا تَشَابَهَ مِنْهُ ابْتِغَآءَ الْفِتْنَةِ وَابْتِغَآءَ تَاْوِيْلِهٖ ۚ وَمَا يَعْلَمُ تَاْوِيْلَهٗٓ اِلَّا
اللّٰهُ ۘ وَالرّٰسِخُوْنَ فِي الْعِلْمِ يَقُوْلُوْنَ اٰمَنَّا بِهٖ ۙ كُلٌّ مِّنْ عِنْدِ رَبِّنَا ۚ وَمَا يَذَّكَّرُ اِلَّآ اُولُوا الْاَلْبَابِ ۝
رَبَّنَا لَا تُزِغْ قُلُوْبَنَا بَعْدَ اِذْ هَدَيْتَنَا وَهَبْ لَنَا مِنْ لَّدُنْكَ رَحْمَةً ۚ اِنَّكَ اَنْتَ الْوَهَّابُ ۝
رَبَّنَآ اِنَّكَ جَامِعُ النَّاسِ لِيَوْمٍ لَّا رَيْبَ فِيْهِ ۭ اِنَّ اللّٰهَ لَا يُخْلِفُ الْمِيْعَادَ ۝ اِنَّ الَّذِيْنَ كَفَرُوْا
لَنْ تُغْنِيَ عَنْهُمْ اَمْوَالُهُمْ وَلَآ اَوْلَادُهُمْ مِّنَ اللّٰهِ شَيْـًٔا ۭ وَاُولٰٓئِكَ هُمْ وَقُوْدُ النَّارِ ۝ كَدَاْبِ اٰلِ
فِرْعَوْنَ ۙ وَالَّذِيْنَ مِنْ قَبْلِهِمْ ۭ كَذَّبُوْا بِاٰيٰتِنَا ۚ فَاَخَذَهُمُ اللّٰهُ بِذُنُوْبِهِمْ ۭ وَاللّٰهُ شَدِيْدُ الْعِقَابِ ۝

7. (هوالذی . . . الالباب) He it is Who has sent down to thee the Book[230] in which *some* verses are firmly constructed[231]—they are the essence of the Book[232]; and others consimilar[233] —But those in whose hearts is a deviation[234] follow *only* what is consimilar therein[235], seeking dissension[236] and seeking to *misinterpret*[237] the same whereas none knows their interpretation[238] save Allah[239]. And the firmly-grounded in knowledge[240] say, 'we believe in it[241], it is all from our Lord[242];' and none receives admonition save men of understanding[243].

8. (ربنا . . . الوهاب) 'Our Lord! suffer not our hearts to deviate[244] after that Thou hast guided us[245], and bestow on us from Thy presence mercy[246]. Surely it is Thou Who art the Bestower[247]!

9. (ربنا . . . الميعاد) Our Lord! Surely Thou art the assembler of mankind on a Day of which there is no doubt. Surely Allah does not fail His promise[248].

SECTION 2

10. (ان الذین . . . النار) Surely those who disbelieve, neither their riches nor their offspring will avail them aught against Allah[249], and it is they who shall become the fuel of the Fire.

11. (كداب . . . العقاب) Like[250] Fir'awn's[251] folk and those before them[252]. They belied Our signs, so Allah seized them for their sins[253]. And Allah is Terrible in chastising.

---

230. (O prophet!)

231. *i.e.*, unambiguous, free from all obscurity, and admitting of one interpretation.

232. اُم is 'The source, origin, foundation, or basis, of a thing, its stay, support, or efficient cause of subsistence. Anything to which other things that are next thereto are collected together, or adjoined . . . . . . the main, or chief, part of a thing; the main body thereof' (LL). Here it signifies the fundamental part of the Book, its essence, comprising its principal tenets and central doctrines in consonance with which other passages, less clear and less definite, are to be interpreted

and understood. And the principle enunciated here holds good of every other Scripture. All indistinct, figurative, and ambiguous passages occurring in the Taurāt and Injīl are to be understood in the light of, and in accordance with, those others that are clear, definite and unequivocal.

233. *i.e.*, open to various interpretations; those verses whose drift is not clear, owing either to their being too general or to their seeming opposition to some clear text.

234. زيغ means a doubting, and a declining, or deviating, from the truth. الزيغ deviation from the truth, or the right way of belief or conduct.' (LL)

235. (and adhere to a false interpretation thereof in complete disregard of what is positive, clear and definite in the fundamental texts).

236. (and mischief thereby). *i. e.*, seeking to draw men away from the religion of God by suggesting doubts and difficulties, and making the equivocal texts contradict the unequivocal.

237. *i.e.*, seeking to explain it to mean what they want; seeking the text to fit in with their own notions, their whims and personal desires.

238. *i.e.*, true import and full significance of the ambiguous texts.

239. (and He can give that true interpretation either in the Qur'an itself, or through the *sunnah* of His prophet). Hence the importance of the *sunnah* as, next to the Qur'an, the source of Islamic law.

240. *i.e.*, the well-versed and steadfast in Divine truth.

241. *i.e.*, in the Qur'an.

242. (and so there can be no discrepancy or contradiction in His work). With this belief those well-grounded in the knowledge refer all such passages to the principle laid down above, and interpret them accordingly.

243. *i.e.*, those who exercise their commonsense. Reason also commends this course of interpreting the equivocal in the light of the unequivocal.

244. (from the right course, as has happened in the case of the 'people of the Book' formerly). Thus cry the 'firmly-grounded in knowledge' in true humility and with befitting piety.

245. (to the right path of interpretation).

246. *i.e.*, keep us rightly guided to the very end; help us towards abiding in the truth, unlike the Jews and Christians who are addicted to misinterpreting their Scriptures.

247. (of all gifts and favours). It shall be remembered that whatever good comes to men from God it comes as a mere favour, and not as a matter of right on our part.

248. His very Divinity negatives such a supposition. Note the change, to magnify and intensify what is promised, from the second person to the third.

249. (as has been the false belief of certain heathen peoples).

250. *i.e.*, like the case of. Connected with the last words of the preceding verse the phrase means: 'it shall not avail them, as it did not avail in the case of—'

351. (the persecutor of Moses). All his efforts to avert the doom not only failed signally but directly led to his destruction.

252. *i.e.*, ungodly nations of antiquity.

253. (and extirpated them).

قُلْ لِّلَّذِيْنَ كَفَرُوْا سَتُغْلَبُوْنَ وَتُحْشَرُوْنَ اِلٰى جَهَنَّمَ ؕ وَبِئْسَ الْمِهَادُ ۝ قَدْ كَانَ لَكُمْ اٰيَةٌ
فِىْ فِئَتَيْنِ الْتَقَتَا ؕ فِئَةٌ تُقَاتِلُ فِىْ سَبِيْلِ اللّٰهِ وَاُخْرٰى كَافِرَةٌ يَّرَوْنَهُمْ مِّثْلَيْهِمْ رَاْىَ الْعَيْنِ ؕ
وَاللّٰهُ يُؤَيِّدُ بِنَصْرِهٖ مَنْ يَّشَآءُ ؕ اِنَّ فِىْ ذٰلِكَ لَعِبْرَةً لِّاُولِى الْاَبْصَارِ ۝ زُيِّنَ لِلنَّاسِ حُبُّ
الشَّهَوٰتِ مِنَ النِّسَآءِ وَالْبَنِيْنَ وَالْقَنَاطِيْرِ الْمُقَنْطَرَةِ مِنَ الذَّهَبِ وَالْفِضَّةِ وَالْخَيْلِ الْمُسَوَّمَةِ وَ
الْاَنْعَامِ وَالْحَرْثِ ؕ ذٰلِكَ مَتَاعُ الْحَيٰوةِ الدُّنْيَا ۚ وَاللّٰهُ عِنْدَهٗ حُسْنُ الْمَاٰبِ ۝ قُلْ اَؤُنَبِّئُكُمْ
بِخَيْرٍ مِّنْ ذٰلِكُمْ ؕ لِلَّذِيْنَ اتَّقَوْا عِنْدَ رَبِّهِمْ جَنّٰتٌ تَجْرِىْ مِنْ تَحْتِهَا الْاَنْهٰرُ خٰلِدِيْنَ فِيْهَا

12. (قل . . . المهاد) Say thou to them who disbelieve[254], 'soon[255] shall you be overcome[256], and gathered unto Hell—an evil couch'.

13. (قد . . . الابصار) Indeed there has been for you a sign[257] in the two hosts[258] that met[259], *one* host fighting in the way of Allah, and the other disbelieving, beholding themselves[260] with their own eyes[261], twice as many as they[462]. And Allah aids with His succour whom He will. Surely in this[263] is a lesson[264] for the men of insight[265].

14. (زين . . . المآب) Fair-seeming to mankind[266] is made the love of pleasurable things[267] from women and offspring and treasures hoarded[268] of gold and silver and horses branded and cattle and tilth[269]. *All* that is the enjoyment[270] of the life of this world[271], and with Allah is the best resort[272].

---

254. (and are unceasing in their hostility to Islam, O Prophet).

255. *i.e.*, in this very world; your chastisement is near at hand, and you shall have not to wait long.

256. (by the little band of the Muslims whom in your vanity you utterly despise). The threat is probably addressed to the pagans of Makka who received a crushing defeat at the battle of Badr; or it may refer to the Jews of Madina, who openly boasted of their financial resourcefulness and military skill, but were soon to be exterminated. In either case the fulfilment of the prophecy, so bold and definite and yet so opposed to the apparent realities at the time, was in itself a singular vindication of the holy Prophet's claims.

257. (demonstrating the power of Almighty and the truth of His Prophet's claims).

258. *i.e.*, the Muslims and the Makkan pagans.

259. (each other at Badr in the second year of the Hijrah era). 'There were 950 men of the Meccans; more than threefold the number of the Muslim force. They were mounted on 700 camels and 100 horses, the horsemen all clad in mail'. (Muir *op cit.* p. 221). The Battle of Badr was indeed a critical point in the career

of Mohammad . . . . . . Not only was a most decisive victory gained over a force three times his own in number but the slain on the enemy's side included in a remarkable manner many of his most influential opponents. In addition to the chief men killed or made prisoner, Abu Lahab, who was not present in the battle, died a few days after the return of the fugitive army—as if the decree marking out the enemies of the Prophet was inevitable.' (*ib.* pp. 235, 236) Admissions like these by a writer whose bias against Islam is so palpable, are an eloquent commentary on the battle of Badr being a 'sign' or a 'token'.

260. (as they actually were).

261. (and not fancying or imagining).

262. *i.e.*, the Muslims. The pagans found themselves, with clear face-to-face vision several times the number of the Muslims, and yet were completely routed.

263. *i.e.*, in this crushing defeat of the powerful confederacy of the Makkan state at the hands of ill-fed, ill-clad and ill-equipped Muslims.

264. (by which one could take warning or example).

265. *i.e.*, for those who make use of their insight.

266. (for the purpose of their trial).

267. Or 'desires' . . . . شہوة is 'Desire, or longing, or yearning of the soul for a thing ; . . . . . . sometimes it is applied to the object of desire or thing desired.' (LL) It is agreeably with the latter usage that the word is used in the plural.

268. Or 'hoards or hoarded,' قناطیر مقنطرة is, 'Much riches collected together.' (LL).

269. All these are mentioned as instances of the objects of pleasure or desire.

270. متاع has two entirely different meanings. In one sense, it is provision, goods or chattles; in another sense, it is enjoyment. It is in the latter sense that it is used here.

271. (which is itself perishable). So all these ephemeral pleasures are but empty forms before the lasting bliss of the Hereafter.

272. *i.e.*, with Him are the real and imperishable pleasures.

وَأَزْوَاجٌ مُّطَهَّرَةٌ وَّرِضْوَانٌ مِّنَ اللَّهِ ۗ وَاللَّهُ بَصِيرٌ بِالْعِبَادِ ﴿١٥﴾ الَّذِينَ يَقُولُونَ رَبَّنَا إِنَّنَا آمَنَّا
فَاغْفِرْ لَنَا ذُنُوبَنَا وَقِنَا عَذَابَ النَّارِ ﴿١٦﴾ الصَّابِرِينَ وَالصَّادِقِينَ وَالْقَانِتِينَ وَالْمُنفِقِينَ وَالْمُسْتَغْفِرِينَ
بِالْأَسْحَارِ ﴿١٧﴾ شَهِدَ اللَّهُ أَنَّهُ لَا إِلَٰهَ إِلَّا هُوَ وَالْمَلَائِكَةُ وَأُولُو الْعِلْمِ قَائِمًا بِالْقِسْطِ ۚ لَا إِلَٰهَ إِلَّا
هُوَ الْعَزِيزُ الْحَكِيمُ ﴿١٨﴾ إِنَّ الدِّينَ عِندَ اللَّهِ الْإِسْلَامُ ۗ وَمَا اخْتَلَفَ الَّذِينَ أُوتُوا الْكِتَابَ إِلَّا مِن بَعْدِ
مَا جَاءَهُمُ الْعِلْمُ بَغْيًا بَيْنَهُمْ ۗ وَمَن يَكْفُرْ بِآيَاتِ اللَّهِ فَإِنَّ اللَّهَ سَرِيعُ الْحِسَابِ ﴿١٩﴾ فَإِنْ
حَاجُّوكَ فَقُلْ أَسْلَمْتُ وَجْهِيَ لِلَّهِ وَمَنِ اتَّبَعَنِ ۗ وَقُل لِّلَّذِينَ أُوتُوا الْكِتَابَ وَالْأُمِّيِّينَ أَأَسْلَمْتُمْ ۚ

15. (قل . . . بالعباد) Say thou[273], 'shall I declare to you what is *far* better than these[274]? For those who fear *Allah* are gardens with their Lord[275], beneath which rivers flow where they shall abide, and spouses clean[276], and goodwill of Allah' [277]. And Allah is Beholder of His servants[278]—

16. (الذين . . عذاب النار) Who[279] say[280], 'Our Lord! surely we have believed, so forgive us our sins, and keep us from the torment of the Fire, ——

17. (الصابرين . . . بالاسحار) The steadfast ones and the truthful ones and the devout ones and the spenders *in charity*[281], and the praying ones at early dawns[282] for forgiveness.

18. (شهد الله . . . الحكيم) Allah bears witness[283]—and *also* the angels[284] and those endowed with knowledge[285]—that *there* is no God but He, the Maintainer of equity[286]; there is no God but He[287], the Mighty[288], the Wise[289].

19. (ان الدين . . . الحساب) Surely the *true* faith with Allah[290] is Islam[291]. and those who were given the Book disputed not[292] *among themselves* save after the knowledge had come to them[293], out of spite among themselves[294]. And he who disbelieves in the revelations of Allah, then surely Allah is Swift in reckoning.

---

273. (O Prophet!).

274. *i.e.*, infinitely better in quality, quantity and duration than the ephemeral pleasures of the world.

275. 'And his mercy is on them that fear him from generation to generation.' (Lk. 1 : 50) 'Let us cleanse ourselves from all filthiness of the flesh uda spirit, perfecting holiness in the fear of God.' (2. Co. 7 : 1)' . . . . . . and that thou shouldest give reward unto thy servants the prophets, and to the saints, and them that fear thy name, small and great.' (Re. 11 : 18).

276. (from all pollutions). See P. I. n. 108.

277. (which is the most supreme bliss conceivable).

278. (and He shall recompense each accordingly).

279. Case in apposition with 'those who fear *Allah*' in the preceding verse.

280. (as befits men of true piety).

281. (in God's cause). *i.e.*, almsgivers.

282. 'Early dawns' are particularized as prayer at those hours is rather irksome, although the mind is refreshed and spiritual faculties are purer.

283. (in the old Scriptures as well as through the ever-fresh cosmic order). He proves His unity, first, by establishing the evidence in nature, which indicate it; secondly, by revealing the holy texts which declare it.

284. (who far from being gods or demi-gods are the first and foremost confessors of His unity).

285. *i.e.*, men of true religious insight.

286. (in His creation), *i.e.* absolutely just in His distribution of gifts and His judgements.

287. Note the frequency with which this formula of Divine unity is repeated in this chapter, presumably to emphasise the doctrine of monotheism in the face of Christian Trinity and tri-theism.

288. *i.e.*, of transcending power.

289.. *i.e.*, of transcending wisdom.

290. *i.e.*, acceptable to Him; true in His sight. 'The only true religion in God's sight is el-Islam.' (WGAL. II. p. 264).

291. (and Islam alone). Islam is the technical name of the creed preached by the holy Prophet. It has been the religion of all prophets in all climes, other religions (so-called) being only so many deviations from it. No religion is acceptable with God save Islam, which consists in acknowledging the Unity and Soleness of God and embracing the Code which Muhammad (peace be on him!) brought. Literally, and in practice, it is 'self-surrender.' 'Submission, absolute surrender to the divine will was a fit designation of the faith revealed to Abraham Ishmael, and the Arabs.' (Torrey, *Jewish Foundation of Islam*, p. 104). Islam, the name applied by Muhammad himself to his religion, means the religion of resignation, submission to the will, the service, the commands of God'. (Klein, *The Religion of Islam*, p. 1).

292. (with the Muslims and among themselves). Some accepted the Qur'ān, others rejected it altogether, and yet others said that it was meant for the Arabs only.

293. (of truth). *i.e.*, arguments and evidences supporting it.

294. (and out of desire for supremacy over the Muslim Arabs). It was a matter of deep envy to the Israelities—or of injured national pride, as they thought,— that the great and highly honoured gift of prophethood should now be transferred from them to the race of Ismail (on him be peace!)

فَإِنْ أَسْلَمُوا فَقَدِ اهْتَدَوْا ۖ وَإِنْ تَوَلَّوْا فَإِنَّمَا عَلَيْكَ الْبَلَاغُ ۗ وَاللَّهُ بَصِيرٌ بِالْعِبَادِ ۝ إِنَّ
الَّذِينَ يَكْفُرُونَ بِآيَاتِ اللَّهِ وَيَقْتُلُونَ النَّبِيِّينَ بِغَيْرِ حَقٍّ وَيَقْتُلُونَ الَّذِينَ يَأْمُرُونَ بِالْقِسْطِ
مِنَ النَّاسِ فَبَشِّرْهُمْ بِعَذَابٍ أَلِيمٍ ۝ أُولَٰئِكَ الَّذِينَ حَبِطَتْ أَعْمَالُهُمْ فِي الدُّنْيَا وَالْآخِرَةِ وَمَا لَهُمْ
مِنْ نَاصِرِينَ ۝ أَلَمْ تَرَ إِلَى الَّذِينَ أُوتُوا نَصِيبًا مِنَ الْكِتَابِ يُدْعَوْنَ إِلَىٰ كِتَابِ اللَّهِ لِيَحْكُمَ بَيْنَهُمْ
ثُمَّ يَتَوَلَّىٰ فَرِيقٌ مِنْهُمْ وَهُمْ مُعْرِضُونَ ۝ ذَٰلِكَ بِأَنَّهُمْ قَالُوا لَنْ تَمَسَّنَا النَّارُ إِلَّا أَيَّامًا
مَعْدُودَاتٍ ۖ وَغَرَّهُمْ فِي دِينِهِمْ مَا كَانُوا يَفْتَرُونَ ۝ فَكَيْفَ إِذَا جَمَعْنَاهُمْ لِيَوْمٍ لَا رَيْبَ

20. (فان . . بالعباد) So[295] if they contend with thee[296], say thou, 'I have surrendered myself to Allah[297] *and also* he who follows me[298]. And say thou to those who have been given the Book and to the illiterates[299], 'accept Islam[300]. Then if they accept Islam, they are indeed guided[301]; but if they turn away then upon thee is only the preaching[302], and Allah is Beholder of *His* servants[303].

SECTION 3

21. (ان الذين . . . اليم) Surely those who disbelieve in the revelations of Allah and put to death the prophets without right[304] and kill those among mankind who enjoin equity[305]—announce thou to them a torment afflictive[306].

22. (اولئک . . . نصرين) These are they whose works have come to naught in *this* world and the Hereafter, nor shall they have helpers[307].

23. (الم . . . معرضون) Hast thou[308] not observed those given a portion of the Book[309] called to the Book[310] of Allah, that it may judge between them[311]? Then[312] a party of them turns away, unheeding[313].

24. (ذالک . . . يفترون) This is because[314] they say, 'the Fire shall not touch us save for *a few* days numbered[315]. And what they have been fabricating[316] has deluded them in their religion.

---

295. *i.e.*, after every evidence has been established for the truth of Islam.

296. (regarding the truth of Islam, O Prophet !)

297. *i.e.*, I have given over my whole soul and all my person to God. On its subjective side this is the essence of Islam—absolute surrender to the will of God. وجه literally is 'face or countenance اسلمت وجهي لله I resigned, or resign, myself to God, *i.e.*, I became, or become, a Muslim. وجه here is used for the whole because it is the most noble part.' (LL).

298. (does the same), *i.e.*, they have all become Muslims heart and soul.

299. (of Makka), *i.e.*, the pagans who have no knowledge of the Scriptures. امی properly means, a gentile, as distinguished from an Israelite. 'Whence in a

secondary, or tropical sense, a heathen; one not having a revealed scripture, so applied by those having a revealed scripture; and particularly an Arab, or in the proper language of the Arabs of or belonging to, or relating to, the nation (امة) of the Arabs, who did not write nor read; and therefore metaphorically applied to any one not knowing the art of writing nor that of reading.' (LL)

300. الف الاستفهام or the interrogative *alif* sometimes denotes command, as in this instance. So أأسلمتم, is equivalent to أسلموا enter ye into the religion of Islam. (LL). 'This simple creed demands no great trial of faith, arouses as a rule no particular intellectual difficulties and is within the compass of the meanest intelligence . . . The first half of it enunciates a doctrine that is almost universally accepted by man as a necessary postulate, while the second half is based on a theory of man's relationship to God that is almost equally widespread, *viz.*, that at intervals in the world's history God grants some revelation of Himself to men through the mouthpiece of inspired prophets.' (Arnold, *Preaching of Islam*, p. 413)

301. *i. e.*, they have surely found guidance. "If this be Islam," asks Goethe, "do we not all live in Islam?" "Yes," answers Carlyle, "all of us that have any moral life, we all live so." 'I am often asked when and why I became a Moslem . . . It seems that I have always been a Moslem. This is not so strange when one remembers that Islam is the natural religion that a child left to itself would develop. Indeed, as a Western critic once described it, Islam is the religion of commonsense.' (Lady Cobbold, *Pilgrimage to Mecca*, p. XIII).

302. (of the Divine message, O Prophet!) The apostle has only to deliver the Message and to preach it, but has nothing to do with its results.

303. (and He shall recompense each accordingly). A promise to the faithful, and a threat to the infidels.

304. For the consistently rebellious attitude of the Jews towards the prophets of their own race, see P. I. nn. 267, 269, 270, 271.

305. 'They hate him that rebuketh in the gate, and they abhor him that speaketh uprightly.' (Am. 5: 10)

306. 'The wicked have drawn out the sword, and have bent their bow, to cast down the poor and needy, and to slay such as be of upright conversation. Their sword shall enter into their own heart, and their bows shall be broken.' (Ps. 37: 14, 15).

307. (able to avert or even commute their punishment).

308. (O Prophet!)

309. (sufficient for the purpose of guidance). The reference is to the Jews and the 'Book' stands for God's Revealed Books in general.

310. *i.e.*, Taurāt.

311. (concerning their religious differences and disputes).

312. ثم here implies distance not in time but in thought, since it was not to be expected that they would turn away from their own Book (Bdh). An expression of surprise at their behaviour.

313. (by old confirmed habit and refuse to accept the judgment of their own Book). *Cf.* the OT: 'And my people are bent to back-sliding from me: though they called them to the most High, none at all would exalt him. (HO. 11 : 7). 'But where are thy gods that thou hast made thee? let them arise, if they can save thee in the time of thy trouble: for according to the number of thy cities are thy gods, O Judah! Wherefore will ye plead with me ? ye all have transgressed against me, saith the Lord. In vain have I smitten your children; they received no correction; your owns word hath devoured your prophets, like a destroying lion.' (Je. 2 : 28-30)

314. *i.e.*, their habitual backsliding persists because—.

315. 'We can see alike from the Gospels and from St. Paul how constantly the Jews had upon their lips, We have Abraham to our Father.' (DB. II. p. 606). See P. I. nn. 343, 344.

316. *i.e.*, doctrines falsely attributed to God, such as the fiction that the Fire would not touch them save for certain days or that their fathers, the prophets, would intercede for them, or that God had promised Jacob that He would not punish his children except so far as the fulfilment of His oath required.

فِيهِ ۗ وَوُفِّيَتْ كُلُّ نَفْسٍ مَّا كَسَبَتْ وَهُمْ لَا يُظْلَمُونَ ۝٢٥ قُلِ اللّٰهُمَّ مٰلِكَ الْمُلْكِ تُؤْتِي الْمُلْكَ
مَنْ تَشَآءُ وَتَنْزِعُ الْمُلْكَ مِمَّنْ تَشَآءُ ۖ وَتُعِزُّ مَنْ تَشَآءُ وَتُذِلُّ مَنْ تَشَآءُ ۗ بِيَدِكَ الْخَيْرُ ۗ إِنَّكَ
عَلٰى كُلِّ شَيْءٍ قَدِيرٌ ۝٢٦ تُولِجُ الَّيْلَ فِي النَّهَارِ وَتُولِجُ النَّهَارَ فِي الَّيْلِ ۖ وَتُخْرِجُ الْحَيَّ مِنَ الْمَيِّتِ
وَتُخْرِجُ الْمَيِّتَ مِنَ الْحَيِّ ۖ وَتَرْزُقُ مَنْ تَشَآءُ بِغَيْرِ حِسَابٍ ۝٢٧ لَا يَتَّخِذِ الْمُؤْمِنُونَ الْكٰفِرِينَ
أَوْلِيَآءَ مِنْ دُونِ الْمُؤْمِنِينَ ۚ وَمَنْ يَفْعَلْ ذٰلِكَ فَلَيْسَ مِنَ اللّٰهِ فِي شَيْءٍ إِلَّآ أَنْ تَتَّقُوا مِنْهُمْ
تُقٰىةً ۗ وَيُحَذِّرُكُمُ اللّٰهُ نَفْسَهُ ۗ وَإِلَى اللّٰهِ الْمَصِيرُ ۝٢٨ قُلْ إِنْ تُخْفُوا مَا فِي صُدُورِكُمْ أَوْ تُبْدُوهُ يَعْلَمْهُ

25. (فكيف . . . يظلمون) How *will it be* then[317] when He gather them on the Day about which there is no doubt, and every soul shall be repaid what it has earned[318]; and they shall not be wronged[319].

26. (قل . . . قدير) Say thou[320], 'O Allah, Sovereign of the dominion! Thou givest dominion to whom Thou wilt,[321] and Thou takest away dominion from whom Thou wilt[322]. Thou exaltest whom Thou wilt[323], and Thou abasest whom Thou wilt[324]. And in Thy hand is the good[325]; and surely Thou art Potent over everything[326]

27. (تولج . . . حساب) Thou plungest night into day and Thou plungest day into night[327]; and Thou bringest forth the living from the lifeless[328], and Thou bringest forth the lifeless from the living[329]; and Thou providest for whom Thou wilt without stint[330].

28. (لا . . . المصير) Let not the believers take to themselves the infidels as friends beside the believers[331]. and he who does that, does not in aught belong to Allah[332], unless you[333] indeed fear from them a danger[334]. And Allah warms you of Himself[335] and to Allah is the *last* return[336].

---

317. (with them). The words indicate the magnitude of the evil which shall encompass them.

318. (either of good or of evil).

319. *i.e.*, nobody's virtues shall be undervalued, nor shall anybody's misdeeds be over-estimated.

320. (O Prophet!)

321. Contrast with this the Hindu idea that the king 'is a great deity in human form:' (ERE. VII. p. 720) and that among 'eight sacred objects which must be reverenced, worshipped, and circumambulated sun-wise the eighth is a King.' (*ib*) In Islam, a king is a king, a mere man, not a godling. This strikes at the root of 'the Divine right of the king' and all forms of king-worship and emperor-worship—Pharaoh-worship of the Egyptians and Mikado-worsphip of the Japanese.

322. Contrast with this simples Godlike teaching of Islam the amazing theories and grotesque practices of Christian Europe. 'The principle that kingship is "descendible in one sacred family" . . . . . . is not only still that of the British constitution, as that of all monarchical states, but is practically that of kingship from the beginning . . . . The crowning and anointing of the emperors, borrowed from Byzantium and traceable to the influence of the Old Testament, was imitated by lesser potentates; and this 'sacring' by ecclesiastical authority gave to the king a character of special sanctity . . . . . . In England it is not without significance that sacerdotal vestments . . . . continued to be among the insignia of the sovereign. Moreover, this sacrosanct character he aquired, not by virtue of his "sacring" but by hereditary right; the coronation, anointing and vesting were but the outward and visible symbol of a divine grace adherent to the sovereign by virtue of his title. (EBr., XV. p. 3010). And the half successful attempt for deification of himself by the pagan Julius Caesar in perhaps too well-known to be recapitulated. See EBr. IV, p. 524.

323. (and the prophetic office is the highest honour that can possibly be conferred on any individual or nation).

324. Withdrawal of prophetic office in the case of an individual being out of the question, in the context it can only refer to transference of that incomparable gift from Israel to another nation.

325. (of every description). And it is good that is to be sought, hence express mention of it, and not of evil which is equally in His hands.

326. (it is no wonder then, that the children of Isma'il hitherto weak and down-trodden, are now being raised to honour and glory, and a noble soul among them is elevated to the highest pitch of spiritual glory).

327. Both of which are created beings like all other things, and the notion of a 'night-deity' and 'day-deity' is preposterous.

228. *i.e.*, as a bird from an egg.

329. *i.e.*, as an egg from a bird.

330. One who is so Mighty and so Good is also Able to alternate humiliation and glory, and to bestow sovereignty as well as withdraw it.

331. *i.e.*, neither to the exclusion of the Muslims, nor in addition to them. Friendship implies nearness of heart, and this sort of relationship with the infidels is absolutely forbidden to the Muslims. Such isolation from disintegrating forces is imperative as a prerequisite to the solidarity of the Islamic community. This, however, does not preclude affability of manners and politeness of speach.

232. *i.e.*, he stands in no relationship to God worthy to be called friendship. Friendship with the enemies of God is a direct negation of friendship with God.

333. (O Muslims!)

334. (for yourselves). Real friendship in such circumstances is out of the question. Only an alliance is permitted in times of danger.

335. *i.e.*, of His Judgment.

336. *i.e.*, Him ultimately you will have to face; so do not expose yourselves to His wrath by breaking His commands and befriending His enemies.

اللهُ ۗ وَيَعْلَمُ مَا فِي السَّمٰوٰتِ وَمَا فِي الْأَرْضِ ۗ وَاللهُ عَلٰى كُلِّ شَيْءٍ قَدِيرٌ ﴿٢٩﴾ يَوْمَ تَجِدُ كُلُّ
نَفْسٍ مَّا عَمِلَتْ مِنْ خَيْرٍ مُّحْضَرًا ۚ وَمَا عَمِلَتْ مِنْ سُوءٍ ۚ تَوَدُّ لَوْ أَنَّ بَيْنَهَا وَبَيْنَهُ أَمَدًا بَعِيدًا ۗ
وَيُحَذِّرُكُمُ اللهُ نَفْسَهُ ۗ وَاللهُ رَءُوفٌ بِالْعِبَادِ ﴿٣٠﴾ قُلْ إِنْ كُنْتُمْ تُحِبُّونَ اللهَ فَاتَّبِعُونِي يُحْبِبْكُمُ اللهُ
وَيَغْفِرْ لَكُمْ ذُنُوبَكُمْ ۗ وَاللهُ غَفُورٌ رَّحِيمٌ ﴿٣١﴾ قُلْ أَطِيعُوا اللهَ وَالرَّسُولَ ۖ فَإِنْ تَوَلَّوْا فَإِنَّ اللهَ
لَا يُحِبُّ الْكٰفِرِينَ ﴿٣٢﴾ إِنَّ اللهَ اصْطَفٰى آدَمَ وَنُوحًا وَآلَ إِبْرٰهِيمَ وَآلَ عِمْرٰنَ عَلَى الْعٰلَمِينَ ﴿٣٣﴾
ذُرِّيَّةً بَعْضُهَا مِنْ بَعْضٍ ۗ وَاللهُ سَمِيعٌ عَلِيمٌ ﴿٣٤﴾ إِذْ قَالَتِ امْرَأَتُ عِمْرٰنَ رَبِّ إِنِّي نَذَرْتُ لَكَ

29. (قل . . . قدير) Say thou[337]: whether you hide what is in your hearts or publish it Allah knows it[338]; and He knows what is in the heavens and in the earth[339]; and Allah is Potent over everything[340].

30. (يوم . . . بالعباد) The Day when each soul shall find presented[341] whatever it has worked of good and whatever it has worked of evil, it would like that there were between it and that *Day* a wide space[342]. And Allah warns you of Himself[343], Allah is Tender to His servants[344].

SECTION 4

31. (قل . . . رحيم) Say thou[345], 'if you[346], are wont to love Allah[347], then follow me[348], and Allah shall love you[349] and forgive you your sins[350]; and Allah is Forgiving, Merciful.

32. (قل . . . الكفرين) Say thou[351], 'Obey Allah and the messenger[352]; then if they turn away, surely Allah does not love the infidels[353].

33. (ان . . . العلمين) Surely did Allah choose Adam and Nūh[354] and the house of a Ibrāhīm[355] and the house of 'Imrān[356], above *all* worlds[357]—

34. (ذرية . . . عليم) The seed of one another[358]; and Allah is Heating[359], Knowing[360].

---

337. (O Prophet!)

338. *i.e.*, unlike so many heathen gods, His knowledge is perfect, all-pervading, all-embracing; He is not to be beguiled by any of your excuses.

339. (venture not, therefore, to offend Him, since there can be no offence which He does not know).

340. (venture not, therefore, to offend Him, since there can be no offence which He is not able to punish).

341. (along with itself).

342. (of time). امد is 'any space of time; or space of time of unknown limit. (LL) Note that even those who have some good works to their credit shall long to have

wide space between them and that Day with its terrors. Far sadder and immensely more frightful would that Day be for those who are evil-doers out and out.

343. Repeated for the sake of emphasis and to impress it on the memory.

344. (and it is only out of that infinite tenderness, and with a regard for their own welfare, that He constantly reminds them, forbids them, and warns them).

345. (O Prophet!)

346. (O Jews and others!)

347. (as you profess).

348. (and perfect your life on my model). The great Prophet is the perfect man; so his life is to serve as a model in every little detail for all true believers.

349. (which is the highest conceivable object of life). *Cf.* the NT: 'If ye love me, keep my commandments. And I shall pray the Father, and he shall give you another Comforter, that he may abide with you for ever.' (Jn. 14: 15, 16). This "another Comforter" (a Prophet like Jesus himself) did come a few centuries later, "to abide for ever" as the Final Prophet, and those who pride themselves on being "Christians" chose to reject him!

350. *i.e.*, He will be satisfied with you, and pass over your inadvertencies, and will bring you near to His glorious holiness.

351. (O Prophet! to the mankind).

352. (commissioned by Him to teach mankind the ways of His worship) *i.e.*, submit to His will through His Prophet; worship Him as preached by His apostle. Worship of God, and God alone, is of course the goal of a Muslim's life, but the way to attain that end can be known only by Revelation through His apostle, and not by mere human reason.

353. (and they are the veritable infidels, and their lip-profession of the love of God is moonshine).

354. *i.e.*, Noah of the Bible.

355. (which family includes Ismā'īl and his progeny as well as Isaac and his sons).

356. Two distinct personalities of this name, with an intervening period of several centuries between them, have been recognised by the Qur'ān——one the well-known father of the prophet Moses and Aaron (peace be on both!); the other, the less known father of Mary (peace be on her!) and the grandfather of the prophet John and Jesus (peace be on both!), known to Christian writers as Joachim or Iyokem. The identity of names has led to a curious confusion and to a 'comedy of errors' on the part of many a Christian 'scholar.' Either of the 'Imrāns or both of them may be meant in this place.

357. (to be His apostles and to possess certain moral and religious privileges).

358. The whole phrase is permutative of the word 'house' occurring twice. Noah was descendant of Adam; Abraham a descendant of both; the two 'Imrāns descendants of all the three.

359. *i.e.*, Hearer of men's words.

360. *i.e.*, Knower of men's motives. So He chooses those whose words and motives are right.

مَا فِي بَطْنِي مُحَرَّرًا فَتَقَبَّلْ مِنِّي ۚ إِنَّكَ أَنْتَ السَّمِيعُ الْعَلِيمُ ﴿٣٥﴾ فَلَمَّا وَضَعَتْهَا قَالَتْ رَبِّ
إِنِّي وَضَعْتُهَا أُنْثَىٰ ۚ وَاللَّهُ أَعْلَمُ بِمَا وَضَعَتْ ۚ وَلَيْسَ الذَّكَرُ كَالْأُنْثَىٰ ۖ وَإِنِّي سَمَّيْتُهَا مَرْيَمَ وَإِنِّي
أُعِيذُهَا بِكَ وَذُرِّيَّتَهَا مِنَ الشَّيْطَانِ الرَّجِيمِ ﴿٣٦﴾ فَتَقَبَّلَهَا رَبُّهَا بِقَبُولٍ حَسَنٍ وَأَنْبَتَهَا نَبَاتًا
حَسَنًا ۚ وَكَفَّلَهَا زَكَرِيَّا ۖ كُلَّمَا دَخَلَ عَلَيْهَا زَكَرِيَّا الْمِحْرَابَ وَجَدَ عِنْدَهَا رِزْقًا ۖ قَالَ يَا مَرْيَمُ أَنَّىٰ
لَكِ هَٰذَا ۖ قَالَتْ هُوَ مِنْ عِنْدِ اللَّهِ ۖ إِنَّ اللَّهَ يَرْزُقُ مَنْ يَشَاءُ بِغَيْرِ حِسَابٍ ﴿٣٧﴾ هُنَالِكَ دَعَا زَكَرِيَّا
رَبَّهُ ۖ قَالَ رَبِّ هَبْ لِي مِنْ لَدُنْكَ ذُرِّيَّةً طَيِّبَةً ۖ إِنَّكَ سَمِيعُ الدُّعَاءِ ﴿٣٨﴾ فَنَادَتْهُ الْمَلَائِكَةُ

35. (اذ . . . العليم) *Re-call* when the wife of Imrān[361] said, 'my Lord! surely I have vowed to Thee what is in my belly *to be* dedicated[362]; accept Thou this of me. Surely Thou! only Thou: art the Hearer[363], the Knower[364].

36. (فلما . . . الرجيم) Then when she bore her[365], she said[366], 'my Lord! surely I bore a female[367]—And Allah knew best what she had born[368],—and the male is not as the female[369], and surely I have named her Maryam[370], and I commit her and her progeny to Thee[371] for protection from Satan the accursed' [372]!

37. (فتقبلها . . . حساب) Then her Lord accepted her[373] with goodly acceptance[374], and made her grow up with a goodly growth,[375] and He made Zakariyya[376] take care of her[377]. Whenever Zakariyya entered the apartment[378] *to see her,* he found provision by her[379], He said, 'O Maryam! whence[380] hast thou this'? She said, this is from before Allah[381]. Surely Allah provides for whom He will without stint.[382]

38. (هنالک . . . الدعاء) Immediately[383] did Zakariyya[384] pray to His Lord, 'my Lord! bestow on me from Thy presence[385] a goodly offspring, surely Thou! only Thou art the Hearer of prayer.'

---

361. *i.e.,* Mary's mother, Jesus' grandmother, known as Hannah or Anne. 'It has been generally imagined by Christian writers that the Koran here confounds Mary the mother of Jesus with Mary or Mariam, the sister of Moses and Aaron. . . . Yet I do not see how it can be made out from the words of the Koran.' (Sale) Muslim historians have traced the genealogies of both. The Christians admit that in their own records and genealogies nothing of any historical value is recorded of parentage of Mary. (EBr. XVII. p. 811).

362. (to Thy sole service). حرر is, 'He set apart a child for the worship of God and the service of the mosque or oratory: or he devoted him to the service of the church as long as he should live.' And محرر means, 'A child devoted by the parent to the service of a church.' (LL) The phrase thus means: 'I will not occupy him with anything else; he shall be freed from all worldly occupations and wholly devoted to the service of thy Sanctuary.' The Protestant Christian version, based on

'legends,' is:'......—An angel comforted her by the news that Joachim was returning, and that who would bear him a child, whom she at once vowed to dedicate to the service of the temple.' (DB. II. p. 258) The Catholic Church holds, on the authority of the apocryphal literature:—'Anne and Joachim had reached old age and still remained childless; their prayers were answered, an angel of the Lord announcing to Anne that the fruit of her womb would be blessed by all the world.' (CD. p. 48) And according to the tradition of the Coptic Church:—'And Hannah said. "My Lord and my God! If it is be that Thou hast given me a son I will give him to God, and I will dedicate him to the service of the sanctuary all the days of his life." (Budge. *Legends of Our Lady Mary*, p. 124).

363. (of my prayer).

364. (of the sincerity of my motives)

365. *i.e.*, a daughter, Mary (of blessed memory).

366. (in her great disappointment).

367. and not a son as I had desired and expected). The birth of a daughter naturally seemed to Hannah to be a disappointment, since a girl could not be very suitable for the service of the sanctuary.

368. A parenthetical proposition directly from God, intended to glorify the child and to show that the mother knew nothing of its worth.

369. *i.e.*, in this particular instance. No male child (such as Hannah desired) could be like this female child in worth (Th). The principle, though enunciated only incidentally, is also of general application, and emphasises the fundamental biological differences between the sexes. 'From the moment of fertilisation onwards, man and woman differ in every cell of their body in regard to the number of their chromosomes—these bodies which, for all the world's unfamiliarity, have been shown by the last decade's work to be the bearers of heredity, the determiners of our characters and qualities . . . The differences then are considerable; so considerable that they can never permit of the simple equivalence of the sexes...... It is temperament which in the long run decrees what we shall make of our intellects, and in temperament there is and will be—not for centuries but for biological periods—a fundamental average difference between the sexes.' (Julian Huxley, *Essays in Popular Science*, pp. 64-65) See also P. II. nn. 511, 514; P. V. nn. 58, 73.

370. *i.e.*, Mary of the Bible.

371. *i.e.*, I commit her and her descendants to Thy care and protection. Hannah intercedes with her Lord and begs that He will protect the child and let her prosper.

372. رجيم or 'accursed' is simply one lying under a curse, execrable, driven away from the Divine grace, and has, in this connection, nothing whatever to do with the 'pelting of stones' so inaptly alluded to by the Christian translators of the Qur'ān.

373. (and was satified with her in place of the male for the fulfilment of the vow).

374. And when the maiden was three years old, Iyakem called his pure. Hebrew maid-servants ...... and brought her into the house of the sanctuary ...... And the priests, and the elders, and all the children of Israel blessed her, and God made great joy to come upon her.' (Budge, *op cit.* p. 127).

375. Note that it is the Qur'ān, not the Bible, that makes mention in terms of high honour and glory, of Mary's birth and upbringing. 'Godly growth' may either be of her body and physique, or of her righteousness and virtue, or of both.

376. *i.e.*, Zechariah of the NT : commended as blameless before God. 'There was in the days of Herod, the king of Judea, a certain priest named Zechariah, of the course of Abijah: and his wife was of the daughters of Aaron, and her name was Elisabeth. And they were both righteous before God, walking in all the commandments and ordinances of the Lord blameless." (LK. 1 : 5, 6). He was Mary's maternal uncle, *i.e.*, husband of Hannah's sister.

377. (and to act as her guardian after 'Imrān or Iyakem, the grandfather of Mary, and the chief priest at the sanctuary, who was dead by now).

378. *i.e.*, the loneliest part of the sanctuary to which she had retired out of the way of the people.

379. This naturally excited wonder in him, since none could enter her apartment except himself, and he used to lock doors upon her.

380. *i.e.*, from what direction or quarter.

381. *i.e.*, from God direct, so do not be surprised.

382. (miraculously, without the intervention of any physical agency).

383. *i.e.*, at that time, or at that place. هنا originally an adverb of place, is also used as an adverb of time.

384. (moved at the sight of the miraculous supply of provision to Mary).

385. (as Thou bestowedest on the old and barren Hannah).

وَهُوَ قَائِمٌ يُصَلِّي فِي الْمِحْرَابِ أَنَّ اللَّهَ يُبَشِّرُكَ بِيَحْيَىٰ مُصَدِّقًا بِكَلِمَةٍ مِنَ اللَّهِ وَسَيِّدًا وَ
حَصُورًا وَنَبِيًّا مِنَ الصَّالِحِينَ ﴿٣٩﴾ قَالَ رَبِّ أَنَّىٰ يَكُونُ لِي غُلَامٌ وَقَدْ بَلَغَنِيَ الْكِبَرُ وَامْرَأَتِي عَاقِرٌ
قَالَ كَذَٰلِكَ اللَّهُ يَفْعَلُ مَا يَشَاءُ ﴿٤٠﴾ قَالَ رَبِّ اجْعَلْ لِي آيَةً قَالَ آيَتُكَ أَلَّا تُكَلِّمَ النَّاسَ
ثَلَاثَةَ أَيَّامٍ إِلَّا رَمْزًا وَاذْكُرْ رَبَّكَ كَثِيرًا وَسَبِّحْ بِالْعَشِيِّ وَالْإِبْكَارِ ﴿٤١﴾ وَإِذْ قَالَتِ الْمَلَائِكَةُ
يَا مَرْيَمُ إِنَّ اللَّهَ اصْطَفَاكِ وَطَهَّرَكِ وَاصْطَفَاكِ عَلَىٰ نِسَاءِ الْعَالَمِينَ ﴿٤٢﴾ يَا مَرْيَمُ اقْنُتِي لِرَبِّكِ
وَاسْجُدِي وَارْكَعِي مَعَ الرَّاكِعِينَ ﴿٤٣﴾ ذَٰلِكَ مِنْ أَنْبَاءِ الْغَيْبِ نُوحِيهِ إِلَيْكَ وَمَا كُنْتَ

39. (فنادته . . . الصالحين) Then the angels[386] called him while he stood praying in the appartment, surely Allah announces to thee Yahya[387]! confirming the word from Allah[388], a leader[389], and chaste,[390] and a prophet, from among the righteous'[391].

40. (قال . . . مايشاء) He said, 'my Lord! how will there be[392] unto me a son while old age has overtaken me and my wife is barren[393], *Allah* said, 'so It shall be[394], Allah does what He will[395].

41. (قال . . . والا بكار) He said, 'my Lord! appoint to me a sign[396]. *Allah* said, thy sign is that thou shalt not speak to anyone[397] for three days[398] save by tokens[399], and remember thy Lord much[400], and hallow Him in the evening[401] and morning[402].

SECTION 5

42. (و اذ . . . العلمين) And *re-call* when the angels[403] said, 'O Maryam' surely Allah chose thee[404] and cleansed thee[405] and chose thee[406] above the women of the worlds.

43. (يمريم . . . الركعين) O Maryam! 'be devout unto thy Lord, prostrate thyself and bow down with those who bow down'[407].

---

386. *i.e.*, some of the class of angels: like the expression, 'he rides horses,' *i.e.*, certain of them.

387. *i.e.*, a son so named. 'John the Baptist' of the Bible. *Cf.* the NT: 'But the angel said unto him. Fear not, Zechariah: for thy prayer is heard; and thy wife Elisabeth shall bear thee a son, and thou shalt call his name John. And thou shalt have joy and gladness; and many shall rejoice at his birth.' (Lk. 1 : 13).

388. 'A word from Allah' is the Prophet Jesus (peace he on him!), He is called 'a word' because he came into existence by His command, without the ordinary instrumentality of a father. (Bdh)

389. (of men in matters religious and spiritual). 'Large crowds flocked to his teaching'. (EBr. XIII. p. 17). 'It is clear that very large numbers came to

him, and he was generally accepted as a prophet.' (DB. II. p. 679).

390. *i.e.*, continent: one who preserves his soul from all worldly pleasures and enjoyments, حصر is 'Very fearful or cautious, who abstains, or refrains, from a thing through fear.' (LL) 'And the child grew, and waxed strong in spirit.' (Lk. 1: 80). John was a man of austere ascetic life, symbolising the severity of his attitude as a moral critic of his time; preaching to all classes the necessity of repentance.' (EBi. c. 2437)

391. Note that the Qur'ān distinctly affirms John's prophethood as well as righteousness.

392. *i.e.*, in what particular way shall it come about? The expression is not of wonder, much less of incredulity, but merely a request for further enlightenment.

393. 'For I am an old man, and my wife well stricken in years.' (Lk. 1: 18) 'Their union was not blessed with offspring. It was due to Elisabeth's barrenness; and she keenly felt the reproach which is occasioned, for it was a common opinion among the Jews that childlessness was God's punishment for guilt.' (Hastings, *Dictionary of Christ and the Gospels*, II. p. 844) According to the Muslim computation, he was 99 and his wife 98.

394. *i.e.*, it would happen to thee whilst thou art of this very age, without the restoration of youth.

395. 'For with God nothing shall be impossible.' (Lk. 1 :36).

396. (whereby I may know that my wife has conceived, and in order that I may prepare some special offering to Thee).

397. (but shalt remember and hallow God). *Cf.* the NT:—'And, behold, thou shalt be dumb, and not able to speak, until the day that these things shall be performed . . . And when he came out, he could not speak unto them.' (Lk. 1 :20-22)

398. (and three nights).

499. (with the hands or the head). 'For he beckoned unto them, and remained speechless.' (Lk, 1 : 22) 'Silence, as an aid to worship or as a method of preparing the soul for spiritual experiences, has been practised among large or smaller groups in almost all periods of religious history and in almost all parts of the world . . . . . . The OT contains many references to the value of silence as a preparation for spiritual vision or revelation . . . . . . The voice in the stillness was felt to be a clearer revelation of God than earthquake, fire, or storm.' (ERE. XI. p. 512).

400. *i.e.*, both in thy heart and by word of mouth during the period.

401. *i.e.*, from the afternoon until sunset.

402. *i. e.*, from dawn until midday.

403. See n. 386 above.

404. (in the childhood, inasmuch as no other female had been accepted before her for Divine service in the sanctuary). The 'choice' may also have reference to her being supplied with sustenance in a miraculous way.

405. (of sins and moral impurities).

406. (once again, on thy attaining maturity, by certain privileges; such as conception without a male agency, and the like). *Cf.* the NT:—And the angel came in unto her, and said, Hail, thou that art highly favoured, the Lord is with thee: blessed art thou among women.' (Lk. 1 : 28).

407. With all her great gifts. Mary is a mere mortal, and has no part of Divinity in her whatsoever. She is, like all true and devout servants of God, specially enjoined to pray, and the canons of prayer are mentioned in detail in order to lay stress on their accurate observance. She is neither a goddess, nor a demi-goddess, nor yet a Mother-God!

لَدَيْهِمْ إِذْ يُلْقُونَ أَقْلَامَهُمْ أَيُّهُمْ يَكْفُلُ مَرْيَمَ وَمَا كُنتَ لَدَيْهِمْ إِذْ يَخْتَصِمُونَ ﴿٤٤﴾ إِذْ قَالَتِ
الْمَلَائِكَةُ يَا مَرْيَمُ إِنَّ اللَّهَ يُبَشِّرُكِ بِكَلِمَةٍ مِّنْهُ اسْمُهُ الْمَسِيحُ عِيسَى ابْنُ مَرْيَمَ وَجِيهًا فِي
الدُّنْيَا وَالْآخِرَةِ وَمِنَ الْمُقَرَّبِينَ ﴿٤٥﴾ وَيُكَلِّمُ النَّاسَ فِي الْمَهْدِ وَكَهْلًا وَمِنَ الصَّالِحِينَ ﴿٤٦﴾
قَالَتْ رَبِّ أَنَّىٰ يَكُونُ لِي وَلَدٌ وَلَمْ يَمْسَسْنِي بَشَرٌ قَالَ كَذَٰلِكِ اللَّهُ يَخْلُقُ مَا يَشَاءُ إِذَا قَضَىٰ
أَمْرًا فَإِنَّمَا يَقُولُ لَهُ كُن فَيَكُونُ ﴿٤٧﴾ وَيُعَلِّمُهُ الْكِتَابَ وَالْحِكْمَةَ وَالتَّوْرَاةَ وَالْإِنجِيلَ ﴿٤٨﴾ وَرَسُولًا
إِلَىٰ بَنِي إِسْرَائِيلَ أَنِّي قَدْ جِئْتُكُم بِآيَةٍ مِّن رَّبِّكُمْ أَنِّي أَخْلُقُ لَكُم مِّنَ الطِّينِ كَهَيْئَةِ

44. (ذالک . . . يختصمون) This is of the tidings of the unseen which We reveal to thee[408], and thou wast not with them[409] when they cast their reeds[410] *as to* which of them should have charge of Maryam[411] nor wast thou with them when they disputed[412].

45. (اذ قالت . . . المقربين) *Re-call* when the angels[413] said, 'O Maryam! surly Allah announces to thee a word from Him[414]: his name[415] shall be the Masīh[416] 'Isa[417] son of Maryam[418], illustrious in this world[419] and the Hereafter[420], and *one* of those brought nigh[421]—

46. (و يكلم . . الصلحين) And he shall speak to mankind[422] in the cradle[423] and maturity[424] and be *one* of the righteous[425].

47. (قالت . . . فيكون) She said, 'my Lord! how will there be a son unto me while no man has touched me[426]! Allah said[427], 'so *it shall be*[428]. Allah creates what He will[429]. When He decrees a thing, He only says to it, 'Be', and it becomes[430].

48. (و يعلمه . . . والانجيل) And He shall teach him the Book[431] and wisdom and the Tawrāt and the Injīl[432].

---

408. (O Prophet!) *i.e.*, this is among those events of which the accurate records are now obliterated altogether, and there is no means of knowing it in full and exact details except by Revelation.

409. *i.e.*, the priests at the sanctuary.

410. (in the river Jorden, as lots).

411. (as his ward). Mary being the orphan-daughter of the chief priest Iyakem, the priests discussed and disputed as to who should have her in his charge. Zechariah (peace be on Him!) an elderly kinsman put forward his claim; others demurred. Recourse was eventually had to the casting of lots. All of them threw their reed-pens with certain passages of the Torah written upon them in the Jordan. The reeds of all, except the reed of Zechariah, either sank down or drifted with the current; his alone swam against it. Thus he had the charge of her.

412. (among themselves on the point of the guardianship). The reminder is

not superfluous. It is to emphasize that nobody could narrate these details with truth unless aided by Revelation.

413. See no. 386 above.

414. See n. 388 above. The announcement is of a son; who, being without a father, would be known as a word from Him.

415. اسم in Arabic denotes surname as well as name.

416. *i.e.*, Messiah of the Bible. Messiah, the surname of Jesus, is a title of honour, literally meaning 'the anointed.' Notice that the Qur'ān fully concedes the Messiahship of Jesus; it is only his Divinity, his Son-ship, his God-head that it is so unsparing in assailing.

417. *i.e.*, Jesus of the NT. and Arabicized form of Ishu.

418. Himself a mere mortal, Jesus was also the son of a frail, ordinary woman, and not the son of God. The epithet ابن مريم calls attention to, and emphasizes, the fact of his humanity. It is one of the miracles of the Qur'ān that in speaking of Jesus it refutes both the Jewish and the Christian misconceptions simultaneously and constantly uses a language that implies answers both to the Christian deification and to the Jewish denunciation.

419. *i.e.*, above the ridicule and vilification of his enemies, the Jews. وجيه, literally is, 'worthy of regard.' The Qur'ān affirms the honour and glory of Jesus (peace be on him!) chiefly in answer to the calumnies of the Jews who remember him 'as the man who had chiefly brought dissension to Israel,' and as one who 'practised magic and deceived and led astray Israel,' with 'coarse allusions to His birth.' (ERE. VII. p. 551). The few allusions to Him contained in the Talmud and the contemporary literature are, for the the most part, contemptuous references to one who deceived Israel, and who owed his birth to the unfaithfulness of his mother; (Hastings. *op. cit.* II. p. 877) even they before long have learnt to speak of his person and character in terms of respect and appreciation. Witness recent books on Jesus by Jewish writers.

420. (like all other prophets).

421. (unto God). Notice the form of the words من المقربين '*one of* those brought nigh'; *one of* the many. Not even in this respect was Jesus unique or without parallel.

422. (and discourse on serious subjects).

423. *i.e.*, while yet he shall be mere boy. There would be no sense in recording the fact if it meant nothing more than 'the ordinary experience of every child who is not dumb.' A truism like that could hardly merit mention in the Qur'ān. Compare the GB: 'Jesus having come to the age of twelve years, went up with Mary and Joseph to Jerusalem . . . The third Day they found the child in the temple, in the midst of the doctors, disputing with them cencerning the law. And every one was amazed at his questions and answers, saying: How can there be such doctrine in him, seeing he is so small and hath not learned to read.' (p. 15). And also the NT:

And when he was twelve years old, they went up to Jerusalem . . . And it came to pass, that after three days they found him in the temple, sitting in the midst of the doctors, both hearing them, and asking them questions. And all that heard him were astonished at his understanding and answers.' (Lk. 2 : 42, 46, 47).

424. كهلا is "of mature age," of any age between 30 and 50, and not necessarily "old age." The mention of the infancy of Jesus and then of his maturity emphasizes the obvious fact that he lived and grew like all human beings, there being no meaning in a God-man or man-God 'growing.'

425. Note that Jesus (peace be on him!) in his great attributes is not spoken of singly but as *one* of a company of good souls. He is "*of* the righteous," "*of* those nigh," that is to say that he is *one* of the many chosen by God.

426. (by way of intercourse). 'Then said Mary unto the angle, How shall this be, seeing I know not a man?' (Lk. 1 : 34) Mary is natutally amazed and puzzled at the announcement of the birth of a son when she was a virgin. The story is related in the GB. at greater length. (pp. 3 and 5).

427. (through an angel).

428. *i.e.*, without the touch of a man; out of the ordinary course of nature.

429. His will alone is sufficient to bring anything into being. He can create anything out of His mere will. He is not bound in His creative activities by His usual methods—the so-called 'laws of nature'.

430. (whether attended or not with the circumstance generally associated with it). This explains the nature of His 'willing.' Just as He creates things in stages and by intermediary causes, equally able is He to create them immediately, directly, and without intermediary causes.

431. *i.e.*, the revealed Books in general.

432. All these topics are introduced, among other reasons, to ease the mind of Mary, and to banish fears of censure that must have troubled her when she knew that she would conceive without a husband.

الطَّيْرِ فَأَنْفُخُ فِيهِ فَيَكُونُ طَيْرًا بِإِذْنِ اللّٰهِ ۚ وَأُبْرِئُ الْأَكْمَهَ وَالْأَبْرَصَ وَأُحْيِ الْمَوْتٰى بِإِذْنِ اللّٰهِ ۚ
وَأُنَبِّئُكُمْ بِمَا تَأْكُلُونَ وَمَا تَدَّخِرُونَ ۙ فِي بُيُوتِكُمْ ۚ إِنَّ فِي ذٰلِكَ لَآيَةً لَكُمْ إِنْ كُنْتُمْ
مُؤْمِنِينَ ﴿٤٩﴾ وَمُصَدِّقًا لِمَا بَيْنَ يَدَيَّ مِنَ التَّوْرٰىةِ وَلِأُحِلَّ لَكُمْ بَعْضَ الَّذِي حُرِّمَ عَلَيْكُمْ
وَجِئْتُكُمْ بِآيَةٍ مِنْ رَبِّكُمْ ۙ فَاتَّقُوا اللّٰهَ وَأَطِيعُونِ ﴿٥٠﴾ إِنَّ اللّٰهَ رَبِّي وَرَبُّكُمْ فَاعْبُدُوهُ ۚ
هٰذَا صِرَاطٌ مُسْتَقِيمٌ ﴿٥١﴾ فَلَمَّا أَحَسَّ عِيسٰى مِنْهُمُ الْكُفْرَ قَالَ مَنْ أَنْصَارِي إِلَى اللّٰهِ ۚ قَالَ الْحَوَارِيُّونَ
نَحْنُ أَنْصَارُ اللّٰهِ ۚ آمَنَّا بِاللّٰهِ ۚ وَاشْهَدْ بِأَنَّا مُسْلِمُونَ ﴿٥٢﴾ رَبَّنَا آمَنَّا بِمَا أَنْزَلْتَ وَاتَّبَعْنَا الرَّسُولَ فَاكْتُبْنَا

49. (و رسولا . . . مؤمنين) And a messenger[433] to the Children of Israel[434] *with this message*, 'surely I have come to you with a sign[435] from your Lord[436]. Surely I form for you[437] out of clay the likeness of a bird, and then I breath in it, and a bird[438] it becomes by Allah's leave[439]. And I heal the blind from birth[440] and the leper[441] and revive the dead[442] by Allah's leave[343]. And I declare to you what you have eaten and what you have stored in your houses[444]. Surely in this[445] is a sign[446] for you if you be believers[447].

50. (و مصدقا . . . اطيعون) And I come confirming the Tawrāt that was before me[448], and to allow to you[449] some of what was forbidden to you[450]. And I have come to you with a sign from your Lord[451]; so fear Allah and obey me[452].

51. (ان الله . . . مستقيم) Surely Allah is my Lord and your Lord, so worship Him[453] this is the straight path.[454]

52. (فلما . . . مسلمون) Then when 'Isa perceived infidelity[455] in them,[456] he said, 'who will be my helper unto Allah?[457] The disciples[458] said, 'we are helpers of Allah,[459] we believe in Allah, and bear thou witness[460] that surely we are Muslims.[461]

433. (of God) which is a very different thing on the one hand from God Himself, as misconceived by the Christians, and on the other from a criminal wonder-worker as misjudged by the Jews.

434. (and not as a universal messenger). Witness his own words in the NT, plain and conclusive: 'Go not into the way of the Gentiles, and into any city of the Samaritans enter ye not: but go rather to the lost sheep of the house of Israel.' (Mt. 10 : 5, 6) 'I am not sent but unto the lost sheep of the house of Israel.' (15 : 24). And modern Christian scholars have to acknowledge the reluctance of Jesus and his earliest disciples to treat his message as universal in ways as round about as their conscience would permit:—'The earlier group of disciples, it is true, did not appreciate the universality of the teaching of Jesus. (EBr. V. p. 632)' . . . nor did He seek converts outside Israel' (p. 631).

435. *i.e.*, a miracle; a credential of my prophethood, *Cf* the NT: We

know that thou art a teacher come from God: for no man can do these miracles that thou doeth, execpt God be with him.' (Jn. 3: 2). 'When Christ cometh, will he do more miracles than these which this man hath done.' (7: 31). A miracle is an extraordinary occurrence which cannot be produced by any natural agency but only by the direct will of God. It may be either above natural (ordinary law or contrary to it or else independent of it. Once the existence of an Almighty God is granted, there is no *a priori* difficulty in blieving that He can perform whatever He wills in any manner that pleases Him. The possibility of miracles can never be questioned by a theist. A miracle is only an exercise of free-will on the part of the Creator and Author of the life with all its laws—a mere fulfilment of His purpose in a way that is novel to the onlookers.

436. (to generate conviction in you). It does sometimes happen that popular mind is led to the acceptance of the Divine truths not by any rational arguments or moral and spiritual evidences but only by the miraculous manifestations of the Divine power at the hands of His approved servants.

437. خلق as the act of God signifies 'the bringing into existence from a state of non-existence,' but ordinarily it means: 'The act of measuring, or determining the measure, proportion, or the like, of a thing; and the making a thing by measure, or according to the measure of another thing' . . . . This is the primary meaning.' (LL) And the phrase means: 'I will form for you, or I will make according to its proper measure for you, and will form, of clay, a thing like the form of the bird; or of birds' (*ib*).

438. *i.e.*, a real live bird. 'He also made figures of birds which could fly' (Budge, *op, cit.* p. XXIX).

439. Note the emphasis on the fact that it is God, not he who makes the thing alive.

440. *Cf.* Mt. 9: 27-30; Mk. 8: 22-25; Jn. 9: 1-7.

441. *Cf.* Mt. 8: 3; Lk. 17: 14. 'The healing ministry, judged by critical tests, stands on as firm historical ground as the best accredited parts of the teaching.' (EBi, C. 2445). 'Jesus wearied Himself with the healing of man's physical ailments, and He was remembered as the great physician. Early Christian literature is filled with medical terms, applied, it is true, for the greater part to the cure of souls.' (EBr. V. p. 634).

442. *Cf.* Mt. 9: 18, 19, 23-25; Lk. 7; 12-15; Jn. 11: 11-44. The Evagelists report an extension of His power beyond cases of a physical or psychophysical nature, to include the curing of fever, paralysis, leprosy, blindliness, dead-mutism and even the rising of the dead as having characterized His ministry (EBr. XIII. p. 17). 'Jesus having come to the sepulchre, where every one was weeping, said: "Weep not, for Lazarus sleepeth, and I am come to awake him." . . . Said Martha, "Lord he stinketh, for he hath been dead four days." . . . Then Jesus lifted up his hands to heaven, and said: "Lord God of Abraham, God of Ismael and Isaac, God

of our father, have mercy upon the affliction of these women, and give glory to thy holy name." And when every one had answered "Amen," Jesus said with a loud voice: "Lazarus, come forth." Whereupon he that was dead arose.' (GB. pp. 431, 437).

443. See n. 439 above.

444. This is only by way of illustration, meaning, 'I can tell you your most secret affairs.' 'It was not as the teacher of the new religious principles nor as a new lawgiver, but as a wonder-worker that Jesus won fame and influence among the simple inhabitants of Galilee in his life-time.' (JE. VII. p. 167).

445. *i.e.*, in all these 'wonders' and freaks of nature. *Cf.* a hostile witness Josephus, an eminent Jew, who lived in a generation only next to that of Jesus': 'Now there was about this time Jesus, a wise man, if it be lawful to call him a man, for he was a doer of wonderful works.' ("Ant", 18: 3 :3). So it was pre-eminently in the character of a 'wonder-worker' that Jesus was known to those around him.

446. (of my prophethood; of my being aided by God).

447. *i.e.*, if you are disposed to believe at all.

448. 'I am not come to destroy but to fulfil.' (Mt. 5: 17, 18). 'And it is easier for heaven and earth to pass, than one tittle of the law to fail.' (LK. 16:17) 'Not only does Jesus Himself quote from the OT frequently but in his own language the modes of speech of the OT are recalled.' (DB. V. p. 332).

449. (by the command of God).

450. (in the code of Moses). Annulment in part of the law of Moses (on him be peace !) is not at all incompatible with confirmation of it in general *Cf.* the NT: 'Come unto me, all ye that labour and are heavy laden and I will give you rest. Take my yoke upon you, and learn of me; for I am meek and lowly in heart: and ye shall find rest unto your souls. For my yoke is easy, and my burden is light.' (Mt. 11 : 28-30).

451. *i.e.*, I have brought you sign after sign; my claim is supported with powerful arguments and convincing miracles. See n. 435 ff. above.

452. (in that to which I invite you).

453. (only). This, the worship of One and Only God, is the true message of Jesus, the gist of his real teaching. Absolute Unity, and pure God-worship; no 'trinity,' no 'incarnation,' no 'son-worship', no 'mother-worship.' *Cf.* the NT: 'Thou shalt worship the Lord thy God, and him only thou shalt serve.' (Mt. 4: 10) And GB:—'I confess thee one God alone that hast not had beginning nor shalt ever have end; for by thy mercy gavest thou to all things their beginning, and by thy justice thou shalt give to all an end; that hast no likeness among men, because in thine infinite goodness thou art not subject to motion nor to any accident. Have mercy on us, for thou hast created us, and we are the works of thy hand.' (p. 195) Also see P. VI. n. 526.

454. 'There is no indication that He ever acted independently of God, or as

an independent God. Rather does He acknowledge his dependence upon God, by His habit of prayer and in such words as "this kind goeth not forth save by prayer." He even repudiated the ascription to himself of goodness in the absolute sense in which it belongs to God alone.' (EBi XIII. p. 24) . . . . There is nothing in these three Gospels to suggest that their writers thought of Jesus as other than human, a human being specially endued with spirit of God and standing in an unbroken relation to God which justified His being spoken of as the "Son of God." p. 18)

455. (and also persecution).

456. *i. e.*, on the part of the Jews.

457. *i. e.*, for the cause of God.

458. *i. e.*, the adherents of Jesus. حواری is 'one who whitens cloths, or garments, by washing and beating them. Hence its plural حواریون is applied to the companions, *i. e.*, apostles and disciples of Jesus, because their trade was to do this. (LL)

459. *i. e.*, helpers in the cause of God: in the cause of His religion.

460. (O Prophet of God! both in this world and on the Day of Judgment when the prophets shall testify for or against their peoples)

461. Literally, 'we have surrendered ourselves.' 'The faith of the Musalman is concentrated in a single word Islam: devotion, resignation of our own will to the supreme decree. That word was not limited by Muḥammad to his own followers: it was used ungrudgingly for his Judaic Christian predecessors. There is no fitter word for the religion of the human race.' (Dr. J. H. Bridges)

مَعَ الشّٰهِدِيْنَ ﴿۵۳﴾ وَمَكَرُوْا وَمَكَرَ اللّٰهُ ۭ وَاللّٰهُ خَيْرُ الْمٰكِرِيْنَ ﴿۵۴﴾ اِذْ قَالَ اللّٰهُ يٰعِيْسٰٓى اِنِّىْ مُتَوَفِّيْكَ
وَرَافِعُكَ اِلَيَّ وَمُطَهِّرُكَ مِنَ الَّذِيْنَ كَفَرُوْا وَجَاعِلُ الَّذِيْنَ اتَّبَعُوْكَ فَوْقَ الَّذِيْنَ كَفَرُوْٓا
اِلٰى يَوْمِ الْقِيٰمَةِ ۚ ثُمَّ اِلَيَّ مَرْجِعُكُمْ فَاَحْكُمُ بَيْنَكُمْ فِيْمَا كُنْتُمْ فِيْهِ تَخْتَلِفُوْنَ ﴿۵۵﴾ فَاَمَّا
الَّذِيْنَ كَفَرُوْا فَاُعَذِّبُھُمْ عَذَابًا شَدِيْدًا فِي الدُّنْيَا وَالْاٰخِرَةِ ۡ وَمَا لَھُمْ مِّنْ نّٰصِرِيْنَ ﴿۵۶﴾ وَاَمَّا
الَّذِيْنَ اٰمَنُوْا وَعَمِلُوا الصّٰلِحٰتِ فَيُوَفِّيْهِمْ اُجُوْرَھُمْ ۭ وَاللّٰهُ لَا يُحِبُّ الظّٰلِمِيْنَ ﴿۵۷﴾ ذٰلِكَ نَتْلُوْهُ عَلَيْكَ
مِنَ الْاٰيٰتِ وَالذِّكْرِ الْحَكِيْمِ ﴿۵۸﴾ اِنَّ مَثَلَ عِيْسٰى عِنْدَ اللّٰهِ كَمَثَلِ اٰدَمَ ۭ خَلَقَهٗ مِنْ تُرَابٍ ثُمَّ قَالَ

53. (ربنا . . . الشهدين) Our Lord! we believe in what Thou hast sent down[462] and we follow the messenger; write us up therefore with the witnesses.[463]

54. (ومكروا . . . المكرين) And they[464] plotted,[465] and Allah plotted[466] and Allah is the Best of plotters.[467]

SECTION 6

55. (اذ قال . . . تختلفون) *Re-call* when Allah said,[468] O 'Isa surely I shall make thee die[469] and am lifting thee[470] to Me,[471] and am cleansing thee from those who disbelieve,[472] and shall place those who follow thee[473] above[474] those who deny[475] *thee* till the Day of Resurrection;[476] then to Me shall be the return of you *all*;[477] then I shall decide between you[478] concerning that in which you have been differing.

56. (فاما الذين . . . نصرين) Then[479] as for those who disbelieved, I shall torment them[480] with a severe torment in *this* world[481] and the Hereafter, nor shall they have any helpers.

57. (واما . . . الظلمين) And as for those who believed and worked righteous works He shall repay them their wages, *in full,* and Allah loves not the ungodly.[482]

58. (ذالك . . . الحكيم) This[483] We recite unto thee[484] of the signs[485] and[486] of the wise admonition.[487]

---

462. (upon the apostle of our day)

463. (to Thy unity and to the truth of Thy prophet)

464. *i. e.*, the disbelieving Jews; the oppressors and persecutors of Jesus.

465. (to put him to death; to crucify him)

466. (to save him; to frustrate his enemies' plots)

467. (to His plan succeeded, the Jews being unable to detect it even). Somebody else, who resembled Jesus to an extraordinary degree, was crucified in his place, and Jesus escaped death at their hands altogether.

468. (to Jesus by way of consolation on the eve of his arrest and trial, when he was naturally a little perturbed)

469. (a natural death at thy appointed hour, so these persecutors are powerless to do thee any harm). The original sense of توفية is 'to perform a promise', 'to fulfil a covenant' and 'to give full measure'. So the meaning may also be, 'I will fulfil thy span of life', or 'I will achieve the whole of thy term.'

470. (in the meantime bodily). 'A similar conception was promulgated by the earliest gnostics, Corinthus, Basilides, Carpociates and others'. (Earnest De Busen, *Islam, or True Christianity*, p. 143. fn.) See P. VI. n. 38.

471. *i. e.*, to the place of My glory; to the Higher Region.

472. (in thy prophethood) *i. e.*, clear thee from their false charges and unworthy accusations.

473. *i. e.*, those who believe in the truth of thy mission.

474. (in arms, or in arguments, or in both)

475. (in thy prophethood)

476. The meaning is: thy friends shall always prevail over thy foes by argument and by the sword.

477. *i. e.*, of Jesus, his followers and his detractors.

478. (finally and in a practical, demonstrable way)

479. This verse and the next explain the Divine Judgment alluded to in the verse 55.

480. *i. e.*, the slanderers of Jesus.

481. The terrible plight of the Jews in Germany and elsewhere is only a matter of recent past.

482. *i. e.*, the Jews and the Christians both, as both have transgressed the proper limits in the matter of Jesus—the former by slandering him, the latter by their deification of him.

483. (true story of Jesus and of things connected therewith)

484. (O Prophet!)

485. (of the truth of thy mission)

486. (in itself)

487. *i. e.*, stories like these serve at once to substantiate thy mission, since nothing save Divine revelation can make them known to thee, and they are wise admonitions in themselves.

لَهٗ كُنْ فَيَكُوْنُ ﴿٥٩﴾ اَلْحَقُّ مِنْ رَّبِّكَ فَلَا تَكُنْ مِّنَ الْمُمْتَرِيْنَ ﴿٦٠﴾ فَمَنْ حَآجَّكَ فِيْهِ مِنْۢ بَعْدِ مَا
جَآءَكَ مِنَ الْعِلْمِ فَقُلْ تَعَالَوْا نَدْعُ اَبْنَآءَنَا وَ اَبْنَآءَكُمْ وَنِسَآءَنَا وَنِسَآءَكُمْ وَاَنْفُسَنَا وَاَنْفُسَكُمْ
ثُمَّ نَبْتَهِلْ فَنَجْعَلْ لَّعْنَتَ اللّٰهِ عَلَى الْكٰذِبِيْنَ ﴿٦١﴾ اِنَّ هٰذَا لَهُوَ الْقَصَصُ الْحَقُّ ۚ وَمَا مِنْ اِلٰهٍ اِلَّا
اللّٰهُ ۚ وَاِنَّ اللّٰهَ لَهُوَ الْعَزِيْزُ الْحَكِيْمُ ﴿٦٢﴾ فَاِنْ تَوَلَّوْا فَاِنَّ اللّٰهَ عَلِيْمٌۢ بِالْمُفْسِدِيْنَ ﴿٦٣﴾ قُلْ يٰۤاَهْلَ
الْكِتٰبِ تَعَالَوْا اِلٰى كَلِمَةٍ سَوَآءٍۢ بَيْنَنَا وَبَيْنَكُمْ اَلَّا نَعْبُدَ اِلَّا اللّٰهَ وَلَا نُشْرِكَ بِهٖ شَيْـًٔا وَّلَا يَتَّخِذَ
بَعْضُنَا بَعْضًا اَرْبَابًا مِّنْ دُوْنِ اللّٰهِ ۗ فَاِنْ تَوَلَّوْا فَقُوْلُوا اشْهَدُوْا بِاَنَّا مُسْلِمُوْنَ ﴿٦٤﴾ يٰۤاَهْلَ الْكِتٰبِ

59. (ان . . . فيكون) Surely the likeness of 'Isa[488] with Allah is as the likeness of Adam;[489] him He created out of dust; then He said to him, 'Be' and he became.[490]

60. (الحق . . . الممترين) *This is* the Truth from thy Lord, so be thou not of the doubters.[491]

61. (فمن الكذبين) So those who contend[492] with thee therein[493] after what has come to thee of the knowledge[494]—say thou,[495] 'come! let us[496] call our children and your children[497] and our women and your women[498] and ourselves and yourselves, then let us humbly pray,[499] and invoke the curse of Allah upon the liars.'[500]

62. (ان . . . الحكيم) Surely this[501] is the true recital; and God there is none save Allah,[502] and surely Allah it is who is Mighty,[503], Wise.[504]

63. (فان . . . بالمفسدين) But if they turn away,[505] Allah is the Knower of the corrupters.[506]'

SECTION 7

64. (قل . . . مسلمون) Say thou,[507] 'O people of the Book! come to a word common to us[508] and you,[509] that we shall worship none save Allah,[510] and that we shall not join aught[511] with Him, and that none of us shall take others[512] as Lords beside Allah;[513] then if they turn away,[514] say[515] *thou,* 'bear witness that we are Muslims'.[516]

---

488. (in being without a father, and in being a mere man)

489. (who was created without a father and a mother). This is the point of comparison and resemblance. Jesus' wonderful nature is like that of Adam. He is not 'consubstantial with God.' He is as much a created being as Adam. Divinity of Jesus has been denied by some ancient Christian sects themselves. 'Arius taught that the Son of God was a created being. There was a time when He did not exist.' (EBr. II. p. 598) Paul of Samosata also held that "Jesus Christ," begotten of the Holy Ghost and born of the virgin, was a mere man. But "the man" was

anointed by the Holy Ghost and for that reason was called Christ . . . . . . Though the Logos was in Christ, it did not invest him with divinity.' (EBR XI. p. 171)

490. (similar is the nature of Jesus; where, then, is the occasion to ascribe Eternity or Divinity to him ?) .

491. (O reader !) Human documents may lie; not so the divine Revelation. So there is no room here for any doubt at all.

492. (O Prophet !)

493. *i. e.*, concerning Jesus. The reference is to the Christians.

494. The knowledge that is absolutely true, certain and Revealed.

495. (unto them, now that they have proved unamenable to reason and argument).

496. *i. e.*, both of us; each of the two parties.

497. 'Sons,' in both instances, includes grandsons and sons-in-law.

498. 'Women' in both instances, includestee daughters and wives.

499. The passage was revealed on the occasion of a visit from some Christians of Najran to the holy Prophet in the 10th year of Hijrah. See n. 206 above. They had full discussion with him on their 'Christology.' The Islamic doctrine about Jesus was explained and his Divinity refuted; all to no purposes. Then the holy Prophet took the only course that was open for an intensely religious man in the circumstances to take. He invited them to come to a decision by earnestly invoking the curse of God on the party that still clung to falsehood, and came out himself with his beloved daughter, Fatima, her husband, 'Ali, and their two sons. Thereupon the courage of the Christians failed them. They dared not risk their lives by invoking Divine curse on the liar. They submitted to pay tribute to the Islamic government and to live peaceably under it.

500. 'We cannot but see throughout the earnestness of Muhammad's belief, and his conviction that a spiritual illumination had been vouchsafed to him, bringing with it knowledge and certainty where to the Christians, as he conceived, all was speculation and conjecture.' (Muir, *op. cit.* p. 460) A curse, in this sense, is not only a righteous wish that retribution my immediately visit the guilty but also an earnest appeal to God to execute it. It is essentially a prayer, leaving the justice of the wish to the decision of the All-Just and All-Highest. When uttered after all methods of persuation and argument have failed it indicates on the part of the invoker the passion of righteous indignation in its highest and noblest form, and is perhaps the strongest possible spiritual weapon in the hands of a wronged and oppressed party.

501. *i. e.*, the account of Jesus and his mother just given, and the fact that they were nothing more than mere mortals. Another instance of the emphatic repudiation of the Christian trinity.

502. *i. e.*, there is none to share His person as there is none to share His nature.

503. *i. e.*, All-powerful, which a mortal, Jesus, was not.

504. *i. e.*, All-knowing, which a mortal, Jesus, was not.

505. (even after these exhortations and arguments)

506. (and He is sufficient to deal with them according to their deserts). 'The substantive, "the corrupters,' is used instead of the pronoun, 'them' in order to show that to reject the evidences and to repudiate the doctrine of Monotheism constitute corruption of religion and faith.' (*Bdh*)

507. (O Prophet!)

508. *i. e.*, the Muslims.

509. *i. e.*, wherein there is no variance between various apostles.

510. (and shall worship neither 'Logos' nor 'Incarnations' nor yet any 'saints') *Cf.* the NT :—'Thou shalt worship the Lord thy God, and Him only shalt thou serve.' (Mt. 4: 10)

511. (such as the Saints and 'the Holy Relics'). 'In the long period of twelve hundred years . . . . . . the worship of saints and relics corrupted the pure and perfect simplicity of the Christian model,' (GRE., III. pp. 209-210)

512. (such as the Pope, the Church and the Father). Compare and contrast the tenets of orthodox Christianity :—'The church of Christ is the fellowship of all those who accept and profess all the articles transmitted by the Apostles and approved by General Synods. *Without this visible Church there is no salvation.* It is under the abiding influence of the Holy Ghost, and therefore cannot err in the matters of faith.' (EBr. XVI. pp. 939-940)

513. This formula of the Sole-ness of God and of the rejection of all major and minor deities beside Him, the basic principle of Islam, as it is, has ever been the common doctrine of all the faiths in their origin. The Jews and the Christians had abandoned, in practice as well as in theory, this simple truth for man-made dogmas of later growth.

514. (and reject the doctrine of monotheism)

515. (O Muslims!)

516. *i. e.*, declare that we rather than you are Muslims—the upholders of the true doctrine of God. 'In spite of the rich development, in every sense of the term, of the teachings of the Prophet, the Qur'ān has invariably kept its place as the fundamental starting-point, and the dogma of the unity of God has always been proclaimed therein with a grandeur, a majesty, an invariable purity and with a note of sure conviction, which it is hard to find surpassed outside the pale of Islam.' (Montet quoted in Arnold's *Preaching of Islam*, p. 414)

لِمَ تُحَاجُّوْنَ فِيْٓ اِبْرٰهِيْمَ وَمَآ اُنْزِلَتِ التَّوْرٰىةُ وَالْاِنْجِيْلُ اِلَّا مِنْۢ بَعْدِهٖ ؕ اَفَلَا تَعْقِلُوْنَ ۞ هٰٓاَنْتُمْ هٰٓؤُلَآءِ حَاجَجْتُمْ فِيْمَا لَكُمْ بِهٖ عِلْمٌ فَلِمَ تُحَآجُّوْنَ فِيْمَا لَيْسَ لَكُمْ بِهٖ عِلْمٌ ؕ وَاللّٰهُ يَعْلَمُ وَاَنْتُمْ لَا تَعْلَمُوْنَ ۞ مَا كَانَ اِبْرٰهِيْمُ يَهُوْدِيًّا وَّلَا نَصْرَانِيًّا وَّلٰكِنْ كَانَ حَنِيْفًا مُّسْلِمًا ؕ وَمَا كَانَ مِنَ الْمُشْرِكِيْنَ ۞ اِنَّ اَوْلَى النَّاسِ بِاِبْرٰهِيْمَ لَلَّذِيْنَ اتَّبَعُوْهُ وَهٰذَا النَّبِىُّ وَالَّذِيْنَ اٰمَنُوْا ؕ وَاللّٰهُ وَلِىُّ الْمُؤْمِنِيْنَ ۞ وَدَّتْ طَّآئِفَةٌ مِّنْ اَهْلِ الْكِتٰبِ لَوْ يُضِلُّوْنَكُمْ ؕ وَمَا يُضِلُّوْنَ اِلَّآ اَنْفُسَهُمْ وَمَا يَشْعُرُوْنَ ۞ يٰٓاَهْلَ الْكِتٰبِ لِمَ تَكْفُرُوْنَ بِاٰيٰتِ اللّٰهِ وَاَنْتُمْ تَشْهَدُوْنَ ۞ يٰٓاَهْلَ

65. (ياهل . . . تعقلون) O people of the Book! why do you contend regarding Ibrāhīm[517] whereas the Tawrāt and Injīl were not sent down save after him?[518] Will you not then understand?

66. (هانتم . . . تعلمون) Ah![519] it is you who fell to contending that of which you had *some* knowledge;[520] why then should you contend regarding that of which you have no knowledge *at all*?[521] And Allah knows and you do not know:[522]

67. (ما كان . . . المشركين) Ibrāhīm was not a Jew, nor a Christian, but he was an upright Muslim;[523] nor was he of the polytheists.[524]

68. (ان . . . المؤمنين) Surely the nearest of mankind to Ibrāhīm[525] are those who followed him,[526] and this prophet[527] and those who believe.[528] And Allah is the Patron of the believers.[529]

69. (ودت . . . يشعرون) A section of the people of the Book yearns to mislead you,[530] and none they mislead but themselves, and they perceive not.[531]

70. (ياهل . . . تشهدون) O people of the Book! why do you deny the revelations of Allah,[532] while you are witnesses *thereof*![533]

---

517. (each sect maintaining that he belonged to their faith)

518. *i. e.* Judaism and Christianity were instituted only after the revelation of the Torah and the Injīl to Moses and Jesus respectively, while Abraham lived centuries and centuries before the two; how then could he be either a Jew or a Christian, in the accepted sense of these terms?

519. ها is a particle for calling attention.

520. *i. e.*, respecting matters mentioned in the Torah and the Injīl.

521. *i. e.*, respecting matters which are not recorded in your books, such as the religion of Abraham.

522. The doctrine that the Holy Qur'ān propounded is 'that to every people a prophet had been sent, so that a grand catholic faith had pervaded all ages and revelations,—a faith which, in its purest form, had been held by the patriarch

Abraham . . . . This grand fact it was now the mission of Mohammad to reaffirm. Each successive dispensation had been abused by its votaries, who in the course of time had turned aside from its catholic grand work.' (Muir. *op. cit.* pp. 151-152).

523. See P. I. nn. 617, 618, 619.

524. 'He was the first who had the courage to proclaim God as the sole Creator of the universe, to whose will all heavenly bodies are subject.' (JE I. 85)

525. (in point of faith)

526. (in this day)

527. *i. e.*, the Prophet of Islām.

528. *i. e.*, the Muslims, since they have the same essentials of religion. 'The true heir of Jewish thought,' observes a Christian historian of recent times, 'is Islamism, the modern religion of the Semitic race. By depriving Christianity of its Greek elements, by setting aside the idea of the incarnation of the Divine in humanity, which spanned the gulf between God and man, Mohammad restored Semitic monotheism to its pristine severity.' (HHW. II. p. 171)

529. *i. e.*, He helps them and gives them good recompense for their faith.

530. (O Muslims!) Not content with their own corruption, some of the Jews had the further ambition of seducing the Muslims.

531. (that their misleading shall rebound upon themselves)

532. (proving the mission of Muhammad, by distorting and manipulating those texts)

533. (to those texts being the revelations of God)

الكتب لم تلبسون الحق بالباطل وتكتمون الحق وانتم تعلمون ﴿٧١﴾ وقالت طائفة من اهل
الكتب امنوا بالذي انزل على الذين امنوا وجه النهار واكفروا اخره لعلهم يرجعون ﴿٧٢﴾ ولا تؤمنوا
الا لمن تبع دينكم قل ان الهدى هدى الله ان يؤتى احد مثل ما اوتيتم او يحاجوكم
عند ربكم قل ان الفضل بيد الله يؤتيه من يشاء والله واسع عليم ﴿٧٣﴾ يختص برحمته من
يشاء والله ذو الفضل العظيم ﴿٧٤﴾ ومن اهل الكتب من ان تامنه بقنطار يؤده اليك ومنهم من
ان تامنه بدينار لا يؤده اليك الا ما دمت عليه قائما ذلك بانهم قالوا ليس علينا في

71. (يا اہل . . . تعلمون) O people of the Book! why do you clothe the truth with falsehood,[534] and hide the truth[535] while you know *it*.[536]

SECTION 8

72. (وقالت . . . یرجعون) And a section of the people of the Book says,[537] 'believe at day-break in what has been sent down to those who believe[538] and deny at day-end[539]; perhaps they[540] may turn away.[541]

73. (ولا . . . علیم) And 'believe not save one who follows your religion'. Say thou,[541A] 'surely the true guidance[542] is the guidance of Allah.[543] *Do you envy*[544] that any one[545] should be given the like of what was given to you;[546] or *do you fear*,[547] that those *others*[548] might overcome you in argument before your Lord?[549] Say thou,[550] 'surely the grace[551] is in the hand of Allah. He bestows it on whom He will and Allah is Bountiful,[552] Knowing.[553]

74. (یختص . . . العظیم) He singles out for His mercy whom He will,[554] and Allah is the Owner of Mighty grace.[555]

---

534. (by mutilating the truth). See P. I. n. 183.

535. *i. e.*, the mission of Muhammad, and the description of him.

536. *i. e.*, are cognizant of what you conceal. See P. I. nn. 184, 185.

537. (among themselves). The allusion is to the Jews of Khaibar.

538. *i. e.*, affect to believe in the Qur'ān.

539. *i. e.*, renounce your belief in it in the evening. Instances of such mendacious conduct are not unknown to Jewish history. Even so late as during the twelfth century of the Christian era certain Jews of Spain left their homes, but 'others agreed to pronounce the formula of Muslim Creed, while secretly combining the observance of their own religion'. (JE. I. 432-433)

540. *i. e.*, the Muslims.

541. (from Islam by this stratagem). Some of the Jews, true to their traditions of perfidy, counselled among themselves that in the morning they should display their belief in the Qur'ān, and in the evening should renounce it openly,

thereby creating an impression in the minds of the Muslims themselves that there must be after all some flaw in the religion of the Qur'ān, or else the Jews, so learned in religious lore, would not have gone back. Modern European biographers of the Prophet, with huge pretensions to learning and impartiality, who begin by admiring his earnestness, his sincerity of purpose and the depth of his conviction, and end by denouncing him as a deluded visionary and a false prophet, are almost playing the same old game with modern variants.

541A. (O Prophet !)

542. (and not your concoctions)

543. (such tricks therefore would not avail anything). They who receive guidance, receive it from God; none is able to mislead them. He guides whom He will to the right faith and establishes him therein.

544. (O Children of Israel!)

545. (other than you) *i. e.*, who is not of your race or tribe.

546. *i. e.*, the gift of prophecy; Divine revelation.

547. (O Jews !)

548. *i. e.*, the Arabs; the children of Ismā'l, who formed the first Muslim community.

549. (and hence your frenzied and frantic envious attacks on those doctrines)

550. (to the Jews, O Prophet!)

551. *i. e.*, the gift of prophethood.

552. *i. e.*, unstinting in the conferment of His grace. He can bestow the gift of His prophecy on anyone.

553. *i. e.*, knowing well when and on whom to confer His grace. He makes the recipient of His grace only him who is fitted to receive it.

554. (so all these envious antics are fruitless)

555. *i. e.*, there is no dearth of grace and mercy on His part. He can exalt any people, and raise any person He likes.

الْأُمِّيِّنَ سَبِيلٌ وَيَقُولُونَ عَلَى اللَّهِ الْكَذِبَ وَهُمْ يَعْلَمُونَ ﴿٧٥﴾ بَلَىٰ مَنْ أَوْفَىٰ بِعَهْدِهِ وَاتَّقَىٰ فَإِنَّ اللَّهَ
يُحِبُّ الْمُتَّقِينَ ﴿٧٦﴾ إِنَّ الَّذِينَ يَشْتَرُونَ بِعَهْدِ اللَّهِ وَأَيْمَانِهِمْ ثَمَنًا قَلِيلًا أُولَٰئِكَ لَا خَلَاقَ لَهُمْ فِي
الْآخِرَةِ وَلَا يُكَلِّمُهُمُ اللَّهُ وَلَا يَنْظُرُ إِلَيْهِمْ يَوْمَ الْقِيَامَةِ وَلَا يُزَكِّيهِمْ وَلَهُمْ عَذَابٌ أَلِيمٌ ﴿٧٧﴾ وَإِنَّ
مِنْهُمْ لَفَرِيقًا يَلْوُونَ أَلْسِنَتَهُمْ بِالْكِتَابِ لِتَحْسَبُوهُ مِنَ الْكِتَابِ وَمَا هُوَ مِنَ الْكِتَابِ وَيَقُولُونَ هُوَ مِنْ
عِنْدِ اللَّهِ وَمَا هُوَ مِنْ عِنْدِ اللَّهِ وَيَقُولُونَ عَلَى اللَّهِ الْكَذِبَ وَهُمْ يَعْلَمُونَ ﴿٧٨﴾ مَا كَانَ لِبَشَرٍ أَنْ يُؤْتِيَهُ
اللَّهُ الْكِتَابَ وَالْحُكْمَ وَالنُّبُوَّةَ ثُمَّ يَقُولَ لِلنَّاسِ كُونُوا عِبَادًا لِي مِنْ دُونِ اللَّهِ وَلَٰكِنْ كُونُوا رَبَّانِيِّينَ

75. (و من . . . يعلمون) And among the people of the Book is he who, if thou[556] trustest him with a treasure,[557] will return it to thee;[558] and among them is he who, if thou trustest him with a dinarius,[559] will not restore it to thee, except thou art ever standing over him.[560] This[561] is because they say,[562] 'there is no way over us[563] in the matter of the illiterates.[564] And they forge a lie against Allah[565] while they know.[566]

76. (بلى . . . المتقين) Aye! whoso keeps the covenant[567] and fears *Allah*, then surely Allah loves the God-fearing.[568]

77. (ان الذين . . . اليم) Surely those who sell Allah's covenant[569] and their oaths[570] at a small price,[571] no portion is theirs in the Hereafter; nor shall Allah speak to them nor look at them[572] on the Day of Resurrection, nor shall He purify them,[573] and theirs *shall be* a torment afflictive.

78. (و ان . . . يعلمون) And surely among them[574] are some who pervert the Book with their tongues,[575] that you might consider it[576] of the Book yet it is no *part* of the Book. And they say, 'it is from God', whereas it is not from Allah, and they forge a lie against Allah,[577] while they know.[578]

---

556. (O reader!)

557. قنطار is 'A large unknown quantity, or aggregate, or property; or much property heaped up; or four thousand deenars.' (LL)

558. A beautiful way of saying that even among the Jews are some whose honesty and integrity cannot be impugned. Such God-fearing Jews eventually embraced Islam.

559. Denarius was a well-known coin in later Roman currency, which the Arabs must have used in the early days of Islam. At first they (Arabs) issued gold and bronze pieces imitated from contemporary Byzantine coins' (EBr. XVI, p. 630). Dinar is still a unit of currency in Yogoslavia.

56.0 (Vigorously demanding it of him by litigation, appeals and production of evidence). A faithful picture of the Jew's proverbial love of gold.

561. *i. e.*, the refusal to pay.

562. (in justification of this attitude of theirs)

563. *i. e.*, there is no reproach attaching to us in the matter of those who are not of our race and faith; we owe no duty to them. This sums up the attitude of the Jew to the Gentile. 'Israel's attitude towards other nations, never marked by much cordiality underwent most important modifications in the post-exilic period. The reformation of Ezra deliberately aimed at fostering that spirit of exclusiveness which gave so much offence to the Gentile world, and which lent not a little colour to the charge of Tacitus and others, that the Jews were enemies of the human race.' (DB. II. p. 149)

564. *i. e.*, these ignorant pagans of Arabia. Of the origin and meaning of the word أمي says a modern Jew:—"It was not coined by Mohammad, but was taken over by him from the speech which he heard. It designated any and all who were not of the Israelite race . . . Elsewhere, it means precisely "Gentile." (Torrey, *op. cit.* p. 38) See n. 299 above.

565. (by promulgating a false religious principle)

566. (that they are enunciating a false doctrine)

567. (whether that covenant be with God or with his fellow-creatures) *i. e.*, whoever keeps his pledge and fulfils his engagement.

568. Fear of God thus ought to be the mainspring of our conduct. That alone can lead us to a life of all-round righteousness and virtue.

569. *i. e.*, the covenant they have with God of obeying Him.

570. (in the matter between man and man)

571. *i. e.*, for immediate worldly gain.

572. (with grace and mercy)

573. (from moral filth and spiritual impurity)

574. *i. e.*, the Jews.

575. لي is primarily twisting, and secondarily perverting, mutilating, forging and lying about the texts, and covers all forms of distortion and fabrication.

576. *i. e.*, the fabricated part.

573. (by ascribing to Him certain words or their purport)

578. (that they are fabricating). Their handiwork is deliberate and of purpose)

بِمَا كُنْتُمْ تُعَلِّمُوْنَ الْكِتٰبَ وَبِمَا كُنْتُمْ تَدْرُسُوْنَ ۝٧٩ وَلَا يَاْمُرَكُمْ اَنْ تَتَّخِذُوا الْمَلٰٓئِكَةَ وَالنَّبِيّٖنَ اَرْبَابًا ؕ
اَيَاْمُرُكُمْ بِالْكُفْرِ بَعْدَ اِذْ اَنْتُمْ مُّسْلِمُوْنَ ۝٨٠ وَاِذْ اَخَذَ اللّٰهُ مِيْثَاقَ النَّبِيّٖنَ لَمَآ اٰتَيْتُكُمْ مِّنْ كِتٰبٍ
وَّحِكْمَةٍ ثُمَّ جَآءَكُمْ رَسُوْلٌ مُّصَدِّقٌ لِّمَا مَعَكُمْ لَتُؤْمِنُنَّ بِهٖ وَلَتَنْصُرُنَّهٗ ؕ قَالَ ءَاَقْرَرْتُمْ وَاَخَذْتُمْ
عَلٰى ذٰلِكُمْ اِصْرِيْ ؕ قَالُوْٓا اَقْرَرْنَا ؕ قَالَ فَاشْهَدُوْا وَاَنَا مَعَكُمْ مِّنَ الشّٰهِدِيْنَ ۝٨١ فَمَنْ تَوَلّٰى بَعْدَ
ذٰلِكَ فَاُولٰٓئِكَ هُمُ الْفٰسِقُوْنَ ۝٨٢ اَفَغَيْرَ دِيْنِ اللّٰهِ يَبْغُوْنَ وَلَهٗٓ اَسْلَمَ مَنْ فِي السَّمٰوٰتِ وَالْاَرْضِ

79. (ما كان . . . تدرسون) It is not *possible* for a man to whom Allah has given the Book and wisdom and prophethood[579] that he should afterwards say to men, 'be you worshippers of me, beside Allah';[580] but[581] 'be you faithful servants of the Lord,[582] seeing that you are wont to teach the Book[583] and seeing that you are wont to exercise yourselves *therein*'.[584]

80. (ولا . . . مسلمون) And he[585] would not bid you to take the angels and the prophets for Lords.[586] Would he bid you to infidelity[587] after you have become Muslims?[588]

SECTION 9

81. (و اذ اخذ . . . الشهدين) And *re-call* when[589] Allah took a bond from the prophets,[590] 'whatever of the Book and wisdom[591] I gave you *and* afterwards there comes to you a messenger[592] confirming what is with you,[593] you shall surely believe in him[594] and help him'.[595] Allah said, 'do you affirm, and do you take My burden thereto'?[596] They said, 'we affirm'. He said, 'Then bear witness,[597] and I am with you among the witnesses'.[598]

82. (فمن . . . الفسقون) Now whoso[599] turns away thereafter,[600] it is they who are the ungodly.

---

579. (such as He gave to the man Jesus).

580. All this is said to confute and contradict the trinitarian Christians. Jesus (on him be peace!) as a prophet, could never have taught people to worship him or to make him as co-equal with God in any sense of the word. An apostle of God invites people to follow him to the obedience of God, and surely not to deify himself.

581. (he would say).

582. Or 'divines,' or 'worshippers of the Lord.'

583. (O Christians!)

584. These are additional reasons for the Christians believing in the Unity of God and for their negativing the 'divinity' of Jesus. The advantage of studying and teaching the Scripture is plainly to arrive at the truth.

585. *i. e.*, the person endowed with the prophetic office and wisdom.

586. To expatiate on the Christian worship of a prophet of God would be to underline the obvious; but Christian angelolatory is not perhaps so widely known. It may be well, therefore, to call attention to the fact that 'a certain tendency to angel-worship manifested itself' in the very early Christian Church; in the 4th century a Council of Laodica found 'it necessary to forbid the angel-worship then prevalent in the country . . . In the next century we find Theodoret referring to this prohibition as necessitated by the spread of this worship through Phrygia and Pisidia.' (DCA. II. p. 1176). Some of the 'Apostolic Fathers' and 'the Apologists' of the early centuries held and taught that 'God committed the care of men and all things under heaven to angels whom He set over these.' (ERE. IV. p. 578), and that to the six holy angels 'the Lord delivered all His creation, to increase and to build it and to be members of all creation' (*ib*). And it was openly averred that along with the Father and the Son 'good angels' also were to be worshipped and adored. 'Both Him and the Son who came forth from Him and taught us true things, and the best of the other good angels, who follow and are made like unto Him, and the prophetic spirit we worship and adore.' (*ib*) Also that 'God has the general providence of the whole; particular parts are assigned to angels.' (*ib*) The Second Council of Nicea, in 787 A.D., went so far as to sanction the custom of depicting angels and venerating their images. 'By the action of this Council it would appear that the cults of the angels, which had originated before the beginning of the period under consideration as a private devotion, and had met with considerable opposition from various ecclesiastical writers, formally received the sanction of the Church, and may henceforward be regarded as part of the *doctrine publica.*' (p. 581)

587. (by asking you to believe in the divinity of apostles and angels).

588. (and have perfectly believed in His Unity).

589. (prior to the creation of the earth).

590. *i. e.*, from their souls. The pledge was still more binding on their peoples.

591. *i. e.*, knowledge of Divine Law. حكمة is also 'The gift of prophecy, or the prophetic office; and apostleship.' (LL)

592. *i. e.*, any other apostle.

593. (and answering to the description of him you have in a previous Scripture).

594. (with heart and soul).

595. (with words and deeds).

596. Or 'to that effect.'

597. A witness is less likely to go back upon his word than an interested party.

598. *i. e.*, I too am witness to your consenting. Words stressing confirmation.

599. (of the people). The reference is to the peoples addressed by their prophets.

600. *i. e.*, after the covenant so solemnly entered into and its ratification.

طَوْعًا وَّكَرْهًا وَّاِلَيْهِ يُرْجَعُوْنَ ﴿٨٣﴾ قُلْ اٰمَنَّا بِاللّٰهِ وَمَآ اُنْزِلَ عَلَيْنَا وَمَآ اُنْزِلَ عَلٰٓى اِبْرٰهِيْمَ وَاِسْمٰعِيْلَ
وَاِسْحٰقَ وَيَعْقُوْبَ وَالْاَسْبَاطِ وَمَآ اُوْتِيَ مُوْسٰى وَعِيْسٰى وَالنَّبِيُّوْنَ مِنْ رَّبِّهِمْ لَا نُفَرِّقُ بَيْنَ
اَحَدٍ مِّنْهُمْ وَنَحْنُ لَهٗ مُسْلِمُوْنَ ﴿٨٤﴾ وَمَنْ يَّبْتَغِ غَيْرَ الْاِسْلَامِ دِيْنًا فَلَنْ يُّقْبَلَ مِنْهُ وَهُوَ فِي
الْاٰخِرَةِ مِنَ الْخٰسِرِيْنَ ﴿٨٥﴾ كَيْفَ يَهْدِي اللّٰهُ قَوْمًا كَفَرُوْا بَعْدَ اِيْمَانِهِمْ وَشَهِدُوْٓا اَنَّ الرَّسُوْلَ حَقٌّ وَّ
جَآءَهُمُ الْبَيِّنٰتُ وَاللّٰهُ لَا يَهْدِي الْقَوْمَ الظّٰلِمِيْنَ ﴿٨٦﴾ اُولٰٓئِكَ جَزَآؤُهُمْ اَنَّ عَلَيْهِمْ لَعْنَةَ اللّٰهِ وَالْمَلٰٓئِكَةِ

83. (افغير . . . يرجعون) Do they[601] seek other than the religion of Allah ?[602] Yet to Him has submitted whoso is in the heavens and in the earth, willingly or unwillingly,[603] and to Him shall they *all* be returned.[604]

84. (قل . . . مسلمون) Say thou,[605] 'we believe in Allah and in what has been sent down to us, and what was sent down to Ibrāhīm and Ismā'īl, and Ishāq and Y'āqūb and the tribes,[606] and what was given to Mūsā and 'Isā and other prophets from their Lord : we discriminate against none of them,[607] and to Him we are submissive.[608]

85. (ومن . . . الخسرين) And whoso seeks a religion other than Islam,[609] it shall not be accepted of him[610] and in the Hereafter he shall be of the lost.[611]

86. (كيف . . . الظلمين) How will Allah guide a people who disbelieved[612] after their belief and *after* they bore witness that the messenger was true and *after* evidences[613] had come to them. And Allah guides not an ungodly people.[614]

---

601. *i. e.*, the infidels.

602. Note that Islam is here made synonymous with God's own religion. See n. 291 above.

603. All things in nature, whether the heavenly ones or the earthly, bow down to His decrees and have perforce to submit to His physical laws—so Exalted is He ! His religion alone is worthy of acceptance.

604. (when everyone shall be dealt with according to his deserts). An additional reason for submitting to His commands.

605. (on behalf of the Muslims, O Prophet !).

606. *i. e.*, the prophets among them.

607. (so far as the fact of their apostleship is concerned, by accepting some and rejecting others). 'The essence of Mohamedanism,' says a Christian student of the Qur'ān and Islam, 'is its assertion of unity of God, as opposed to polytheism—and nothing new ; it was, as Mohammad said of it, the ancient faith of Abraham, and it was upon that faith that the greatness of the Jewish nation was founded ; nay, it was the truth which Christ himself made more fully known and understood.' (Palmer, *The Quran.* Intro. p. L).

608. (as Muslims). See P. I. n. 626.

609. 'There is no fitter word for the religion of the human race. If there is any one word in the Western languages which can translate it fully, it is the word religion itself; and that word needs interpretation for ears untrained in Latin speech.' (Dr. J. H. Bridges) 'Islam is among the simplest of all the revealed religions, its simplicity is attractive and appealing alike to the man in the street and to the philosopher in the closet. Goethe fell into raptures over the Kuran and Gibbon found in it a glorious testimony to the unity of God. Belief in One God and belief in Mohammed as the prophet of God—such is the quintessence of the Islamic faith.' (BK. IV. p. 2282). See also n. 291 above.

610. This repudiates the comfortable doctrine that all religions are equally good, and that different 'paths' adopted by different nations and different grades of society converge to the same Divinity. There is only *one straight line* possible between any two points. Even so there is only one true, perfect and sound religion. All other religions are but so many deviations. See nn. 291, 602 above.

611. 'This verse contradicts the idea, prevalent in our day among some Muslims, that the choice of religion is a matter of individual preference, and that every unitarian religion is equally good . . . . . The Quran says: . . . . the path of Islam is the only right path . . . . Salvation, according to the tenets of Islam, can be obtained only by him who recognises the Oneness of God and the Prophethood of Muhammed (which implies the recognition of the former prophets) and does good works.' (ASB. p. 51).

612. *i. e.*, turned back on it; apostatized.

613. (Of the truth of Islam).

614. *i. e.*, who do sheer injustice to their ownselves. He does not guide them who wilfully reject His guidance and substitute unfaith for faith.

وَالنَّاسِ اَجْمَعِيْنَ ﴿٨٧﴾ خٰلِدِيْنَ فِيْهَا ۚ لَا يُخَفَّفُ عَنْهُمُ الْعَذَابُ وَلَا هُمْ يُنْظَرُوْنَ ﴿٨٨﴾ اِلَّا الَّذِيْنَ تَابُوْا مِنْۢ بَعْدِ ذٰلِكَ وَاَصْلَحُوْا ۟ فَاِنَّ اللّٰهَ غَفُوْرٌ رَّحِيْمٌ ﴿٨٩﴾ اِنَّ الَّذِيْنَ كَفَرُوْا بَعْدَ اِيْمَانِهِمْ ثُمَّ ازْدَادُوْا كُفْرًا لَّنْ تُقْبَلَ تَوْبَتُهُمْ ۚ وَاُولٰٓئِكَ هُمُ الضَّآلُّوْنَ ﴿٩٠﴾ اِنَّ الَّذِيْنَ كَفَرُوْا وَمَاتُوْا وَهُمْ كُفَّارٌ فَلَنْ يُّقْبَلَ مِنْ اَحَدِهِمْ مِّلْءُ الْاَرْضِ ذَهَبًا وَّلَوِ افْتَدٰى بِهٖ ۗ اُولٰٓئِكَ لَهُمْ عَذَابٌ اَلِيْمٌ وَّمَا لَهُمْ مِّنْ نّٰصِرِيْنَ ﴿٩١﴾

87. (اولئک . . . اجمعین) They are those whose meed is that on them shall be the curse of Allah and of angels and of mankind, all;[615]—

88. (خلدین . . . ینظرون) Abiders therein,[616] their torment shall not be lightened nor shall they be respited—

89. (الا الذین . . . رحیم) Save such as shall repent thereafter[617] and make amends;[618] verily Allah is Forgiving,[619] Merciful.[620]

90. (ان الذین . . . الضالون) Surely those who disbelieve after they have believed and thereafter wax in infidelity, their repentance[621] shall by no means be accepted.[622] It is those who are astray [623]

91. (ان الذین . . . نصرین) Surely those who disbelieve and die while they are infidels, not an earthful of gold shall be accepted from any such,[624] were he to offer it as a ransom.[625] It is they whose shall be a torment afflictive; nor shall they have any helpers.

---

615. See p. II. nn. 100, 105.

616. *i. e.*, in that curse.

617. *i. e.*, after apostasy, and make good the harm they have done.

618. Penitence must come from heart, and not be merely verbal.

619. (so He will accept their repentance).

620. (so He will be gracious to them).

621. (from other sins).

622. (because they do not repent of the root cause of all their sins—their unbelief). Unacceptable is the repentance of those who persist in their apostasy, and merely repent from what they fancy to be their wrong conduct.

623. (and they shall remain unredeemed in spite of their repentnace of other sins).

624. (in the Hereafter).

625. It may also mean: from none such shall be accepted an earthful of gold, though he were to give it in alms in this world, and though he were to ransom himself therewith from punishment in the Next.

لَنْ تَنَالُوا الْبِرَّ حَتّٰى تُنْفِقُوْا مِمَّا تُحِبُّوْنَ ۚ
وَمَا تُنْفِقُوْا مِنْ شَیْءٍ فَاِنَّ اللّٰهَ بِهٖ عَلِیْمٌ ﴿۹۲﴾ كُلُّ الطَّعَامِ كَانَ حِلًّا لِّبَنِیْٓ اِسْرَآءِیْلَ اِلَّا مَا حَرَّمَ
اِسْرَآءِیْلُ عَلٰی نَفْسِهٖ مِنْ قَبْلِ اَنْ تُنَزَّلَ التَّوْرٰىةُ ؕ قُلْ فَاْتُوْا بِالتَّوْرٰىةِ فَاتْلُوْهَآ اِنْ كُنْتُمْ صٰدِقِیْنَ ﴿۹۳﴾
فَمَنِ افْتَرٰی عَلَی اللّٰهِ الْكَذِبَ مِنْۢ بَعْدِ ذٰلِكَ فَاُولٰٓئِكَ هُمُ الظّٰلِمُوْنَ ﴿۹۴﴾ قُلْ صَدَقَ اللّٰهُ ۫
فَاتَّبِعُوْا مِلَّةَ اِبْرٰهِیْمَ حَنِیْفًا ؕ وَمَا كَانَ مِنَ الْمُشْرِكِیْنَ ﴿۹۵﴾ اِنَّ اَوَّلَ بَیْتٍ وُّضِعَ لِلنَّاسِ لَلَّذِیْ
بِبَكَّةَ مُبٰرَكًا وَّهُدًی لِّلْعٰلَمِیْنَ ﴿۹۶﴾ فِیْهِ اٰیٰتٌۢ بَیِّنٰتٌ مَّقَامُ اِبْرٰهِیْمَ ۚ وَمَنْ دَخَلَهٗ كَانَ اٰمِنًا ؕ

PART IV

SECTION 10

92. (لن تنالوا . . . عليم) You can not attain virtue[1] unless you spend of what you love[2] and whatever you spend[3] Allah is the Knower[4] thereof.

93. (كل . . . صدقين) All food[5] was allowable to the Children of Israel,[6] save what Israel[7] had forbidden for himself,[8] before the Tawrāt was revealed.[9] Say thou,[10] 'bring you then the Tawrāt and read it, if you are truthful'.[11]

94. (فمن . . . الظالمون) Then he who fabricates a lie after this[12] against Allah,[13]—it is those who are the ungodly.

95. (قل . . . المشركين) Say thou,[14] 'Allah has spoken the truth ;[15] follow therefore the faith of Ibrāhīm the upright,[16] and he was not of the polytheists.

96. (ان . . . للعلمين) Verily the first House[17] set *apart* for mankind[18] was that at Bakka,[19] blest[20] and a guidance to the worlds.[21]

---

1. (O Muslims!) *i. e.*, to perfect good ; to the acme of piety.

2. (and cherish) *i. e.*, all that you hold dear and near to your heart. The term covers the spending of one's wealth and the sacrificing of one's dignity in the service of God's creatures as well as the shedding of one's blood in the service of God. With supreme trust in Him it appears sometimes unspeakably mean to retain one's hold of the most valued of personal possessions.

3. —whether that be an object of special love to you or not—

4. (and He shall reward accordingly). The point is that there is a recompense for every act of charity, big or small, but the highest reward is for those who spend in His service what they love most.

5. (allowed in the code of Islam).

6. 'Every moving thing that liveth shall be meat for you ; even as the green herb have I given you all things.' (Ge. 9 : 3).

7. *i. e.*, the Prophet Jacob (on him be peace)!

8. (such as milk and flesh of the camel, for some special, medical reason).

9. (forbidding certain foods to the Jews). For التوراة see P. III, n. 214.

10. (O Prophet! to the Jews).

11. The Jews in the holy Prophet's time were accusing the Muslims of taking certain foods which, they said, had been unlawful since the days of Abraham (on him be peace!). The Qur'ān denies the charge, and puts the Jews to silence by a reference to their own scripture.

12. (clear exposition) *i. e.*, after the evidence has held the Jews.

13. (by repeating the charge that certain foods, lawful in the code of Islam, had been unlawful since the very beginning).

14. (O Prophet! to the Jews).

15. (in regard to the old law and practice of Israel).

16. (the progenitor of your race and the fountainhead of your faith). Ad the faith of Abraham is no other than Islam. See P. I, n. 618, III, n. 523.

17. Built first by Adam, and then, after it had been in ruins, rebuilt by Abraham and Ismā'īl. See P. I, nn. 563 and 577.

18. (for His worship by Himself). The great antiquity of this House is undisputed. 'This square stone temple, ... itself of unknown antiquity, was situated within the precincts of the town of Mecca.' (HHW, VIII, p. 108). 'It had been throughout the ages the object of the greatest veneration; it was looked on as a present made by Jehovah to the Arab race to bear witness to its condition privileged beyond all others. It was the oratory of Abraham and of Ishmael, the house of Allah.' (p. 162) See also P. I n. 563; P. XVII, n. 338.

19. A variant for Makka. There is a mention of the valley of Baca in the Bible (Ps. 84 : 6). The old translators gave the word the meaning of 'a valley of weeping,' but better sense seems to have come now. According to more recent of the Biblical scholars, the word 'signifies rather any valley lacking water.' And 'the Psalmist apparently has in mind a particular valley whose natural condition led him to adopt its name.' (JE. II. p. 415). Now this waterless valley can by its natural condition be easily identified with the valley of Makka—a town of great importance even in antiquity. 'On the trade with the East, rather than upon any local products, depended the prosperity of Arabia. Even as far back as the tenth century B. C. the spices, peacocks, and apes of India were brought by ship to the coast of Oman. ..... A glance at the map will show how Mecca, which lay about half-way between Hadharmaut and Petra, must have benefitted by this land commence, and explains why it became a centre of population and a resort of merchants.' (Sykes, History of Persia, I, pp. 504-505, see also P. XXVI, n. 303)

20. *i. e.*, rich in blessings; abounding in good. The sanctuary at Makka possessed 'a worldwide fame, surpassing even that of the Church of the Holy Sepulchre or of St. Peter's at Rome.' (ERE. I, p. 667)

21. (in virtue of its being the Qibla). The address is mainly to the Jews who are told that as the first House of worship and more ancient than the Temple at Jerusalem, Ka'ba has the greater right to be regarded as Qibla.

وَلِلّٰهِ عَلَى النَّاسِ حِجُّ الْبَيْتِ مَنِ اسْتَطَاعَ إِلَيْهِ سَبِيلًا ۚ وَمَنْ كَفَرَ فَإِنَّ اللّٰهَ غَنِيٌّ عَنِ الْعٰلَمِينَ ﴿٩٧﴾
قُلْ يٰٓأَهْلَ الْكِتٰبِ لِمَ تَكْفُرُونَ بِاٰيٰتِ اللّٰهِ ۖ وَاللّٰهُ شَهِيدٌ عَلٰى مَا تَعْمَلُونَ ﴿٩٨﴾ قُلْ يٰٓأَهْلَ
الْكِتٰبِ لِمَ تَصُدُّونَ عَنْ سَبِيلِ اللّٰهِ مَنْ اٰمَنَ تَبْغُونَهَا عِوَجًا وَّأَنْتُمْ شُهَدَآءُ ۗ وَمَا اللّٰهُ
بِغٰفِلٍ عَمَّا تَعْمَلُونَ ﴿٩٩﴾ يٰٓأَيُّهَا الَّذِينَ اٰمَنُوٓا إِنْ تُطِيعُوا فَرِيقًا مِّنَ الَّذِينَ أُوتُوا الْكِتٰبَ يَرُدُّوكُمْ
بَعْدَ إِيمَانِكُمْ كٰفِرِينَ ﴿١٠٠﴾ وَكَيْفَ تَكْفُرُونَ وَأَنْتُمْ تُتْلٰى عَلَيْكُمْ اٰيٰتُ اللّٰهِ وَفِيكُمْ رَسُولُهُ ۗ
وَمَنْ يَّعْتَصِمْ بِاللّٰهِ فَقَدْ هُدِيَ إِلٰى صِرَاطٍ مُّسْتَقِيمٍ ﴿١٠١﴾ يٰٓأَيُّهَا الَّذِينَ اٰمَنُوا اتَّقُوا اللّٰهَ حَقَّ ع

97. (فيه . . . العلمين) In it are clear signs[22] and the station of Ibrāhīm,[23] And he who enters it shall be secure.[24] And *incumbent* on mankind is pilgrimage to the House *for the sake of* Allah—on him who is able to find a way thereto.[25] And he who disbelieves[26]—then Allah is Independent of all creatures.[27]

98. (قل . . . تعملون) Say thou,[28] 'O people of the Book ![29] why do you deny the revelations of Allah,[30] while Allah is Witness of what you work.[31]

99. (قل . . . تعملون) Say thou,[32] 'O people of the Book ! why do you hinder[33] those who *believe* from the way of Allah[34] seeking to make it[35] crooked,[36] while you are witnesses ?[37] And Allah is not unmindful of what you work'.[38]

100. (يايها . . . كفرين) O you who believe ! were you to obey[39] any section of those who have been given the Book,[40] they would[41] render you infidels[42] after your *having* believed.

101. (وكيف . . . مستقيم) Yet how can you disbelieve[43] while to you are recited the revelations of Allah,[44] and in your midst is the messenger[45] of Allah. And he who holds fast to Allah, is assuredly guided to a straight path.[46]

---

22. (of its greatness both material and spiritual, it being the permanent all-world centre of the monotheists).

23. See P. I, n. 568.

24. See P. I, n. 566.

25. *i. e.,* one who has sufficient money, bodily health, etc. The pronoun in اليه may refer either to the House or the pilgrimage.

26. Note the extreme importance of the Pilgrimage. Wilful neglect of this commandment of God amounts to the abandonment of His faith.

27. (so he who wilfully neglects the pilgrimage does so to his own peril, and not to any possible hurt to his Lord and Creator). The tribal or national god of the polytheistic peoples existed only with and through his tribe or nation. Not so the God of Islam. He is Ever-Living, Self-Sufficient. Whether the whole of mankind served Him or none observed His commandments, it made no difference to Him whatsoever.

28. (O Prophet!)

29. The address is mainly to the Jews.

30. (in the face of their manifest truth).

31. (so that your concealment will not avail). He is the Ever-Living, Ever-Present, Witness of all human actions, passions and motives. If not His love, then His fear and the consciousness of His omniscience, ought to prompt one to a life of truth, integrity and honour.

32. (O Prophet!)

33. (by guile and deceit).

34. (in the truth of Islam). Not content with themselves wantonly denying the truth of God, the Jews plotted to seduce the Muslims from the faith. The particular person alluded to, whom the Jews endeavoured to pervert from Islam, was, as named by the commentators, one 'Amr of Medina.

35. *i. e.*, the religion of Islam. The pronoun refers to 'the way of Allah.'

36. The Jews hoped to achieve their object by creating schism among the Muslims and sowing dissensions among them. A Jew named Shams ibn Qais happened one day to pass by men of the tribes of Aus and Khazraj, and found them engaged in familiar and friendly conversation. Intensely vexed at this harmony which now existed among them as Muslims after they had been most mortal and inveterate enemies to each other for 120 years, he directed a young man to sit by them and to recite loudly the poem of the battle of Buāth depicting one of the deadliest of the encounters. This had the designed effect. The tribes began to reflect on each other, till at length they came to arms. The holy Prophet, however, soon stepped in, and his remonstrances immediately quelled what might have been a formidable rising.

37. (of its truth in your heart) *i. e.*, while your conscience bears witness to the truth of Islam.

38. (so His chastisement is sure to arrive at its proper time).

39. (or to allow yourselves to be influenced by).

40. (but are as yet inveterate enemies of Islam).

41. (in sheer malice and envy).

42. (in practice at any rate). For the Muslims to fall to fighting among themselves without good reason is, in effect, to revert to paganism and infidelity.

43. *i. e.*, how is it possible for you to revert to such acts as are tantamount to paganism and infidelity.

44. *i. e.*, while the Holy Qur'ān is in your midst.

45. (physically, so long as he is alive, and in spirit, after his death, that is, through his works and words, or *sunnah*). The point is that there is no earthly reason for any one to go back to irreligion so long as the Qur'ān and the *sunnah* are in existence. On the contrary every one has every motive to be a good and true Muslim.

46. (and is, therefore, assured of the highest bliss).

تُقٰتِهٖ وَلَا تَمُوْتُنَّ اِلَّا وَاَنْتُمْ مُّسْلِمُوْنَ ﴿۱۰۲﴾ وَاعْتَصِمُوْا بِحَبْلِ اللّٰهِ جَمِیْعًا وَّلَا تَفَرَّقُوْا ۪ وَاذْكُرُوْا نِعْمَتَ
اللّٰهِ عَلَیْكُمْ اِذْ كُنْتُمْ اَعْدَآءً فَاَلَّفَ بَیْنَ قُلُوْبِكُمْ فَاَصْبَحْتُمْ بِنِعْمَتِهٖۤ اِخْوَانًا ۚ وَكُنْتُمْ عَلٰی شَفَا حُفْرَةٍ
مِّنَ النَّارِ فَاَنْقَذَكُمْ مِّنْهَا ؕ كَذٰلِكَ یُبَیِّنُ اللّٰهُ لَكُمْ اٰیٰتِهٖ لَعَلَّكُمْ تَهْتَدُوْنَ ﴿۱۰۳﴾ وَلْتَكُنْ مِّنْكُمْ اُمَّةٌ
یَّدْعُوْنَ اِلَی الْخَیْرِ وَیَاْمُرُوْنَ بِالْمَعْرُوْفِ وَیَنْهَوْنَ عَنِ الْمُنْكَرِ ؕ وَاُولٰٓىِٕكَ هُمُ الْمُفْلِحُوْنَ ﴿۱۰۴﴾ وَلَا تَكُوْنُوْا
كَالَّذِیْنَ تَفَرَّقُوْا وَاخْتَلَفُوْا مِنْۢ بَعْدِ مَا جَآءَهُمُ الْبَیِّنٰتُ ؕ وَاُولٰٓىِٕكَ لَهُمْ عَذَابٌ عَظِیْمٌ ﴿۱۰۵﴾ یَّوْمَ
تَبْیَضُّ وُجُوْهٌ وَّتَسْوَدُّ وُجُوْهٌ ۚ فَاَمَّا الَّذِیْنَ اسْوَدَّتْ وُجُوْهُهُمْ ۫ اَكَفَرْتُمْ بَعْدَ اِیْمَانِكُمْ

SECTION 11

102. (یایها . . . مسلمون) O you who believe ! fear Allah with fear due to Him,[47] and do not die except you be Muslims.[48]

103. (واعتصموا . . . تهتدون) And hold fast, all *of you*[49] to the cord of Allah,[50] and separate not.[51] And remember Allah's favour to you,[52] in that you were enemies,[53] and He joined your hearts together,[54] so you became brethren[55] by His favour; and you were on the brink of a pit of Fire,[56] and He rescued you from it.[57] Thus does Allah expoundeth to you His revelations that perhaps you may *remain* guided.[58]

104. (و لتکن . . . المفلحون) And let there be among you a community calling *others* to good and commanding equity and forbidding evil.[59] And it is these who are blissful.

105. (و لا تکونوا . . . عظیم) And be not as those who[60] separated[61] and differed among themselves[62] after there had come to them evidences.[63] These[64] are the ones for whom *shall be* a torment mighty.

---

47. *i. e.*, with as much fear as you are capable of. The verse does not mean; fear Him with a fear that is worthy of Him—a command impossible of fulfilment. The meaning is: keep clear of sins and transgressions, as you have already kept clear of idolatry and paganism.

48. *i. e.*, full of faith, perfect in conduct, and strict in the observance of the Law. To die as Muslims is indeed to 'die like a gentleman,' while to die in infidelity is to 'die as a beast.'

49. (with one mind and purpose). The address is to the Muslim community, both collectively and individually.

50. *i. e.*, His religion of Islam.

51. (from each other). The Prophet 'succeeded in introducing into the anarchical society of his time a sentiment of national unity, a consciousness of rights and duties towards one another such as the Arabs had not felt before. In this way

Islam was uniting together classes that hitherto had been continually at feud with one another.' (Arnold, *Preaching of Islam*, p. 41).

52. *i. e.*, the guidance which has, besides conferring other benefits, led to unity and solidarity.

53. (to one another). Internecine warfare in pre-Islamic Arabia has been proverbial and pagan Arabia, divided into mutually hostile clans and tribes, very much after the fashion of modern European states presented the sight of a veritable armed camp. 'Of the time of ignorance which preceded Mahomet, seventeen hundred battles are recorded by tradition; hostility was embittered with the rancour of civil faction; and the recital, in prose or verse, of an obsolete feud was sufficient to rekindle the same passions among the descendants of the hostile tribes. In private life, every man, at best every family was the judge and avenger of its own cause.' (GRE. V, p. 323). 'A petty affront or unpremeditated blow, not unfrequently, involved whole tribes and tracts of country in protracted and bloody strife,' (*Muir, op. cit.* Intro. p. cix)

54. (by Islam) 'Within a brief span of mortal life Muhammad called forth out of uncompromising material a nation never united before, in a country that was hitherto but a geographical expression.' (Hitti, *History of Arabs*, pp. 121-122).

55. (in common faith suppressing every distinction of race and kindred, and regarding each other as brethren). The Holy Prophet in the early days of his settlement in Medina coupled his principal followers with the rights and obligations of brethren. 'The expedient was crowned with success; the holy fraternity was respected in peace and war, and the two parties vied with each other in a generous emulation of courage and fidelity.' (GRE. V, p. 357). 'It required the genius of Muhammed to unite old enemies, and bind them together.' (EBr. XV, p. 657).

56. (of Hell by your idolatrous tenets and practices).

57. (in His infinite loving-kindness by directing you to Islam and its worldly blessings). 'A new starting-point was made in Arabia; the whole past was obliterated. A new Arabia arose and a new Arabian nation was summoned into existence to take its place in the history of the world and to hold aloft the torch of monotheism, or the worship of the one true God.' (BK. IV, p. 2282). 'Here was a truly marvellous reform. Muhammed had created a religion which had none of the features of the ancient cults, no priesthood, and no ceremonial, which was based on no forms but upon a spiritual relationship to an unseen God. It was not designed to give prestige to a special group but to create a universal brotherhood composed of all men of every race who would accept this God and promise loyalty to His prophet.' (Denison, *Emotion as the Basis of Civilization*, p. 274).

58. *i. e.*, steadfast in the guidance and seeking increase therein.

59. Since the duty of enjoining the right and forbidding the wrong entails conditions in which the whole nation cannot share, the Holy Qur'ān, while addressing the entire Muslim people, demands the action of a part of it only.

60. (like the Jews and the Christians, moved by self-interest and other ignoble motives).

61. (and split into sects and sub-sects).

62. (concerning the nature, person and attributes of God, the Resurrection and other vital doctrines).

63. (of the truth of God's religion)

64. *i. e.*, the wilful rejectors of God's truth from among the Jews and the Christians.

فَذُوْقُوا الْعَذَابَ بِمَا كُنْتُمْ تَكْفُرُوْنَ ۝١٠٦ وَاَمَّا الَّذِيْنَ ابْيَضَّتْ وُجُوْهُهُمْ فَفِيْ رَحْمَةِ اللّٰهِ ؕ
هُمْ فِيْهَا خٰلِدُوْنَ ۝١٠٧ تِلْكَ اٰيٰتُ اللّٰهِ نَتْلُوْهَا عَلَيْكَ بِالْحَقِّ ؕ وَمَا اللّٰهُ يُرِيْدُ ظُلْمًا لِّلْعٰلَمِيْنَ ۝١٠٨
وَلِلّٰهِ مَا فِي السَّمٰوٰتِ وَمَا فِي الْاَرْضِ ؕ وَاِلَى اللّٰهِ تُرْجَعُ الْاُمُوْرُ ۝١٠٩ كُنْتُمْ خَيْرَ اُمَّةٍ اُخْرِجَتْ
لِلنَّاسِ تَاْمُرُوْنَ بِالْمَعْرُوْفِ وَتَنْهَوْنَ عَنِ الْمُنْكَرِ وَتُؤْمِنُوْنَ بِاللّٰهِ ؕ وَلَوْ اٰمَنَ اَهْلُ الْكِتٰبِ لَكَانَ
خَيْرًا لَّهُمْ ؕ مِنْهُمُ الْمُؤْمِنُوْنَ وَاَكْثَرُهُمُ الْفٰسِقُوْنَ ۝١١٠ لَنْ يَّضُرُّوْكُمْ اِلَّاۤ اَذًى ؕ وَاِنْ يُّقَاتِلُوْكُمْ يُوَلُّوْكُمُ
الْاَدْبَارَ ۫ ثُمَّ لَا يُنْصَرُوْنَ ۝١١١ ضُرِبَتْ عَلَيْهِمُ الذِّلَّةُ اَيْنَ مَا ثُقِفُوْۤا اِلَّا بِحَبْلٍ مِّنَ اللّٰهِ وَحَبْلٍ

106. (يوم . . . تكفرون) On a day when *some* faces[65] will become whitened[66] and *other* faces[67] will become blackened.[68] Then as for those whose faces shall have become blackened: 'did you disbelieve after your *profession of* belief ?[69] Taste the torment,[70] for you have been disbelieving'.

107. (و اما . . . خلدون) And as for those whose faces shall have become whitened, they shall be in Allah's mercy ; therein they *shall* abide.[71]

108. (تلك . . . للعلمين) These are revelations of Allah ; We rehearse them to thee[72] with truth ; and Allah intends not wrong to *His* creatures.[73]

109. (و لله . . . الامور) Allah's is whatever is in the heavens and in the earth;[74] and to Allah are committed *all* affairs.[75]

SECTION 12

110. (كنتم . . . الفسقون) You are the best community *ever* sent forth to mankind;[76] you enjoin good and forbid evil, and you believe in Allah.[77] *Now* if the people of the Book have faith,[78] it were better for them ; among them *some* are believers,[79] and most of them are ungodly.[80]

111. (لن . . . ينصرون) They[81] shall not *be able to* harm you[82] except with small hurt,[83] and if they fight you, they shall turn their backs upon you ;[84] then they will not be helped.[85]

---

65. (of the good-doers).
66. (with the radiance of joy).
67. (of the evil-doers).
68. (with the gloom of fear).
69. Thus they will be addressed. The interrogatory form is indicative of reproach.
70. 'Taste' is here ironical, indicative of contempt.
71. (for ever). It is the eternal nature of the heavenly bliss that is here emphasised.
72. (O Prophet !)

73. (so his judgments shall be, in every instance, absolutely just and equitable). It is not a capricious spite but absolute and stern justice that leads God of Islam to inflict punishment on His guilty creatures. He is in no wav comparable to the malevolent deities of the polytheists.

74. See P. III, n. 23.

75. (for disposal and judgment). Another reminder of the fact that He is the sole Judge and Arbiter.

76. (to benefit it by your precept and practice, O Muslims !)

77. Thus the Muslims are the creators, preservers and custodians of moral order in God's universe, *i. e.*, His policemen on the earth. 'This is the moral justification of the aggressive activism of Islam, the justification of the early Islamic conquests and its so-called "Imperialism" . . . . Moral knowledge, according to the teachings of Islam, automatically forces a moral responsibility upon men. A mere Platonic discernment between Right and Wrong, without the urge to promote the Right and to destroy the Wrong is a gross immorality in itself. In Islam, morality lives and dies with the human endeavour to establish its victory upon earth.' (Asad, *Islam on the Crossroad*, pp. 27-28).

78. (as they should, and as the Muslims do).

79. (such as Abdullah ibn Salām and his companions).

80. (and persistent scoffers).

81. The allusion is to the Jews of Medina.

82. (O Muslims !)

83. اذى is A slight evil; less than what is termed ضرر (LL). The Muslims are here definitely told that the Jews, rich and powerful though they were, would not be able to inflict upon them any serious injury.

84. *i. e.*, if they ever muster courage to fight, they are sure to receive a crushing defeat. And as this actually happend in the case of the tribes Quraizā and Nadhir, the Bani Quinuqā' and the Jews of Khaibar. It affords one more instance of the prophetic texts corroborated by the events.

85. *i. e.*, far from being victorious they shall receive no help from any quarter; their end will be complete isolation.

مِّنَ النَّاسِ وَبَآءُوْ بِغَضَبٍ مِّنَ اللّٰهِ وَضُرِبَتْ عَلَيْهِمُ الْمَسْكَنَةُ ۚ ذٰلِكَ بِاَنَّهُمْ كَانُوْا يَكْفُرُوْنَ
بِاٰيٰتِ اللّٰهِ وَيَقْتُلُوْنَ الْاَنْۢبِيَآءَ بِغَيْرِ حَقٍّ ۚ ذٰلِكَ بِمَا عَصَوْا وَّكَانُوْا يَعْتَدُوْنَ ﴿١١٢﴾ لَيْسُوْا سَوَآءً ۚ مِنْ
اَهْلِ الْكِتٰبِ اُمَّةٌ قَآئِمَةٌ يَّتْلُوْنَ اٰيٰتِ اللّٰهِ اٰنَآءَ الَّيْلِ وَهُمْ يَسْجُدُوْنَ ﴿١١٣﴾ يُؤْمِنُوْنَ بِاللّٰهِ وَالْيَوْمِ
الْاٰخِرِ وَيَاْمُرُوْنَ بِالْمَعْرُوْفِ وَيَنْهَوْنَ عَنِ الْمُنْكَرِ وَيُسَارِعُوْنَ فِي الْخَيْرٰتِ ۚ وَاُولٰٓئِكَ مِنَ
الصّٰلِحِيْنَ ﴿١١٤﴾ وَمَا يَفْعَلُوْا مِنْ خَيْرٍ فَلَنْ يُّكْفَرُوْهُ ۚ وَاللّٰهُ عَلِيْمٌ ۢ بِالْمُتَّقِيْنَ ﴿١١٥﴾ اِنَّ الَّذِيْنَ كَفَرُوْا لَنْ
تُغْنِيَ عَنْهُمْ اَمْوَالُهُمْ وَلَآ اَوْلَادُهُمْ مِّنَ اللّٰهِ شَيْئًا ۚ وَاُولٰٓئِكَ اَصْحٰبُ النَّارِ ۚ هُمْ فِيْهَا خٰلِدُوْنَ ﴿١١٦﴾

112. (ضربت . . . يعتدون) Stuck upon them is abjection[86] wherever they may be,[87] except in a compact with Allah[88] and in a compact with men;[89] and they have drawn upon themselves wrath from Allah,[90] and stuck upon them is poverty.[91] That is because they have been denying the signs of Allah[92] and killing the prophets of Allah without right.[93] That is because they have disobeyed, and they have been transgressing.[94]

113. (ليسوا . . . يسجدون) Yet were they not *all* alike.[95] Among the people of the Book there is a community steadfast, reciting the revelations of Allah[96] in the watches of night while they prostrate themselves.[97]

114. (يؤمنون . . . الصالحين) And they believe in Allah and the Last Day and enjoin good and forbid evil,[98] and vie with each other[99] in virtues. And these are among the righteous.

115. (وما . . . بالمتقين) And whatever of good they do shall not be denied.[100] And Allah is Knower of the pious.[101]

116. (ان . . . خلدون) Surely those who disbelieve, neither their riches nor their progeny shall avail themselves aught against Allah.[102] These are the inmates of the Fire; therein they shall abide.

---

86. *i. e.*, insecurity of their lives and ruin of family and property; see P. I, nn. 261, 262 ff.

87. Witness the plight of the Jews, even at the present day (1938), in Berlin, and Vienna, and elsewhere. 'While they dominate the realm of international finance and may even dictate in the realm of international politics, ... they seem still to exist on sufferance, as aliens, more or less, undesirable,' (MA).

88. This covers the exceptions prescribed by the Islamic law, such as the religious recluses, women and children.

89. This covers the case of those who obtain security by entering into treaties.

90. See P. I., n. 264.

91. See P. I., nn. 262 ff.

92. See P. I., n. 267.

93. See P. I., nn. 269, 270.

94. (the bonds of the Law habitually). See P. I, nn. 271, 272.

95. (in their attitude towards the true Faith).

96. *i. e.*, the Holy Qur'ān.

97. (and it is they who have realised and recognised the truth of Islam). Night devotions are particularly meritorious.

98. Virtuous characteristic of the best community. See verse 110 above.

99. مسارعة signifies the hastening with one another or crying, or striving, with another in hastening; or hastening to be, or get before another or others.' (LL).

100. (because of their past). No good action or the need thereof is ever to be lost.

101. (and as these are *transparently* among the God-fearing, He knows them also very well).

102. (either by way of compensation, or by way of offering sacrifices on behalf of their ancestors). 'The Hindu unites in some degree with the Chinese as to ancestor-worship, and specially as to the necessity of having a son by blood or adoption, who shall offer the proper sacrifices to him after death.' (PC. II, p. 119) In Sanskrit the very word 'putra' (son) means, according to Manu, "he that delivers his father from the Hell called *Put*." (ERE. I, p. 540)

مَثَلُ مَا يُنْفِقُوْنَ فِيْ هٰذِهِ الْحَيٰوةِ الدُّنْيَا كَمَثَلِ رِيْحٍ فِيْهَا صِرٌّ اَصَابَتْ حَرْثَ قَوْمٍ ظَلَمُوْٓا
اَنْفُسَهُمْ فَاَهْلَكَتْهُ ؕ وَمَا ظَلَمَهُمُ اللّٰهُ وَلٰكِنْ اَنْفُسَهُمْ يَظْلِمُوْنَ ﴿۱۱۷﴾ يٰٓاَيُّهَا الَّذِيْنَ اٰمَنُوْا لَا تَتَّخِذُوْا
بِطَانَةً مِّنْ دُوْنِكُمْ لَا يَاْلُوْنَكُمْ خَبَالًا ؕ وَدُّوْا مَا عَنِتُّمْ ۚ قَدْ بَدَتِ الْبَغْضَآءُ مِنْ اَفْوَاهِهِمْ ۚ
وَمَا تُخْفِيْ صُدُوْرُهُمْ اَكْبَرُ ؕ قَدْ بَيَّنَّا لَكُمُ الْاٰيٰتِ اِنْ كُنْتُمْ تَعْقِلُوْنَ ﴿۱۱۸﴾ هٰٓاَنْتُمْ اُولَآءِ
تُحِبُّوْنَهُمْ وَلَا يُحِبُّوْنَكُمْ وَتُؤْمِنُوْنَ بِالْكِتٰبِ كُلِّهٖ ۚ وَاِذَا لَقُوْكُمْ قَالُوْٓا اٰمَنَّا ۖۚ وَاِذَا خَلَوْا عَضُّوْا
عَلَيْكُمُ الْاَنَامِلَ مِنَ الْغَيْظِ ؕ قُلْ مُوْتُوْا بِغَيْظِكُمْ ؕ اِنَّ اللّٰهَ عَلِيْمٌۢ بِذَاتِ الصُّدُوْرِ ﴿۱۱۹﴾ اِنْ تَمْسَسْكُمْ

117. (مثل . . . يظلمون) The likeness[103] of what they[104] spend in the life of this world[105] is that of a wind in which is intense cold; it befalls the cornfields of a people[106] who have wronged themselves[107] and lays them waste.[108] Allah wronged them not,[109] but themselves they wrong.[110]

118. (يبايا . . . تعقلون) O you who believe ! take not for an intimate[111] *anyone* besides yourselves;[112] they shall not be remiss in corrupting you.[113] They yearn for what distresses you; surely their malice[114] has shown itself of their own mouths,[115] and what their breasts hide is greater *still*. Verily We have expounded you the signs,[116] if you will reflect.

119. (هانتم . . . الصدور) Lo! it is you who love them,[117] while they love you not,[118] and you believe in the Book, all of it.[119] When they[120] meet you, they say, 'we believe'.[121] And when they are alone, they bite *their* fingers at you in rage.[122] Say thou,[123] 'perish in your rage.[124] Allah is Knower of what is in *your* breasts'.[125]

---

103. (in point of fatuity).
104. *i. e.*, the infidels; those devoid of true faith.
105. (to gain fame, or out of vanity, or from fear, or for appearances' sake).
106. (and smiting the herbage and the seed-produce of the field).
107. (by impiety and irreligion).
108. (by way of punishment).
109. (in bringing to naught what they spent).
110. (by spending their riches in a way disapproved of by God).
111. (to whom you may confide your secrets), بطانة is 'A friend, who is consulted respecting one's circumstances,' or a bosom friend.
112. *i. e.*, the Muslims. Obviously a wise maxim to preserve the faithful from the contaminating influence of impiety and irreligion.
113. خبال is 'A state of perdition or destruction; or a thing's going, passing or wasting away; or being consumed or destroyed.' And the phrase means: 'They

will not fall short, or flag, or be remiss, in corrupting or vitiating, your affairs.' (LL).

114. (towards you). The allusion is to the Medinian Jews.

115. (unwillingly, since they cannot control themselves in their extreme hatred).

116. (of their intense hatred and enmity towards you).

117. —simple and trusting as you are—

118. (nor believe in your Book).

119. (including theirs as believers in all revealed religions). The word الكتاب is here used in generic sense. The Muslims are bound to believe in all Revealed Books.

120. *i. e.*, the hypocrites among the Jews.

121. *i. e.*, they aver that they are Muslims.

122. *i. e.*, in the height of their impotent rage.

123. (unto them, O Prophet!).

124. (as never shall the end you seek be achieved; the power of Islam shall continue and increase and shall not perish).

125. (so He knows the spite that is rankling in the breasts of the enemies of Islam, and has laid it bare).

حَسَنَةٌ تَسُؤْهُمْ ۖ وَإِنْ تُصِبْكُمْ سَيِّئَةٌ يَفْرَحُوا بِهَا ۖ وَإِنْ تَصْبِرُوا وَتَتَّقُوا لَا يَضُرُّكُمْ كَيْدُهُمْ
شَيْئًا ۗ إِنَّ اللَّهَ بِمَا يَعْمَلُونَ مُحِيطٌ ﴿١٢٠﴾ وَإِذْ غَدَوْتَ مِنْ أَهْلِكَ تُبَوِّئُ الْمُؤْمِنِينَ مَقَاعِدَ لِلْقِتَالِ ۗ
وَاللَّهُ سَمِيعٌ عَلِيمٌ ﴿١٢١﴾ إِذْ هَمَّتْ طَائِفَتَانِ مِنْكُمْ أَنْ تَفْشَلَا ۙ وَاللَّهُ وَلِيُّهُمَا ۗ وَعَلَى اللَّهِ فَلْيَتَوَكَّلِ
الْمُؤْمِنُونَ ﴿١٢٢﴾ وَلَقَدْ نَصَرَكُمُ اللَّهُ بِبَدْرٍ وَأَنْتُمْ أَذِلَّةٌ ۖ فَاتَّقُوا اللَّهَ لَعَلَّكُمْ تَشْكُرُونَ ﴿١٢٣﴾
إِذْ تَقُولُ لِلْمُؤْمِنِينَ أَلَنْ يَكْفِيَكُمْ أَنْ يُمِدَّكُمْ رَبُّكُمْ بِثَلَاثَةِ آلَافٍ مِنَ الْمَلَائِكَةِ مُنْزَلِينَ ﴿١٢٤﴾
بَلَىٰ ۚ إِنْ تَصْبِرُوا وَتَتَّقُوا وَيَأْتُوكُمْ مِنْ فَوْرِهِمْ هَٰذَا يُمْدِدْكُمْ رَبُّكُمْ بِخَمْسَةِ آلَافٍ مِنَ الْمَلَائِكَةِ

120. (ان . . . محيط) If there happens to you any good,[126] it grieves them,[127] and if there befalls to you an ill,[128] they rejoice at it.[129] And if you remain perserving and *God*-fearing their guile shall not harm you at all. Surely Allah is Encompasser of what they work.[130]

SECTION 13

121. (و اذ . . . عليم) And *re-call* when thou[131] went forth[132] from thy house early to assign position[133] to the believers in the battle.[134] And Allah is Hearing,[135] Knowing.[136]

122. (اذهمت . . . المؤمنون) *Re-call* when two sections of you[137] meditated that they should flag,[138] whereas Allah *was* the Patron of the twain.[139] And upon Allah, then, should the believers rely.[140]

123. (ولقد . . . تشكرون) And assuredly Allah succoured you[141] at Badr.[142] while you were humble'.[143] So fear Allah[144] that perhaps you may return thanks.[145]

124. (اذ . . . منزلين) *Re-call* when thou saidst to the believers,[146] 'suffices it not, to you,[147] that your Lord should reinforce you with three thousand angels sent down.[148]

---

126. (such as unity among the ranks of the Muslims, or their victory over pagans).

127. So spiteful are they!

128. *i. e.*, any temporary set-back.

129. So malicious are they!

130. (and He is sure to requite them accordingly).

131. (O Prophet! as the military commander of the Muslim army).

132. (in the direction of the Mount of Ohud).

133. *i. e.*, places which the Muslim troops should occupy. The choice of 'position' was of immense importance then, as it is, to a considerable extent, even now. And the Prophet, remarkable strategist as he was, paid special attention to proper arraying of his troops in the battle-field. Speaking of the first battle of Islam,

says a modern Christian biographer of the holy Prophet:—'In contrast with his opponents, who fought with careless bravado, ... Mohammed championed a comparatively modern tactical idea. To the exuberant martial mood and the knightly bravery of the Meccans he opposed strict discipline and careful deliberation'. (Andre, *Mohammed*, p. 144-45).

134. (of Ohud). Twelve months after the battle of Badr, when the third year of the Prophet's stay at Medina was drawing to a close, there burst out a storm of unprecedented violence. After exceedingly elaborate preparations, the Quraish 'commenced their march, 3,000 strong; 700 were mailed warriors, and 200 well-mounted cavalry: the remainder rode on camels . . . The chiefs of Koraish all joined the force . . . . . Women were allowed to accompany them . . . . Taking timbrels in their hands, they sang to their wild cadence songs of venegeance for kinsmen slain at Badr' (Muir, *op. cit.*, pp. 253). The Muslim army, all told, was 1,000, and the holy commander had no more than one horse, besides his own, in his whole army. And then at dawn, while the columns of the enemy were in sight, and while the Muslim army, led by the holy Prophet, prostrated itself in worship, 'Abdullah ibn Obayy at this moment wheeled suddenly round, and, deserting the army with his 300 followers took the road back to city.' (p. 275). Thus the Prophet was left with but 700 followers, of whom only a hundred were clad in mail, facing a well-equipped army four times their number.

135. (so that He heard all that was said then and there).

136. (so that He knew all that was happening then and there).

137. (momentarily losing heart by the precept and example of Abdullah bin Obayy, the ringleader of the hypocrites). The two clans of Salima (Kazraj tribe) and Hāritha (Aūs tribe), who occupied the two flanks.

138. (and withdraw from the battle-field). هم here implies only a passing thought, an inclination, a momentary weakness, not any definite action.

139. (so that He never allowed them to be actually guilty of cowardice). 'The early battles of Islam,' 'in the main historical,' 'are more than Homeric in the reckless valour and the chivalrous devotion that they exhibit' (Bosworth Smith, *op. cit.*, p. 207).

140. (and let them never again be influenced and disturbed by disheartening thoughts).

141. (O Muslims!). This is said to awaken in their memory an occasion on which reliance on God had worked wonders.

142. Badr is a camping-ground and market, about twenty miles south-west of Medina noted for plentiful supply of water, and situated at the union of the road from Medina and the caravan route from Syria to Makka. 'Here was manifested for the first time how the hope of a blessed hereafter had filled the believing Moslems with an enthusiasm which defied death and despised pain . . . . The battle of Badr was of the greatest importance for the victory of Islam.' (HHW. VIII,

pp. 120-121) 'However unimportant in itself as a military engagement, this Ghazwat Badr laid the foundation of Muhammed's temporal power. Islam had won its first and decisive military victory . . . Hitherto it had been a religion within a state; in al-Madinah, after Badr, it passed into something more than a state religion—it itself became the state. Then and there Islam came to be what the world has ever since recognized it to be—a militant polity' (Hitti, *op. cit.*, p. 117), ب before a noun signifying place or time is almost synonymous with فی . So that ب here may also be rendered as 'close by.'

143. *i. e.*, poor in regard to numbers, mounts and armour. 'They mounted by turns a train of seventy camels,' but such was the poverty of the early Muslims 'that only two could appear on horseback in the field' (GRE. V. p. 361). See p. X. n. 37. The battle was fought on the 17th or 19th Ramzān, 2 A. H. or according to the Christian calendar on the 17th March, 624.

144. (as that Divine succour was the result of your fear of God). 'The spirit of discipline and contempt of death manifested at this first armed encounter of Islam proved characteristic of it in all its later and greater conquests' (Hitti, *op. cit.*). 'It laid the foundation of the Prophet's power and likewise for the further propagation of Islam and rarely did the superior ability of the Prophet show itself so clearly as on this occasion.' (EI. I, p. 559). See also P. X, n. 9.

145. (for such special favours as the Divine succour in war).

146. (to allay their alarm and dismay at the news of the enemy reinforcements, O Prophet!)

147. (for cheering you up and strengthening your hearts).

148. (from heaven for this very purpose)

مُسَوِّمِينَ ﴿١٢٥﴾ وَمَا جَعَلَهُ اللّٰهُ اِلَّا بُشْرٰى لَكُمْ وَلِتَطْمَئِنَّ قُلُوْبُكُمْ بِهٖ ۚ وَمَا النَّصْرُ اِلَّا مِنْ
عِنْدِ اللّٰهِ الْعَزِيْزِ الْحَكِيْمِ ﴿١٢٦﴾ لِيَقْطَعَ طَرَفًا مِّنَ الَّذِيْنَ كَفَرُوْٓا اَوْ يَكْبِتَهُمْ فَيَنْقَلِبُوْا خَآئِبِيْنَ ﴿١٢٧﴾
لَيْسَ لَكَ مِنَ الْاَمْرِ شَيْءٌ اَوْ يَتُوْبَ عَلَيْهِمْ اَوْ يُعَذِّبَهُمْ فَاِنَّهُمْ ظٰلِمُوْنَ ﴿١٢٨﴾ وَلِلّٰهِ مَا فِي السَّمٰوٰتِ
وَمَا فِي الْاَرْضِ ۭ يَغْفِرُ لِمَنْ يَّشَآءُ وَيُعَذِّبُ مَنْ يَّشَآءُ ۭ وَاللّٰهُ غَفُوْرٌ رَّحِيْمٌ ﴿١٢٩﴾ يٰٓاَيُّهَا الَّذِيْنَ
اٰمَنُوْا لَا تَاْكُلُوا الرِّبٰوٓا اَضْعَافًا مُّضٰعَفَةً ۠ وَّاتَّقُوا اللّٰهَ لَعَلَّكُمْ تُفْلِحُوْنَ ﴿١٣٠﴾ وَاتَّقُوا النَّارَ الَّتِيْٓ اُعِدَّتْ
لِلْكٰفِرِيْنَ ﴿١٣١﴾ وَاَطِيْعُوا اللّٰهَ وَالرَّسُوْلَ لَعَلَّكُمْ تُرْحَمُوْنَ ﴿١٣٢﴾ وَسَارِعُوْٓا اِلٰى مَغْفِرَةٍ مِّنْ رَّبِّكُمْ

125. (بلى . . . مسومين) Yea! if you but *remain* steadfast and God-fearing,[149] and they should come upon you immediately,[150] your Lord shall reinforce you[151] with five thousand angels marked.[152]

126. (و ما . . . الحكيم) And this *promise*[153] Allah did not make except as a joyful announcement to you,[154] so that thereby your hearts might be set at rest—and no success is *there* but from Allah,[155] the Mighty,[156] the Wise[157]—

127. (ليقطع . . . خائبين) In order that[158] He may cut off[159] a portion of those who disbelieve,[160] or abase them[161] so that they may go back frustrated.[162]

128. (ليس . . . ظلمون) Nought with thee is of the affair;[163] He shall either relent towards them[164] or torment them[165] for they are the ungodly.[166]

129. (و لله . . . رحيم) Allah's is whatever is in the heavens and whatever is in the earth.[167] He forgives whom He will, and torments whom He will; and Allah is Forgiving, Merciful.[168]

SECTION 14

130. (يايها . . . تفلحون) O you who believe! do not devour usury[169] multiplied manifold;[170] and fear Allah, haply ye may thrive.[171]

131. (واتقوا . . . للكفرين) And beware of the Fire prepared for the infidels.[172]

132. (و اطيعوا . . . ترحمون) And obey Allah and the messenger,[173] haply you may be shown mercy.

---

149. (at the time of war and be not inclined to indiscipline)

150. اتوامن فورهم means 'they came in a headlong manner.' (LL)

151. (even then, when human succour is most difficult to obtain). The Holy Prophet on the eve of his departure for Ohud said in the course of his address:—,If ye be steadfast, the Lord will grant you victory .... Wait on the Lord. Only be steadfast, and He will send you victory.' The entire emphasis is on the virtues of constancy and discipline.

152. (by their special badges). 'مسومين in the Kuran may mean, either

marked by the colours, or the like, of their horses, so as to be distinguished from others, or, sent forth' (LL).

153. *i. e.*, the promise of reinforcements by the angels.

154. *i. e.*, as an earnest of your victory.

155. (in fact and reality). The verse besides serving as a warning against the possible deification of angels and making it clear that it is God alone, and not His angels, who really cause victory, also demonstrates the truth, inexplicable on any other ground, that the expansion of Islam was due solely to the direct Divine intervention. 'Even though it be admitted,' says a non-believing Christian, 'that Mohamed laid the foundations of his laws in the strongest principles of human nature, and prepared the fabric of his empire with the profoundest wisdom, still there can be no doubt that the intelligence of no man could, during his lifetime, have foreseen, and no combination could have insured, on the part of one individual, the extraordinary success of his followers.' (Finlay, *Greece under the Romans*, p. 446)

156. *i. e.*, Able to grant victory, without any ostensible and apparent cause.

157. *i. e.*, making concession to the vulgar mind that looks up more and more to the immediate causes.

158. The conjunction is dependent on some such words as 'He succoured you.'

159. (at your hands).

160. This took place on the day of Badr when seventy of the chosen chiefs of the Quraish were slain and seventy others taken captive.

161. (by their complete rout).

162. *i. e.* broken and in utter despair.

163. (O Prophet!) *i. e.*, the fate of the rebellious Makkans. With this verse is resumed the tale of Ohud left off in verse 120. The Prophet as he sat wounded in his face and as the blood was being wiped off him, reflected sorrowfully on the fate that awaited his rebellious people and is said to have remarked, 'How shall a people prosper who treat thus their prophet who calleth them unto the Lord!' Thereupon the verse was revealed.

164. (by opening their hearts to Islam)

165. (in this very world)

166. (and merit immediate punishment)

167. See P. III, n. 23.

168. (so that no special reason is required for the exercise of His forgiveness and mercy)

169. *i. e.*, neither lend nor borrow money on interest. The close connection between war and national loans and debts is too plain to need expiation. 'The Talmud classes the usurer with the murderer, neither of them being able to atone for his crime. It even forbids the acceptance of interest and in the Middle Ages even the smallest interest of the pawn shops was considered usury.' (JE. IX,

p. 373). Yet the Biblical law 'does not impose any limit in dealings between Israelites and Gentiles' (XII, p. 388). And the Jews and the Christians both have found it 'impossible to carry out the canonical restrictions without stopping all progress in commerce.' (p. 391). It is thus the Holy Qur'ān alone that has forbidden the practice for all ages and in all circumstances, regardless of all 'commercial' considerations. For 'usury' see P. III, nn. 141, 146 and the Appendix.

170. (making the rich richer and the poor poorer). 'What offends the moralist to-day is that money is lent by those who have abundance and returns to them to increase that abundance, the increase being the unpaid dues of labour, which alone, the argument runs, produces wealth.' (ERE, XII, p. 554). 'In some countries are found instances of the exaction of interest at thirty, fifty and even higher per cent' (CD. p. 988).

171. The basis of prosperity and success, both in this world and the Hereafter, is fear of God, not greed of gold.

172. (essentially and primarily). Hell is intended for the infidels. Muslims are warned to guard themselves against imitating them or practising their actions.

173. (cheerfully and with all your heart).

وَجَنَّةٍ عَرْضُهَا السَّمٰوٰتُ وَالْاَرْضُ ۙ اُعِدَّتْ لِلْمُتَّقِيْنَ ۝ الَّذِيْنَ يُنْفِقُوْنَ فِي السَّرَّآءِ وَ
الضَّرَّآءِ وَالْكٰظِمِيْنَ الْغَيْظَ وَالْعَافِيْنَ عَنِ النَّاسِ ۭ وَاللّٰهُ يُحِبُّ الْمُحْسِنِيْنَ ۝ وَالَّذِيْنَ
اِذَا فَعَلُوْا فَاحِشَةً اَوْ ظَلَمُوْٓا اَنْفُسَهُمْ ذَكَرُوا اللّٰهَ فَاسْتَغْفَرُوْا لِذُنُوْبِهِمْ ۠ وَمَنْ يَّغْفِرُ
الذُّنُوْبَ اِلَّا اللّٰهُ ڞ وَلَمْ يُصِرُّوْا عَلٰى مَا فَعَلُوْا وَهُمْ يَعْلَمُوْنَ ۝ اُولٰٓئِكَ جَزَآؤُهُمْ مَّغْفِرَةٌ
مِّنْ رَّبِّهِمْ وَجَنّٰتٌ تَجْرِيْ مِنْ تَحْتِهَا الْاَنْهٰرُ خٰلِدِيْنَ فِيْهَا ۭ وَنِعْمَ اَجْرُ الْعٰمِلِيْنَ ۝ قَدْ
خَلَتْ مِنْ قَبْلِكُمْ سُنَنٌ ۙ فَسِيْرُوْا فِي الْاَرْضِ فَانْظُرُوْا كَيْفَ كَانَ عَاقِبَةُ الْمُكَذِّبِيْنَ ۝ هٰذَا

133. (وسارعوا . . . للمتقين) And hasten to forgiveness from your Lord and towards the Garden[174] as vast as the heavens and the earth,[175] prepared for the God-fearing;[176]

134. (الذين . . . المحسنين) Those who spend[177] *both* in weal and woe,[178] who repress anger[179] and who pardon men;[180] and Allah loves the well-doers.[181]

135. (والذين . . . يعلمون) And those who, when they have committed a misdeed[182] or wronged themselves,[183] remember Allah[184] and beg forgiveness of their sins[185]—and who forgives sins save Allah?[186]—and do not persist in what they have done while they know.[187]

136. (اولئک . . . العملين) It is those whose recompense[188] is forgiveness from their Lord and Gardens beneath which rivers flow. *They shall* abide therein; excellent is the wage of the workers![189]

137. (قد . . . المكذبين) Dispensations have gone forth before you;[190] go about them on the earth, and see what has been the end of the beliers![191]

---

174. (by betaking yourselves to actions leading thereto).

175. This merely gives an idea of its unimaginable vastness.

176. Muslims are thus exhorted to acquire positive merits and win the way through to everlasting Bliss and not to rest content with the mere negative aspect of abstaining from evil.

177. (benevolently; in the service of the Creator and His creatures)

178. (alike) *i. e.*, in all circumstances; in times of prosperity and comfort and in times of adversity and distress.

179. (even under grave provocation). Mark the word كظم. It is not the obliteration of the irascible emotion but only its repression or control that is commended in Islām. الكظمين الغيظ are those who refrain from giving vent to their wrath while they have the power to do so, and those who have mastered their anger.

180. *i. e.*, those who refrain from punishing those whom they have a right to punish. Note that this teaching was given in the first place to the Arabs, the most revengeful of all the peoples. 'To the heathen Arab, friendship and hostility were as a loan which he sought to repay with interest, and he prided himself on returning evil for evil, and looked down on any who acted otherwise as weak ridering' (Arnold, *Preaching of Islam*, p. 43).

181. It is related of Hasan the son of Ali that a slave having once thrown a dish on him boiling hot, as he sat at table, and fearing his master's resentment, fell immediately on his knees and repeated these words, *Paradise is for those who bridle their anger'*. Hasan answered, *I am not angry.* The slave proceeded, *and for those who forgive men. I forgive you,* said Hasan. The slave, however, finished the verse, adding, *for God loveth the beneficient. Since it is so,* replied Hasan, *I give you your liberty, and four hundred pieces of silver.* (Sale, *The Koran*, London 1892, p. 46).

182. (involving injury to others). Literally, فاحشة is 'an excess; an enormity; anything exceeding the bounds of rectitude.' Here it signifies a sin involving injury to others.

183. *i. e.*, committed a sin injurious to themselves.

184. *i. e.*, His commandments and His prohibitions, immediately or soon after the deed.

185. (by remorse and repentance and by making amends in the way prescribed by the Law). Parenthetically, this encourages people to ask His pardon, and implies a promise that their repentance will be accepted.

186. (the God of Mercy and Forgiveness). A staggering blow to the Christian idea that the power of forgiving sins is in the hands of Christ and the pastors of his Church. *Cf.* the NT :—'Then said Jesus to them again. . . . Whosesoever sins ye remit, they are remitted unto them ; and whosesoever sins ye retain, they are retained'. (Jn. 20 : 21-23). 'Unlimited power of remitting sin was promised and conferred upon the Apostles and their successors by Jesus Christ. This power is exercised in the Sacrament of Penance' (CD. p. 821). And the following is an extract from Dr. Butler's 'Catechism' for the Roman Catholics :—

> 'Q. By whose power are sins forgiven ?
>
> A. By the power of God, which Christ left to the pastors of the Church,' (p. 84).

187. (that they have committed a sin and that they have to make proper amends for it) *i. e.*, they do not repeat the sinful act knowingly.

188. (for all their sins and faults).

189. (of good).

190. (O Muslims !) *i. e.*, different ways of life, of faith and unbelief, with their different fate.

191. *i. e.*, ruin and perdition in this very world. March in the earth, and take warning by the vestiges of their destruction which you shall see.

بَيَانٌ لِّلنَّاسِ وَهُدًى وَّمَوْعِظَةٌ لِّلْمُتَّقِيْنَ ۝ وَلَا تَهِنُوْا وَلَا تَحْزَنُوْا وَاَنْتُمُ الْاَعْلَوْنَ اِنْ كُنْتُمْ
مُّؤْمِنِيْنَ ۝ اِنْ يَّمْسَسْكُمْ قَرْحٌ فَقَدْ مَسَّ الْقَوْمَ قَرْحٌ مِّثْلُهٗ ؕ وَتِلْكَ الْاَيَّامُ نُدَاوِلُهَا بَيْنَ النَّاسِ ۚ
وَلِيَعْلَمَ اللّٰهُ الَّذِيْنَ اٰمَنُوْا وَيَتَّخِذَ مِنْكُمْ شُهَدَآءَ ؕ وَاللّٰهُ لَا يُحِبُّ الظّٰلِمِيْنَ ۝ وَلِيُمَحِّصَ اللّٰهُ الَّذِيْنَ
اٰمَنُوْا وَيَمْحَقَ الْكٰفِرِيْنَ ۝ اَمْ حَسِبْتُمْ اَنْ تَدْخُلُوا الْجَنَّةَ وَلَمَّا يَعْلَمِ اللّٰهُ الَّذِيْنَ جٰهَدُوْا مِنْكُمْ
وَيَعْلَمَ الصّٰبِرِيْنَ ۝ وَلَقَدْ كُنْتُمْ تَمَنَّوْنَ الْمَوْتَ مِنْ قَبْلِ اَنْ تَلْقَوْهُ ۠ فَقَدْ رَاَيْتُمُوْهُ وَاَنْتُمْ
تَنْظُرُوْنَ ۝ وَمَا مُحَمَّدٌ اِلَّا رَسُوْلٌ ۚ قَدْ خَلَتْ مِنْ قَبْلِهِ الرُّسُلُ ؕ اَفَاۡئِنْ مَّاتَ اَوْ قُتِلَ انْقَلَبْتُمْ

138. (هذا . . . للمتقين) This[192] *Qur'ān* is an exposition for mankind and a guidance and an admonition for the *God*-fearing.[193]

139. (ولا . . . مؤمنين) And do not faint nor grieve, you shall triumph,[194] if you are believers.

140. (ان . . . الظلمين) If a distress has come in your way,[195] a like distress has surely befallen *that* people.[196] Such[197] are the haps[198] that We change about among mankind, so that Allah may know[199] those who believe and may take martyrs from among you;[200] and Allah does not love the ungodly[201]—

141. (وليمحص . . . الكفرين) And that Allah may purge those who believe,[202] and wipe out the infidels.[203]

142. (ام . . . الصبرين) Or, do you think that you shall enter the Garden[204] while yet Allah has not known,[205] those who have striven *hard*,[206] nor yet known the steadfast ?

143. (ولقد . . . تنظرون) And certainly you[207] were wont to long for death[208] before you had met it.[209] Now you have seen it,[210] even when you are looking on.[211]

---

192. According to some the word 'this' may refer to the preceding passage, 'Dispensations have gone forth before you.'

193. Note once again that they alone can benefit by the Qur'ān who are alive to the fear of God; to them alone it can serve as a guide for right knowledge and right conduct.

194. (O Muslims!) *i. e.*, be uppermost both in arguments and in arms, because you are on the side of truth, not falsehood.

195. (as in the battle of Ohud).

196. (as in the battle of Badr).

197. (vicissitudes of success and defeat).

198. Literally, 'days,'

199. (demonstrably) *i. e.*, God intended by this reverse to sift the true from the false among those who professed Islam.

200. Martyrdom is the highest honour that a Muslim can aspire to achieve; so God intended, so far as the Muslim slain were concerned, to raise them to martyrdom.

201. (so that no number of victories on the part of the infidels can prove that they are in the right or are of the loved by God). He allows them occasional success either to tempt them or to test the believers, or with some such other end in view in accordance with His Universal Plan.

202. (of any impurities that they might have contracted). Trials and tribulations in the case of true believers have always the effect of purifying their hearts and improving their morals.

203. (gradually, by making them still more arrogant by temporary successes, and thus hastening them on to their final end). امحاق is to diminish a thing little by little. 'It is true that in the following year (625) the Makkans under Abū-Sufyān avenged at Uhud their defeat and even wounded the Prophet, but their triumph was not to endure. Islam recovered and passed on gradually from the defensive to the offensive and its propagation seemed always assured.' (Hitti, *op. cit.* p. 117).

204. (distinguishedly). Mere entering the Paradise is not necessarily subject to the test of 'striving hard' and 'great steadfastness.' But those who, like the companions of the holy Prophet, were ambitious of distinguished ranks and grades in Paradise, must undergo hard tests.

205. *i. e.*, known in the world of experience, and not in His fore-knowledge of every event.

206. (in His cause).

207. *i. e.*, some of you.

208. (by martyrdom). Persons who were not present at Badr desired to be present with the Apostle at another sacred battle in order to gain the distinction obtained by the heroes of Badr; so they urged him to go out on the day of Ohud.

209. *i. e.*, before you faced it and had an actual experience of its terrors.

210. *i. e.*, its near approach.

211. (then why waver now ?).

عَلٰٓى اَعْقَابِكُمْ ۭ وَمَنْ يَّنْقَلِبْ عَلٰي عَقِبَيْهِ فَلَنْ يَّضُرَّ اللّٰهَ شَـيْـــًٔا ۭ وَسَيَجْزِي اللّٰهُ الشّٰكِرِيْنَ ﴿١٤٤﴾
وَمَا كَانَ لِنَفْسٍ اَنْ تَمُوْتَ اِلَّا بِاِذْنِ اللّٰهِ كِتٰبًا مُّؤَجَّلًا ۭ وَمَنْ يُّرِدْ ثَوَابَ الدُّنْيَا نُؤْتِهٖ مِنْهَا ۚ
وَمَنْ يُّرِدْ ثَوَابَ الْاٰخِرَةِ نُؤْتِهٖ مِنْهَا ۭ وَسَنَجْزِي الشّٰكِرِيْنَ ﴿١٤٥﴾ وَكَاَيِّنْ مِّنْ نَّبِيٍّ قٰتَلَ ۙ مَعَهٗ
رِبِّيُّوْنَ كَثِيْرٌ ۚ فَمَا وَهَنُوْا لِمَآ اَصَابَھُمْ فِيْ سَبِيْلِ اللّٰهِ وَمَا ضَعُفُوْا وَمَا اسْتَكَانُوْا ۭ وَاللّٰهُ
يُحِبُّ الصّٰبِرِيْنَ ﴿١٤٦﴾ وَمَا كَانَ قَوْلَهُمْ اِلَّآ اَنْ قَالُوْا رَبَّنَا اغْفِرْ لَنَا ذُنُوْبَنَا وَاِسْرَافَنَا فِيْٓ
اَمْرِنَا وَثَبِّتْ اَقْدَامَنَا وَانْصُرْنَا عَلَي الْقَوْمِ الْكٰفِرِيْنَ ﴿١٤٧﴾ فَاٰتٰىھُمُ اللّٰهُ ثَوَابَ الدُّنْيَا وَ

SECTION 15

144. (و ما . . . الشكرين) And Muhammad is naught but a messenger;[212] and messengers have surely passed away before him.[213] Will you then, if he dies or is killed, turn round on your heels.[214] And he who turns round on his heels, does not harm Allah at all.[215] And surely Allah will recompense the grateful.[216]

145. (و ما . . . الشكرين) It is not *open* to any person to die except by Allah's will[217] at a time recorded.[218] And whoso desires the reward of *this* world,[219] We grant to him of this,[220] and he who desires the reward of the Hereafter We grant to him of that.[221] And surely We will recompense the grateful [222]

146. (و كاين . . . الصبرين) And many a prophet has fought[223] with a number of godly men beside him. For aught that befell them[224] in the way of Allah, they never *fainted nor they* weakened,[225] nor they abased themselves.[226] And Allah loves the steadfast.[227]

147. (و ما . . . الكفرين) And their speech was naught save they said,[228] 'our Lord ! forgive us our sins and our exorbitance in our affairs[229] and make our foothold firm[230] and make us triumph over the disbelieving people.'

212. (and therefore subject to the law of change ; and not an immortal God, beyond the reach of death). 'Mohammed to the end of his life claimed for himself that title only with which he had begun, and which the highest philosophy and the truest Christianity will one day, I venture to believe, agree in yielding to him—that of a Prophet, a very Prophet of God.' (Bosworth Smith, *op. cit.*, p. 344). The word محمد literally means. 'A man praised much, or repeatedly, or time after time: endowed with many praiseworthy qnalities' (LL). 'The name was rare among the Arabs.' (Muir, *op. cit.*, p. 5). 'No impartial student surveying the career and character of Mohammed can fail to acknowledge his loftiness of purpose, his moral courage, his sincerity, his simplicity, and his kindness. To these qualities

must be added unsparing energy and a genius for diplomacy (Sykes, History of Persia, I, p. 520. See also P. XXVI, nn. 107 and 333).

213. (so he too will pass away at the end of his span of life). 'These verses constitute one of the most moving and impressive portions of the Qur'ān, and the lesson they taught was never forgotten. And yet when seven years later the Prophet lay dead in the lap of his beloved wife Aeysha, the news of his death produced such a consternation among his devoted followers that they expected the heaven to burst open and the earth to cleave asunder and wondered how long it could be for the end of the world to come. The loving Umar was entirely beside himself. . . . It was on a scene of such stormy emotions that the tender-hearted but ever tranquil Abū Bakr arrived from the suburb of Madina, where he lived . . . . He said to the assembled crowd with that sureness of conviction that had won him the title of *Siddīq*, "O Men! he who worshipped Muhammad, let him know that verily Muhammad has already passed away; but he who worshipped Allah, let him know that verily Allah is living and shall never die." And then he recited . . . . "And Muhammad is no more than an apostle . . . ." This allayed all doubts and fears, and a great tranquillity ensued. People who had constantly read . . . . the verse that Abū Bakr so appositely quoted, stated that when he recited it on this memorable occasion, it seemed as if it had just been revealed' (MA). Such is the evergreen freshness of the Holy Qur'ān!

214. (to apostasy). The Holy Prophet received serious wounds in the battle of Ohud, and a rumour went round that he was slain. Then some of the hypocrites said, 'had he been a prophet, he had not been killed, return therefore to your brethren and your ancestral religion.' The verse alludes to this incident.

215. (but only hurts himself).

216. *i. e.*, those who show their gratitude to Him for the benefit of Islam by adhering to it.

217. (so that nobody can delay his death or anticipate it by keeping away from battle or plunging into it).

218. (in His fore-knowledge). So that death shall come neither before nor after that time.

219. (to the exclusion of his reward in the Hereafter).

220. (and he shall be deprived of his portion in the Hereafter).

221. (and We pledge Ourselves to that).

222. *i. e.*, those who were thankful for His mercy, and were not diverted by anything from fighting in His cause.

223. (against the infidels, and in the cause of faith).

224. (by way of disasters).

225. *i. e.*, their zeal did not diminish in the least.

226. (before the enemy).

227. (and so He helps them and exalts their station).

228. (with true humility and becoming modesty, and far from any faltering in act and deed, even in their word and speech they were so pure and sincere).

229. The godly and God-fearing in the fervour of their prayers and the purity of their hearts are ascribing sins and excesses to themselves by way of self-abasement.

230. (against infidels).

حُسْنَ ثَوَابِ الْاٰخِرَةِ ۭ وَاللّٰهُ يُحِبُّ الْمُحْسِنِيْنَ ﴿۱۴۸﴾ يٰٓاَيُّهَا الَّذِيْنَ اٰمَنُوْٓا اِنْ تُطِيْعُوا الَّذِيْنَ كَفَرُوْا
يَرُدُّوْكُمْ عَلٰٓي اَعْقَابِكُمْ فَتَنْقَلِبُوْا خٰسِرِيْنَ ﴿۱۴۹﴾ بَلِ اللّٰهُ مَوْلٰىكُمْ ۚ وَھُوَ خَيْرُ النّٰصِرِيْنَ ﴿۱۵۰﴾ سَنُلْقِيْ فِيْ
قُلُوْبِ الَّذِيْنَ كَفَرُوا الرُّعْبَ بِمَآ اَشْرَكُوْا بِاللّٰهِ مَا لَمْ يُنَزِّلْ بِهٖ سُلْطٰنًا ۚ وَمَاْوٰىھُمُ النَّارُ ۭ وَ
بِئْسَ مَثْوَى الظّٰلِمِيْنَ ﴿۱۵۱﴾ وَلَقَدْ صَدَقَكُمُ اللّٰهُ وَعْدَهٗٓ اِذْ تَحُسُّوْنَھُمْ بِاِذْنِهٖ ۚ حَتّٰٓي اِذَا فَشِلْتُمْ وَ
تَنَازَعْتُمْ فِي الْاَمْرِ وَعَصَيْتُمْ مِّنْۢ بَعْدِ مَآ اَرٰىكُمْ مَّا تُحِبُّوْنَ ۭ مِنْكُمْ مَّنْ يُّرِيْدُ الدُّنْيَا وَ
مِنْكُمْ مَّنْ يُّرِيْدُ الْاٰخِرَةَ ۚ ثُمَّ صَرَفَكُمْ عَنْھُمْ لِيَبْتَلِيَكُمْ ۚ وَلَقَدْ عَفَا عَنْكُمْ ۭ وَاللّٰهُ ذُوْ فَضْلٍ

148. (فاتهم . . . المحسنين) So[231] Allah granted to them the reward of *this* world[232] and the excellent reward of the Hereafter.[233] And Allah loves the well-doers.[234]

SECTION 16

149. (يايها . . . خسرين) O you who believe! if you obey those who disbelieve, they will send you back on your heels,[335] and you will turn back losers.

150. (بل . . . النصرين) But Allah is your Patron;[236] and He is the Best of helpers.[237]

151. (سنلقى . . . الظلمين) Soon will We put terror in the hearts of those who disbelieve,[238] for they have joined with Allah that for which Allah has sent down no authority; and their resort is the Fire. Vile is the abode of the wrong-doers.[239]

---

231. *i. e.*, by reason of their steadfastness and their imploring forgiveness and taking refuge with Him.

232. *i. e.*, glorious victory and good name.

233. The epithet 'excellent' is in order to indicate that the reward of the Hereafter only is of consequence with God.

234. (and He shall recompense them accordingly).

235. (to apostasy).

236. (and Protector).

237. (so have implicit confidence in His friendship and in His help, and through Him dispense with the alliance of others).

238. A remarkable instance of this terror-stricken mentality is furnished by the behaviour of the Makkans after their show of a 'victory' at Ohud. The natural course for them was to advance into Medina. Instead, they hastily retreated to Makka without making the least use of their 'success.' In fact, it was the Muslims who pursued them as far as Hamrā-ul-Asad, and succeeded in making one

of the enemy a prisoner. A curious sight indeed of a 'victorious' army in retreat and the 'crest-fallen and crippled Muslims' in pursuit! 'The Quraish were seized with terror when they saw the serious and determined faces of the believers. For the emigrants and their brothers war was not a knightly sport or a festive parade to gain national honour. It was as serious as death. Already in this battle we gain an impression of the spirit which dominated the young militant congregation of Islam' (*Andre*, *op. cit.*, p. 203).

239. *i. e.*, those who are so unjust as to transfer to others what is due to God alone.

على المؤمنين ﴿١٥٢﴾ اذ تصعدون ولا تلوٗن على احد والرسول يدعوكم في اخرىكم
فاثابكم غما بغم لكيلا تحزنوا على ما فاتكم ولا ما اصابكم ۗ والله خبير بما تعملون ﴿١٥٣﴾ ثم
انزل عليكم من بعد الغم امنة نعاسا يغشى طائفة منكم ۙ وطائفة قد اهمتهم
انفسهم يظنون بالله غير الحق ظن الجاهلية ۗ يقولون هل لنا من الامر من شيء ۗ قل ان
الامر كله لله ۗ يخفون في انفسهم ما لا يبدون لك ۗ يقولون لو كان لنا من الامر
شيء ما قتلنا ههنا ۗ قل لو كنتم في بيوتكم لبرز الذين كتب عليهم القتل الى مضاجعهم

152. (ولقد . . . المؤمنين) And Allah has assuredly made good His promise[240] to you[241] when you were extirpating them by His will,[242] until you flagged,[243] and you quarrelled about the command[244] and you disobeyed[245] after He had shown you[246] what you had longed.[247] Of you some[248] desired *this* world,[249] and of you some[250] desired the Hereafter,[251] therefore[252] He turned you away from them[253] that He might test you;[254] and varily He has pardoned you.[255] And Allah is Gracious to the believers.

153. (اذ . . . تعملون) And *re-call* when you were running off[256] and would not look back on any one, whilst the messenger[257] in your rear was calling you.[258] Then He caused grief to overtake you for grief,[259] so that you might not grieve[260] for what you might lose nor for what might befall you.[261] And Allah is Aware of what you work.[262]

---

240. (of help and assistance).

241. (in the early stages of the battle of Ohud, consequent on your obedience and steadfastness)

242. (and were in sight of complete victory).

243. *i. e.*, the archers disobeyed. Muir's account of the battle will bear reproduction. The holy Commander of the faithful, before the battle had begun, 'posted on an adjoining eminence the flower of his archery, and gave their leader stringent orders on no possible contingency to quite the spot . . . . "Guard our rear," he said, "and stir not from this spot; . . . if we be pursued and even worsted, do not venture to our aid," . . . . Pressed by the fierce ardour of the Muslims, the Meccan army began to waver . . . . The same daring contempt of danger was displayed as at Badr . . . . But now the Muslims pressed too hotly their success. Their line lost form and order; and a portion, piercing the enemy's ranks, fell to plundering its camp. The archers who had hitherto held the Meccan horse in check, saw from their height the tempting opportunity, and casting the Prophet's strict injunction to the winds, ... hurried to the spoil. The ready eye of Khālid saw the chance, and he hastened to retrieve the day . . . . The Muslims broke at

every point' (Muir, *Life of Mohammed*, pp. 258-261).

244. (of the Prophet not to quit their post in any case). Ten, out of fifty archers, stayed with their leader at the position assigned, the rest making for the booty.

245. (the express injunction of your holy commander). 'The implicit obedience which the troops of the Prophet paid to his commands, rendered their discipline as superior to that of the imperial forces, as their tactics and their arms were inferior' (Finlay, *op. cit.*, p. 355).

246. (with your own eyes).

247. (in the way of your victory and the complete discomfiture of the enemy).

248. *i. e.*, the forty archers who left their station for the booty.

249. (by pursuing the enemy and getting the booty). So that this 'worldliness' also was not for its own sake, and not in itself an entirely unworthy goal.

250. *i. e.*, those who kept their places.

251. (pure and simple). A goal yet higher and nobler.

252. *i. e.*, on which account; in consequence of your disobedience and lack of discipline.

253. (and withheld the Divine aid from you).

254. (by misfortune, and test the endurance of your faith thereby). So that this set-back too, was not in the way of punishment, but merely as a means of the trial of faith.

255. This shows that the guilt of the forty impatient archers was intellectual rather than moral—a gross error of judgment, and not a wilful rebellion.

256. (in utter confusion).

257. (far more courageous than any of you).

258. ('Whither away ? come back ! I am the apostle of Allah !').

259. *i. e.*, in recompense of the sorrow you caused to the Prophet. The address is to the Muslims who flagged at Ohud.

260. (in the future, by getting inured to steadfastness under adverse fortune, O Muslims !)

261. *i. e.*, 'that you might accustom yourselves to endurance in tribulations, and not grieve thereafter over advantages which escaped you, nor to harm which befell you.' (Bdh).

262. (and He requites each accordingly).

وَلِيَبْتَلِيَ اللّٰهُ مَا فِيْ صُدُوْرِكُمْ وَلِيُمَحِّصَ مَا فِيْ قُلُوْبِكُمْ ۭ وَاللّٰهُ عَلِيْمٌۢ بِذَاتِ الصُّدُوْرِ ۝
اِنَّ الَّذِيْنَ تَوَلَّوْا مِنْكُمْ يَوْمَ الْتَقَى الْجَمْعٰنِ ۙ اِنَّمَا اسْتَزَلَّھُمُ الشَّيْطٰنُ بِبَعْضِ مَا كَسَبُوْا ۚ
وَلَقَدْ عَفَا اللّٰهُ عَنْھُمْ ۭ اِنَّ اللّٰهَ غَفُوْرٌ حَلِيْمٌ ۝ يٰٓاَيُّھَا الَّذِيْنَ اٰمَنُوْا لَا تَكُوْنُوْا كَالَّذِيْنَ كَفَرُوْا
وَقَالُوْا لِاِخْوَانِهِمْ اِذَا ضَرَبُوْا فِي الْاَرْضِ اَوْ كَانُوْا غُزًّى لَّوْ كَانُوْا عِنْدَنَا مَا مَاتُوْا وَمَا
قُتِلُوْا ۚ لِيَجْعَلَ اللّٰهُ ذٰلِكَ حَسْرَةً فِيْ قُلُوْبِهِمْ ۭ وَاللّٰهُ يُحْيٖ وَيُمِيْتُ ۭ وَاللّٰهُ بِمَا تَعْمَلُوْنَ بَصِيْرٌ ۝
وَلَىِٕنْ قُتِلْتُمْ فِيْ سَبِيْلِ اللّٰهِ اَوْ مُتُّمْ لَمَغْفِرَةٌ مِّنَ اللّٰهِ وَرَحْمَةٌ خَيْرٌ مِّمَّا يَجْمَعُوْنَ ۝ وَلَىِٕنْ مُّتُّمْ

154. (ثم . . . الصدور) Then after grief, He sent down to you a security,—slumber coming over a section of you,[263] while another section, concerned about themselves thought of Allah unjustly: the thought of paganism.[264] They said,[265] 'have we aught *at all* of the affairs'? Say thou,[266] 'the affair is wholly Allah's.[267] They hide within themselves what they do not disclose to thee,[268] saying,[269] had we aught of the affair, we would have not been slain here.[270] Say thou: 'had you stayed in your houses, even then those decreed to be slain would surely have gone forth to their deathbeds.[271] And this *has happened* in order that He might test what was in your breasts[272] and purge that was in your hearts;[273] and Allah is Knower of what is in the breasts.[274]

155. (ان . . . حليم) *As for* those of you who turned back on the day the two hosts met,[275] it was Satan who made them slip because of something they had earned,[276] and assuredly has Allah pardoned them.[277] Verily Allah is Forgiving,[278] Forbearing.[279]

SECTION 17

156. (يايها . . . بصير) O you who believe! be not[280] like those who disbelieve[281] and say of their brethren[282] when they[283] travel in the land[284] or go to religious war:[285] 'had they been with us,[286] they had not died nor had they been slain.' This is in order that Allah may cause an anguish in their hearts.[287] And *it is* Allah *who* makes alive and causes to die,[288] and Allah is the Beholder of what you work.[289]

157. (ولئن . . . يجمعون) Surely if you are slain in the way of Allah or die,[290] forgiveness from Allah and mercy are better than what they amass.[291]

---

263. The action over, the Muslims were by mid-day on the cliffs of Ohud, and the Makkans in the plain below. It was now that some of the Muslims had an agreeable and refreshing sleep. Surely nowhere is the blessing of sleep to be appreciated more than in the battlefield after a battle in war.

264. (questioning and doubting the Prophets's promise of Divine interposition and Muslim victory). The reference is to the hypocrites who could not conceal their satisfaction. الجاهلية is a well-known synonym for the Arabian dark ages or pre-Islamic Arabia, but an erudite Egyptian scholar has recently shown, as quoted by Dr. Zakī Alī, that instead of its literal meaning, the word 'rather denotes arrogance, ostentation and contention which were prevalent among the Arabs before Islam, in contradistinction to modesty, pious resignation conducive to peace, and the advantage of good deeds over the nobility of pedigree, these being distinctive features in the ethics of Islam.' (Zaki Ali, *Islam in the World*, p. 3. f. n.). According to an European scholar of some considerable merit, the term 'in reality means the period in which Arabia had no dispensation, no inspired prophet, no revealed book.' (Hitti, *op. cit.*, p. 87). 'It is the collective noun form *Djahili*, a pagan Arab.' (EI. I. p. 999). *Cf.* the NT:—'And the times of this ignorance God winked at; but now commandeth all men every where to repent.' (Ac. 17 : 30).

265. (in great chagrin).

266. (O Prophet! unto them).

267. *i. e.*, the decision is entirely His; He does what He decrees what He chooses.

268. (O Prophet!) *i. e.*, they harbour inwardly disapproval and unbelief while ostensibly ask for direction.

269. (when they are alone with one another).

270. *i. e.*, had our advice as to keeping within the town of Medina been taken and acted upon, and had we had any discretion in the matter we would not have moved, and our friends and relatives would never have been slain.

271. (since He has ordained all events and disposed them in His original plan and none can reverse His decrees).

272. *i. e.*, your sincerity or otherwise. Now begins a *resume* of the positive benefits accruing from the Ohud reverse.

273. (from the Satan's suggestions).

274. (so that He is in no need of testing and sifting for Himself; all such tests by Him are by way of demonstration—for the purpose of making known to others).

275. (at Ohud).

276. *i. e.*, because of their previous shortcomings, since each transgression induces another.

277. (owing to their repenting and asking pardon).

278. (*i. e.*, He forgives sins ultimately).

279. *i. e.*, He does not hasten the punishment of the sinner, in order that he may have yet time to repent.

280. (in your speech).

281. (in their hearts, but pass for Muslims) *i. e.*, hypocrites.

اَوْ قُتِلْتُمْ لَاِلَى اللّٰهِ تُحْشَرُوْنَ ﴿١٥٨﴾ فَبِمَا رَحْمَةٍ مِّنَ اللّٰهِ لِنْتَ لَهُمْ ۚ وَلَوْ كُنْتَ فَظًّا غَلِيْظَ الْقَلْبِ
لَانْفَضُّوْا مِنْ حَوْلِكَ ۖ فَاعْفُ عَنْهُمْ وَاسْتَغْفِرْ لَهُمْ وَشَاوِرْهُمْ فِى الْاَمْرِ ۚ فَاِذَا عَزَمْتَ فَتَوَكَّلْ
عَلَى اللّٰهِ ۗ اِنَّ اللّٰهَ يُحِبُّ الْمُتَوَكِّلِيْنَ ﴿١٥٩﴾ اِنْ يَّنْصُرْكُمُ اللّٰهُ فَلَا غَالِبَ لَكُمْ ۚ وَاِنْ يَّخْذُلْكُمْ فَمَنْ
ذَا الَّذِىْ يَنْصُرُكُمْ مِّنْۢ بَعْدِهٖ ۗ وَعَلَى اللّٰهِ فَلْيَتَوَكَّلِ الْمُؤْمِنُوْنَ ﴿١٦٠﴾ وَمَا كَانَ لِنَبِىٍّ اَنْ يَّغُلَّ ۚ وَمَنْ
يَّغْلُلْ يَاْتِ بِمَا غَلَّ يَوْمَ الْقِيٰمَةِ ۚ ثُمَّ تُوَفّٰى كُلُّ نَفْسٍ مَّا كَسَبَتْ وَهُمْ لَا يُظْلَمُوْنَ ﴿١٦١﴾ اَفَمَنِ
اتَّبَعَ رِضْوَانَ اللّٰهِ كَمَنْۢ بَآءَ بِسَخَطٍ مِّنَ اللّٰهِ وَمَاْوٰىهُ جَهَنَّمُ ۚ وَبِئْسَ الْمَصِيْرُ ﴿١٦٢﴾ هُمْ دَرَجٰتٌ عِنْدَ

158. (ولئن . . . تحشرون) And whether you die[292] or are slain,[293] assuredly unto Allah shall you be gathered.[294]

159. (فبما . . . المتوكلين) It was then of the mercy of Allah that thou hast been gentle with them,[295] and wert thou rough, hard-hearted, they had certainly dispersed from around thee.[296] So pardon them thou,[297] and ask thou forgiveness for them[298] and take thou counsel with them[299] in the affair,[300] and when thou hast resolved,[301] put thy trust in Allah.[392] Verily Allah loves the trustful.[303]

160. (ان . . . المؤمنون) If Allah helps you[304] there is none that can overcome you ; and if He forsakes you,[305] who is there that can help you after Him ?[306] And in Allah let the believers trust.

161. (وما . . . يظلمون) It is not *the part* of a Prophet[307] to hide anything away;[308] he who hides anything away,[309] he shall bring forth on Day of Judgement what he had hidden away;[310] then shall each one be repaid in full what he has earned and they shall not be wronged.[311]

162. (افمن . . . المصير) Is then he who follows Allah's pleasure[312] like him who has settled under the displeasure of Allah?[313]—his resort is Hell,[314] and ill is *that* destination.

---

292. (at home)

293. (in war)

294. Two things are thus made absolutely plain. First, the hour of death is immutable. It cannot be avoided whether one is at home or abroad, in peace or at war. Secondly, equally inevitable is the return of every soul to God. Why, then, should death in the cause of faith be feared at all ? It ought rather to be courted and welcomed as a sure road to eternal bliss.

295. (O Prophet !), *i. e.*, with those guilty of disobedience and indiscipline at Ohud. Gentle dealing with those guilty of gross misbehaviour on the battlefield resulting in a heavy disaster is perhaps unique in the annals of military operations. Particle ما is added for emphasis, and to indicate that the Prophet's

282. The brotherhood may be either of descent or of religion.

283. *i. e.*, the latter; their brethren.

284. (in the cause of Islam and happen to die).

285. (and happen to be slain).

286. *i. e.*, if they had stayed with us and had not gone out.

287. The purport of the passage is:—Muslims! do not behave like the hypocrites in uttering such blasphemies and in cherishing such foolish ideas. Whatever was ordained by God in His infinite wisdom was bound to befall them. God is only causing such beliefs as a matter of sighing and lamentation in the hearts of the hypocrites.

288. *i. e.*, it is He who is the sole operator in the matter of life and death; staying at home in peace or going out on war has nothing to do with either. Speaking of 'the prayer culture' of the Muslim Arabs says an American sociologist:—'The solidarity of the group gave it great power, and its efficiency in warfare was increased tenfold by the teaching of an absolute fatalism, which made it futile for a man to seek to avoid death, and by the assurance that at the moment of death in battle he entered paradise, there to dwell among its groves and fountains.' (Denison, *op. cit.*, p. 376).

289. (so beware of imitating the hypocrites in thought and word!).

290. (while engaged in His cause.)

291. (of this world and its comforts). The meaning is: marching and campaigning is not a thing that can bring about death or hasten the end; but should that occur in the path of the Lord, His mercy and forgiveness which you shall obtain by such death are immensely better than what the others amass of this world and its comforts by their life. Everyone journeying or fighting in the cause of God shall be made a partaker of the delights of Paradise.

leniency with his people was definitely an act of providential mercy.

296. 'The Prophet, always inclined to mildness . . .' (HHW. VIII, p. 121). 'He never struck any one in his life . . . . He never first withdrew his hand out of another man's palm, and turned not before the other had turned . . . . He was the most faithful protector of those he protected, the sweetest and most agreeable in conversation; those who saw him were suddenly filled with reverence; those who came near him loved him.' (*The Speeches and Table Talk of the Prophet Muhammad*, *op. cit.*, pp. 27-28). 'Cruelty was no part of Mohammad's nature' (LSK. p. LXX). 'Generous and considerate towards his friends, he knew, by well-timed favour and attention, how to gain over even the disaffected and rivet them to his service . . . . He rarely pursued a foe after he had tendered timely submission. His commanding mien inspired the stranger with an undefined and indescribable awe; but on close intimacy, apprehension and fear gave place to confidence and love.' (Muir, *op. cit.*, p. 27).

297. (on thy own behalf for their disobeying thy commands). It is reported on good authority that the Prophet did not utter a single harsh word to those whose misbehaviour had brought such disastrous result at Ohud.

298. (regarding what concerns God directly).

299. (as before).

300. *i. e.*, in the important affairs of the community, such as peace and war. Note the essentially democratic character of the commonwealth of Islam. Even the divinely-guided prophet is enjoined to establish, by his example, the practice of deliberation in the community.

301. (on a certain course after seeking their advice).

302. (and do not put off action any more).

303. *i. e.*, those who put trust in Him and act accordingly. The adherents of Islam, even non-Muslims observe, 'enjoy a consciousness of contentment and resignation unknown among followers of other creeds. Suicide is rare in Muslim lands.' (Hitti, *op. cit.*, p. 129).

304. (as He did at Badr).

305. (as He did at Ohud).

306. *i. e.*, after desertion.

307. *i. e.*, it is incompatible with the office of a prophet.

308. On the division of booty at Badr a red night-gown was found missing. Somebody remarked that it might have been taken away privately by the Prophet himself. The remark was made either by one of the hypocrites out of pure malice, or by some new convert to Islam under the impression that the Prophet had a perfect right to do so. The Qur'ān, in either case, refutes the presumption categorically, and regards the act absolutely unworthy of a prophet.

309. غلّ is 'He acted unfaithfully; . . . . it signifies also, he took a thing and hid it among his goods.' (LL).

310. (and shall be publicly exposed; with the curse and sin thereof he shall be loaded)

311. The argument in effect is this: those guilty of corruption are bound to undergo punishment and exposure, their doom is certain; but the prophets are due to be exalted to the highest pinnacle of honour and glory; how then can an act of such infamy find a place in their spiritual equipment?

312. (such as every prophet is bound to do). The Islamic conception of prophethood is entirely different from the Biblical description of the prophets—ascribing to them all manner of evil deeds and acts of the filthiest nature. A prophet, according to the Qurānic sense of the term, is himself sinless and pure before purifying others.

313. (on account of his transgressions).

314. (as a cheat's abode is bound to be).

اللهِ ۚ وَاللهُ بَصِيرٌ بِمَا يَعْمَلُونَ ﴿١٦٣﴾ لَقَدْ مَنَّ اللهُ عَلَى الْمُؤْمِنِينَ إِذْ بَعَثَ فِيهِمْ رَسُولًا مِّنْ أَنفُسِهِمْ
يَتْلُوا عَلَيْهِمْ آيَاتِهِ وَيُزَكِّيهِمْ وَيُعَلِّمُهُمُ الْكِتَابَ وَالْحِكْمَةَ ۚ وَإِن كَانُوا مِن قَبْلُ لَفِي ضَلَالٍ مُّبِينٍ ﴿١٦٤﴾
أَوَلَمَّا أَصَابَتْكُم مُّصِيبَةٌ قَدْ أَصَبْتُم مِّثْلَيْهَا قُلْتُمْ أَنَّىٰ هَٰذَا ۖ قُلْ هُوَ مِنْ عِندِ أَنفُسِكُمْ ۗ إِنَّ
اللهَ عَلَىٰ كُلِّ شَيْءٍ قَدِيرٌ ﴿١٦٥﴾ وَمَا أَصَابَكُمْ يَوْمَ الْتَقَى الْجَمْعَانِ فَبِإِذْنِ اللهِ وَلِيَعْلَمَ الْمُؤْمِنِينَ ﴿١٦٦﴾
وَلِيَعْلَمَ الَّذِينَ نَافَقُوا ۚ وَقِيلَ لَهُمْ تَعَالَوْا قَاتِلُوا فِي سَبِيلِ اللهِ أَوِ ادْفَعُوا ۖ قَالُوا لَوْ نَعْلَمُ
قِتَالًا لَّاتَّبَعْنَاكُمْ ۗ هُمْ لِلْكُفْرِ يَوْمَئِذٍ أَقْرَبُ مِنْهُمْ لِلْإِيمَانِ ۚ يَقُولُونَ بِأَفْوَاهِهِم مَّا لَيْسَ

163. (هم . . . يعملون) Of *diverse* ranks[315] shall be they[316] with Allah,[317] and Allah is Beholder of what they do.[318]

164. (لقد . . . مبين) Assuredly has Allah conferred a benefit[319] on the believers[320] when He raised up to them a messenger[321] from amongst themselves,[322] who rehearses to them His revelations[323] and purifies them,[324] and teaches them the Book and wisdom,[325] while they were afore[326] in an error manifest.[327]

165. (اولما . . . قدير) Is it[328] that when a reverse has befallen you,[329] even though you had inflicted twice as much,[330] you say: whence is this ?[331] Say thou : it is but from yourselves.[332] Surely Allah is Potent over everything.[333]

166. (وما . . . المؤمنين) And what befell you on the day when the two hosts met[334] was by Allah's will,[335] and that He might know the believers.

---

315. (of reward and punishments, of grace and reprobation).

316. *i. e.*, those who follow the pleasure of God, and those who earn His displeasure.

317. (proportionate to their conformity with, and divergence from, the laws of God).

318. So that He will recompense each according to his desert.

319. (immense and unparalleled).

320. The benefit of the mission is of course universal, but the believers are specialized because they alone profit thereby.

321. (so eminent). See P. I, n. 589.

322. *i. e.*, one of their kind. The word, according to a variant reading of the Qur'ān, may be read as انفسهم , meaning 'from the noblest of them.' See P. I, n. 590.

323. (and commandments)

324. (of superstitious beliefs and evil practices). See P. I, n. 593.

325. *i. e.*, the Sunnah. A prophet, in Islam, is not a mere medium, an

inert, mechanical transmitter of Divine truths, but a teacher, interpreter, and expounder of those profound truths. See P. I, n. 592.

326. *i. e.*, before his advent.

327. *i. e.*, steeped in evil beliefs and worse morals.

328. The interrogation is expressive of reproach.

329. (at Ohud), *i. e.*, loss of 70 men.

330. (on the foe at Badr, where you slew 70 and took 70 prisoners).

331. *i. e.*, how has this defeat come about, believers though we are ?

332. (by your disobeying the Prophet's command and leaving your station). The promise of victory and Divine help was contingent on the Muslims remaining steadfast and obedient.

333. *i. e.*, He is able both to give help and to withdraw it.

334. (at Ohud).

335. (comprising many benefits not apparent on the surface).

فِي قُلُوبِهِمْ ۗ وَاللَّهُ أَعْلَمُ بِمَا يَكْتُمُونَ ﴿١٦٧﴾ الَّذِينَ قَالُوا لِإِخْوَانِهِمْ وَقَعَدُوا لَوْ أَطَاعُونَا مَا قُتِلُوا ۗ
قُلْ فَادْرَءُوا عَنْ أَنفُسِكُمُ الْمَوْتَ إِن كُنتُمْ صَادِقِينَ ﴿١٦٨﴾ وَلَا تَحْسَبَنَّ الَّذِينَ قُتِلُوا فِي سَبِيلِ
اللَّهِ أَمْوَاتًا ۚ بَلْ أَحْيَاءٌ عِندَ رَبِّهِمْ يُرْزَقُونَ ﴿١٦٩﴾ فَرِحِينَ بِمَا آتَاهُمُ اللَّهُ مِن فَضْلِهِ وَيَسْتَبْشِرُونَ
بِالَّذِينَ لَمْ يَلْحَقُوا بِهِم مِّنْ خَلْفِهِمْ أَلَّا خَوْفٌ عَلَيْهِمْ وَلَا هُمْ يَحْزَنُونَ ﴿١٧٠﴾ يَسْتَبْشِرُونَ بِنِعْمَةٍ
مِّنَ اللَّهِ وَفَضْلٍ وَأَنَّ اللَّهَ لَا يُضِيعُ أَجْرَ الْمُؤْمِنِينَ ﴿١٧١﴾ الَّذِينَ اسْتَجَابُوا لِلَّهِ وَالرَّسُولِ
مِن بَعْدِ مَا أَصَابَهُمُ الْقَرْحُ ۚ لِلَّذِينَ أَحْسَنُوا مِنْهُمْ وَاتَّقَوْا أَجْرٌ عَظِيمٌ ﴿١٧٢﴾ الَّذِينَ قَالَ لَهُمُ

167. (وليعلم . . . يكتمون) And that He might know who played the hypocrite.[336] And it was said to them,[337] 'come ye,[338] and fight in the way of Allah or defend.[339] They said: 'if we knew it was to be a *fair* fight[340] we would certainly have followed you.'[341] Nearer were they[342] on that day to infidelity[343] than to faith.[344] They say with their mouths what is not in their hearts;[345] and Allah knows best what they conceal.

168. (الذين . . . صدقين) They say of their brethren,[346] while they *themselves* stayed[347] *at home*: 'had they obeyed us,[348] they had not been slain'. Say thou: 'then avert death from yourselves if you are truthful.'[349]

169. (ولا . . . يرزقون) And reckon not thou[350] those slain in the way of Allah as dead.[351] Nay, they are alive,[352] *and* with their Lord,[353] *and* provided for.[354]

170. (فرحين . . . يحزنون) Exulting in what Allah has granted them of His grace.[355] And they rejoice in those who have not yet joined them from behind them, *in the thought* that no fear *shall come* to them, nor shall they grieve.[356]

171. (يستبشرون . . . المؤمنين) They rejoice at the favour of Allah[357] and His grace,[358] and that Allah wastes not the wage of the believers.[358]

SECTION 18

172. (الذين . . . عظيم) Those who answered to the call of Allah and the messenger[360] after the wound that befell them[361]—for those who did well among them and feared *Allah*,[362] shall be a mighty wage—

336. *i. e.*, that the believers and the hypocrites might be discriminated openly, and the faith of the one party and the infidelity of the other made clear.

337. *i. e.*, to the hypocrites, 300 in number, when they were on the point of deserting the Muslim army, before the action had actually commenced.

338. (in the battle-field).

339. *i. e.*, act as defences and help in repelling the enemy by sheer force of

your numbers.

340. *i. e.*, if there was going to be anything worth to be called a battle.

341. (but when the enemy is outnumbering you by four to one, and is far better equipped than you, it is an act of madness to plunge in so unequal a fight).

342. (even openly).

343. (which they were hitherto wont to dissemble).

344. (which they were hitherto wont to profess).

345. (so even this excuse of the dissemblers was a feigned one, the real reason of their falling away being their total lack of faith).

346. (by descent), *i. e.*, of the Muslims who had fallen at Ohud.

347. (and kept aloof from the battle)

348. *i. e.*, followed our counsel by staying at home.

349. *i. e.*, if you are right in supposing that their death ensued only as a consequence of their going to the field of battle.

350. (O reader !)

351. (like ordinary mortals).

352. (with a distinguished life).

353. *i. e.*, ranked high with Him.

354. (with every provision befitting them).

355. *i. e.*, their high rank, their spiritual sustenance, and the like.

356. (if and when they too are slain in the cause of God like themselves).

357. *i. e.*, in the recompense of their works. The first rejoicing refers to the condition of their brethren, and this one to their own condition.

358. *i. e.*, an increment to their recompense.

359. A truth of which now they are having the actual experience.

360. (dutifully, and marched forth with him to meet Abū Sufyān and his men once again at Badr).

361. (at Ohud). One year after the Ohud catastrophe the Makkans under the leadership of Abū Sufyān set out with 2,000 foot and 50 horse for Medina, but only a day or two later their hearts failed them, and they retraced their steps.

362. (which as a matter of fact did all of them). من in منهم, is merely explanatory, emphasizing the two qualities mentioned, and not limiting the number of the recipients of 'mighty hire.'

النَّاسُ إِنَّ النَّاسَ قَدْ جَمَعُوا لَكُمْ فَاخْشَوْهُمْ فَزَادَهُمْ إِيمَانًا وَّقَالُوا حَسْبُنَا اللهُ وَنِعْمَ الْوَكِيلُ ﴿١٧٣﴾
فَانْقَلَبُوا بِنِعْمَةٍ مِّنَ اللهِ وَفَضْلٍ لَّمْ يَمْسَسْهُمْ سُوْٓءٌ وَّاتَّبَعُوا رِضْوَانَ اللهِ وَاللهُ ذُوْ فَضْلٍ عَظِيمٍ ﴿١٧٤﴾
إِنَّمَا ذٰلِكُمُ الشَّيْطٰنُ يُخَوِّفُ أَوْلِيَآءَهٗ فَلَا تَخَافُوْهُمْ وَخَافُوْنِ إِنْ كُنْتُمْ مُّؤْمِنِيْنَ ﴿١٧٥﴾ وَلَا يَحْزُنْكَ
الَّذِيْنَ يُسَارِعُوْنَ فِي الْكُفْرِ إِنَّهُمْ لَنْ يَّضُرُّوا اللهَ شَيْئًا يُرِيْدُ اللهُ أَلَّا يَجْعَلَ لَهُمْ حَظًّا فِي
الْأٰخِرَةِ وَلَهُمْ عَذَابٌ عَظِيمٌ ﴿١٧٦﴾ إِنَّ الَّذِيْنَ اشْتَرَوُا الْكُفْرَ بِالْإِيْمَانِ لَنْ يَّضُرُّوا اللهَ شَيْئًا وَلَهُمْ
عَذَابٌ أَلِيْمٌ ﴿١٧٧﴾ وَلَا يَحْسَبَنَّ الَّذِيْنَ كَفَرُوْٓا أَنَّمَا نُمْلِيْ لَهُمْ خَيْرٌ لِّأَنْفُسِهِمْ إِنَّمَا نُمْلِيْ لَهُمْ

173. (الذين . . . الوكيل) *And* those to whom *certain* persons[363] said: verily the people[364] have mustered against you, so fear them, it[365] *merely* increased them in belief,[366] and they said:[367] suffices us Allah,[368] and an excellent Trustee *is* He.[369]

174. (فانقلبوا . . . عظيم) They then returned[370] with a favour from Allah[371] and His grace.[372] No evil touched them, and they followed Allah's pleasure,[373] and Allah is Owner of mighty grace.[374]

175. (انما . . . مؤمنين) It is only that Satan[375] affrights you[376] of his friends;[377] so fear them not, but fear Me, if you are believers.[378]

176. (ولا . . . عظيم) And let not those grieve thee[379] who hasten towards infidelity;[380] verily they shall not harm Allah[381] at all. Allah intends not to provide for them a portion in the Hereafter, and theirs *shall be* a torment mighty.

177. (ان . . . اليم) Of a truth those who have purchased infidelity for belief[382] shall not harm Allah at all[383] and theirs shall be a torment afflictive.

---

363. (hired and bribed by Abū Sufyān, the pagan chief of Makka, for the purpose of spreading terror among the Madīna Muslims).

364. *i. e.*, the Quraish.

365. *i. e.*, this alarming and disheartening news.

366. (instead of their being discouraged thereby).

367. (with their confidence in God redoubled).

368. (to protect us).

369. *i. e.*, an excellent object of confidence. It is recorded that when Abū Sufyān went away from Ohud, he cried out, 'Mohammad! our rendezvous is the fair of Badr next year if thou wilt'; the apostle of God answered, 'If God will.' Then when the next year came, Abū Sufyān went out with the people of Makka, till he alighted at Marra Zahran, where God cast terror into his heart, and he went back. While on the return journey, some riders from 'Abd Qais passed by him making for Madīna. He promised them a camel's burden of raisins if they discouraged the Muslims by circulating news of the Makkan supermacy. (Bdh). 'Koreish engaged No'aim, of a neutral tribe, to repair to Madīna, and there give

forth an exaggerated account of the preparations at Mecca in the hope that, with the field of Ohud yet fresh in memory, the Muslims might be deterred from setting out.' (Muir, *op. cit.*, p. 286).

370. (from Badr).

371. *i. e.*, merit in the sight of God and safety and increase in faith.

372. *i. e.*, gain in merchandise. 'They carried with them great stores of wares and merchandise for the annual fair. They maintained a standing camp at Badr for eight days in defiance of Koraish, and, having bartered their goods to advantage, return to Madina' (Muir, *op. cit.*, p. 287).

373. (whereon depends the acquisition of the best of both worlds).

374. His munificence towards them was evident.

(1) in His confirming and increasing their faith,
(2) in His aiding them towards hastening to the fray,
(3) in their remaining firm and displaying courage against the enemy,
(4) in His preserving them from anything that might hurt them,
(5) in their acquiring worldly gain, and
(6) in their assurance from Him of their reward.

375. (as personified in this instance by the hired emissary of the Makkans). See n. 369 above.

376. (O Muslims!).

377. *i. e.*, those who follow him; his crew.

378. (indeed, as true faith implies that the fear of God shall be above the fear of men).

379. *i. e.*, let not those be a cause of much concern to thee, O Prophet!

380. *i. e.*, the hypocrites, who at the slightest turn of scales against the Muslims began to avow their unbelief openly.

381. *i. e.*, His faith. The principal cause of anxiety to the holy Prophet was the thought that the hypocrites, by their constant machination, might retard to a certain extent the progress onwards of Islām and the Muslims. The verse sets at rest his anxiety on this score.

382. (and who are enemies of Islām either avowed or secret).

383. (but shall only harm themselves).

لِيَزْدَادُوْٓا اِثْمًا ۚ وَلَهُمْ عَذَابٌ مُّهِيْنٌ ﴿١٧٨﴾ مَا كَانَ اللّٰهُ لِيَذَرَ الْمُؤْمِنِيْنَ عَلٰى مَآ اَنْتُمْ عَلَيْهِ حَتّٰى
يَمِيْزَ الْخَبِيْثَ مِنَ الطَّيِّبِ ۭ وَمَا كَانَ اللّٰهُ لِيُطْلِعَكُمْ عَلَى الْغَيْبِ وَلٰكِنَّ اللّٰهَ يَجْتَبِيْ مِنْ رُّسُلِهٖ مَنْ
يَّشَاۗءُ ۠ فَاٰمِنُوْا بِاللّٰهِ وَرُسُلِهٖ ۚ وَاِنْ تُؤْمِنُوْا وَتَتَّقُوْا فَلَكُمْ اَجْرٌ عَظِيْمٌ ﴿١٧٩﴾ وَلَا يَحْسَبَنَّ الَّذِيْنَ
يَبْخَلُوْنَ بِمَآ اٰتٰىهُمُ اللّٰهُ مِنْ فَضْلِهٖ هُوَ خَيْرًا لَّهُمْ ۭ بَلْ هُوَ شَرٌّ لَّهُمْ ۭ سَيُطَوَّقُوْنَ مَا بَخِلُوْا بِهٖ يَوْمَ
الْقِيٰمَةِ ۭ وَلِلّٰهِ مِيْرَاثُ السَّمٰوٰتِ وَالْاَرْضِ ۭ وَاللّٰهُ بِمَا تَعْمَلُوْنَ خَبِيْرٌ ﴿١٨٠﴾ لَقَدْ سَمِعَ اللّٰهُ ع
قَوْلَ الَّذِيْنَ قَالُوْٓا اِنَّ اللّٰهَ فَقِيْرٌ وَّنَحْنُ اَغْنِيَاۗءُ ۘ سَنَكْتُبُ مَا قَالُوْا وَقَتْلَهُمُ الْاَنْۢبِيَاۗءَ بِغَيْرِ حَقٍّ ۙ

178. (ولا . . . مهين) And let not those who disbelieve think that We respite them for their good: We respite them only that they may increase in sin;[384] and theirs *shall be* a torment ignominious.

179. (ماكان . . . عظيم) Allah is not one to leave the believers[385] *in the state* wherein you are unless He has discriminated[386] the impure from the pure. And Allah is not one to acquaint you with the Unseen.[387] but Allah chooses him whom He will[388] of His messengers.[389] Believe therefore in Allah and His messengers;[390] and if you believe and fear, yours *shall be* a mighty wage.

180. (ولا . . . خبير) And let not those who stint[391] with what Allah has granted them in His grace consider that this[392] is good for them. Nay, it is bad for them, and soon shall that with which they stint be hung round their necks[393] on the Day of Judgement. And Allah's is the heritage of the heavens and the earth.[394] And Allah is Aware of what you do.[395]

384. (as they grow in years).
385. (to continue indiscriminately mixed with the hypocrites).
386. (by means of repeated trials and tribulations)
387. (O mankind!) Such knowledge, for instance, as who is a true believer and who is not. The hypocrites had said, 'If Mohammad is a true prophet of God, let him tell us which of us believes and which does not.'
388. (out of mankind for this special knowledge; for a revelation of His mind).
389. The rendering of this verse is rather difficult. Here the construction adopted by Th. is closely followed.
390. Mark the catholicity of Islām. Even here the command is to believe in apostles (in the plural), and not only in the Last Prophet.
391. (when it is incumbent upon them to spend).
392. *i. e.*, their niggardliness.
393. (in the form of a serpent twisting about). 'They shall have that whereof they were niggardly made to cleave to their necks like the neck-ring: as it is said in a tradition, it shall be made a biting snake upon the neck.' (LL)
394. *i. e.*, to Him belongs in reality everything that can be bequeathed from one to another; so the niggardly really stint His own goods instead of spending them in His way.
395. (so be sincere in your motives, and spend promptly on proper occassions).

وَّنَقُوْلُ ذُوْقُوْا عَذَابَ الْحَرِيْقِ ﴿۱۸۱﴾ ذٰلِكَ بِمَا قَدَّمَتْ اَيْدِيْكُمْ وَاَنَّ اللّٰهَ لَيْسَ بِظَلَّامٍ لِّلْعَبِيْدِ ﴿۱۸۲﴾
اَلَّذِيْنَ قَالُوْٓا اِنَّ اللّٰهَ عَهِدَ اِلَيْنَآ اَلَّا نُؤْمِنَ لِرَسُوْلٍ حَتّٰى يَاْتِيَنَا بِقُرْبَانٍ تَاْكُلُهُ النَّارُ ؕ قُلْ
قَدْ جَآءَكُمْ رُسُلٌ مِّنْ قَبْلِيْ بِالْبَيِّنٰتِ وَبِالَّذِيْ قُلْتُمْ فَلِمَ قَتَلْتُمُوْهُمْ اِنْ كُنْتُمْ صٰدِقِيْنَ ﴿۱۸۳﴾
فَاِنْ كَذَّبُوْكَ فَقَدْ كُذِّبَ رُسُلٌ مِّنْ قَبْلِكَ جَآءُوْ بِالْبَيِّنٰتِ وَالزُّبُرِ وَالْكِتٰبِ الْمُنِيْرِ ﴿۱۸۴﴾ كُلُّ نَفْسٍ
ذَآئِقَةُ الْمَوْتِ ؕ وَاِنَّمَا تُوَفَّوْنَ اُجُوْرَكُمْ يَوْمَ الْقِيٰمَةِ ؕ فَمَنْ زُحْزِحَ عَنِ النَّارِ وَاُدْخِلَ الْجَنَّةَ فَقَدْ فَازَ ؕ
وَمَا الْحَيٰوةُ الدُّنْيَآ اِلَّا مَتَاعُ الْغُرُوْرِ ﴿۱۸۵﴾ لَتُبْلَوُنَّ فِيْٓ اَمْوَالِكُمْ وَاَنْفُسِكُمْ ۟ وَلَتَسْمَعُنَّ مِنَ الَّذِيْنَ

SECTION 19

181. (لقد . . . الحريق) Assuredly has Allah heard the words of those who say:[396] 'surely Allah is poor and we are rich.' Surely We shall write down[397] what they have said[398] and their killing of the prophets without right,[399] and We shall say,[400] 'taste the torment of the burning.'

182. (ذلک . . . للعبيد) This is for what your hands have sent on before, for verily Allah is no wronger of *His* slaves.[401]

183. (الذين . . . صدقين) *There are* those who say:[402] 'verily God has covenanted with us[403] that we should not believe in a messenger unless he brings to us an offering which fire shall devour.'[404] Say thou:[405] 'surely there came to you messengers[406] before me with evidences and with what you speak of,[407] then why did you kill them, if you are truthful?'[408]

184. (فان . . . المنير) If then they reject thee,[409] even so were rejected messengers before thee, who came with evidences[410] and scripture and the luminous Book.[411]

185. (كل . . . الغرور) Every soul[412] shall taste death[413] and only on the Day of Judgement you will be repaid your wages in full.[414] Then he who shall be removed[415] far away from the Fire and made to enter the Garden, indeed has achieved *the goal:* and the life of this world[416] is naught but an illusory enjoyment.[417]

---

396. (by way of ridicule). The reference is to the Jews. Banū Qainuqā', a Jewish tribe populating the outskirts of Madīna, followed the money-lending and goldsmith's craft. They were invited to embrace Islām, and the Prophet wrote to them exhorting, among other things, to 'lend unto Allah a goodly loan' (quoting Baqara: 245). Phineas Bin Azura, a leading Jew, thought it fit to make a fun of the expression, and mockingly remarked, 'Surely God is poor, since they seek to borrow for Him.'

397. (in the rolls of the recording angels).

398. (and We shall not let a saying so impertinent be passed over).

399. Those who had the hardihood to slay their own prophets wantonly were not unlikely persons to utter words like these. See P. I, nn. 269, 270.

400. (when sending them to chastisement on the Day of Judgment).

401. (so this punishment also is only an outcome of the culprits' own doings). ظلّام though intrusion in this form is here synonymous with ظالم.

402. (inventing a lie on God). The reference is again to the Jews.

403. *i. e.*, the race of Israel.

404. *i. e.*, God has charged us to believe in no apostle until he works this particular miracle. *Cf.* the Bible :—'And the glory of the Lord appeared unto all the people. And there came a fire out from before the Lord, and consumed upon the altar the burnt offering and the fat.' (Le. 9 : 23, 24). Also Jn. 13 : 20-23 ; 1 Ki. 18 : 38 ; 1 Ch. 21 : 26, 2 Ch. 7 : 1. Fire thus came to be regarded by the Jews 'as one of the agents of Divine will,' and Divine fires was expected to consume the acceptable offering. (JE. V. p. 392). 'In the ancient Jewish religion and many others fire is the means whereby offerings are transmitted to the deity.' (EBr. IX. p. 262). And it was also perhaps this deep-rooted superstition that led the Israelites of later times to offer their children as sacrifice to Moloch, the god of fire.

405. (O Prophet !).

406. (of your own race, O Israel !).

407. *i. e.*, with that particular miracle. 'And there rose up fire out of the rock, and consumed the flesh and the unleavened cakes,' (Ju. 6 : 21). 'Then the fire of the Lord fell, and consumed the burnt sacrifice.' (1 Ki. 18 : 38). 'Now when Solomon had made an end of praying, the fire came down from heaven, and consumed the burnt offering and sacrifice' (2 Ch, 7 : 1).

408. The argument is : if it is the working of this particular miracle that could generate belief in you, and your hesitating and refusing to believe in me is on account of it, why then did you refuse to believe in those who had wrought it among other miracles, and even made bold to slay them ?

409. (O Prophet !).

410. *i. e.*, evident signs and miracles. This is to serve as a consolation to the holy Prophet for the unbelief of his people and of the Jews.

411. (containing laws and ordinances). 'Zubūr' are books confined to wise maxims, counsels and reproofs.

412. (irrespective of merits and demerits).

413. Note that, in Islam, death is as natural a phenomenon as life, and a necessary concomitant of *animal* life, as the word 'soul' implies. Death, perhaps, had been known upon the earth long before the human species appeared and is in no way connected with the 'original sin' of Adam. This corrects and contradicts the Christian and the Jewish conception of death, *Cf.* the NT :—'Wherefore, as by one man sin entered into the world, and death by sin ; and so death passed upon all men,

for that all have sinned.' (Ro. 5:12). 'For the wages of sin is death.' (5:23). 'And sin, when it is finished, bringeth forth death.' (Ja. 1:15). So in Christianity, 'death is a punishment for sin . . . . and though the character of punishment is wiped away in Baptism death itself remains as an effect of sin.' (CD. p. 283). Death came through sin; and human death is the common lot of man, first because of his own personal sin; and, secondly, because it is part of the inheritance which Adam has transmitted to his descendants.' (DB. I, p. 841). And among the Jews, 'death was held to be the consequence of sin and a sinless person would necessarily be immortal. "There is no death without sin".' (ET. p. 78). 'There are different views among Jews concerning the cause of death. Some assign it to Adam's first sin in partaking of the forbidden fruit. This view is somewhat modified by the Rabbis, who regard death as the fruit of personal sin; maintaining that, like Adam, each person dies on account of his own sin.' (JE. IV. p. 483).

414. (O mankind!). So that if any one escapes punishment in this world he is not to feel secure. The expression 'in full' also suggests that some part of the wages may be paid before that day.

415. (altogether, or only after a brief sentence).

416. *i. e.*, its pleasures and its delusions.

417. Or 'a vain bauble,' *i. e.*, a deceptive ware; unreal, unsubstantial, as compared with the everlasting Hereafter.

اُوْتُوا الْكِتٰبَ مِنْ قَبْلِكُمْ وَمِنَ الَّذِيْنَ اَشْرَكُوْٓا اَذًى كَثِيْرًا ۭ وَاِنْ تَصْبِرُوْا وَتَتَّقُوْا فَاِنَّ ذٰلِكَ
مِنْ عَزْمِ الْاُمُوْرِ ۝١٨٦ وَاِذْ اَخَذَ اللّٰهُ مِيْثَاقَ الَّذِيْنَ اُوْتُوا الْكِتٰبَ لَتُبَيِّنُنَّهٗ لِلنَّاسِ وَلَا
تَكْتُمُوْنَهٗ ۡ فَنَبَذُوْهُ وَرَاۗءَ ظُهُوْرِهِمْ وَاشْتَرَوْا بِهٖ ثَمَنًا قَلِيْلًا ۭ فَبِئْسَ مَا يَشْتَرُوْنَ ۝١٨٧ لَا تَحْسَبَنَّ
الَّذِيْنَ يَفْرَحُوْنَ بِمَآ اَتَوْا وَّيُحِبُّوْنَ اَنْ يُّحْمَدُوْا بِمَا لَمْ يَفْعَلُوْا فَلَا تَحْسَبَنَّهُمْ بِمَفَازَةٍ مِّنَ الْعَذَابِ ۚ
وَلَهُمْ عَذَابٌ اَلِيْمٌ ۝١٨٨ وَلِلّٰهِ مُلْكُ السَّمٰوٰتِ وَالْاَرْضِ ۭ وَاللّٰهُ عَلٰي كُلِّ شَيْءٍ قَدِيْرٌ ۝١٨٩ اِنَّ فِيْ
خَلْقِ السَّمٰوٰتِ وَالْاَرْضِ وَاخْتِلَافِ الَّيْلِ وَالنَّهَارِ لَاٰيٰتٍ لِّاُولِي الْاَلْبَابِ ۝١٩٠ الَّذِيْنَ يَذْكُرُوْنَ

186. (لتبلون . . . الامور) You shall surely be tried[418] in your riches and in your lives and will surely bear much injury[419] from those who were given the Book before you, and from those who join gods,[420] and if you endure and fear[421] Allah, then surely that[422] is of the commandments determined.

187. (واذ . . . يشترون) And *re-call* when Allah took a bond from those who were given the Book, you shall surely expound it[423] to the people and you shall not hide it;[424] *but* thereafter they cast it behind their backs, and sold it for a small price.[425] Vile is that with which they have sold.[426]

188. (لا تحسبن . . . اليم) Imagine not thou[427] that those who exult in what they have brought,[428] and love to be praised for what they have not done,[429]—imagine not thou that they[430] shall be secured from the torment. And theirs shall be a torment afflictive.[431]

189. (ولله . . . قدير) Allah's is the kingdom of the heavens and the earth,[432] and Allah is Potent over everything.[433]

SECTION 20

190. (ان . . . الالباب) Verily in the creation of the heavens and the earth[434] and in the alternation of the night and the day[435] are signs[436] for men of understanding[437]——

418. (by God, O Muslims!)

419. *i. e.*, many hurtful sayings in the way of ridicule of the Apostle and other things provocative to a believer.

420. (with the One true God: so you ought to accustom yourselves to patience and endurance and be prepared to meet these things when they come.

421. (to disobey God and to overstep the bounds of His law).

422. *i. e.*, forbearance and fear of God.

423. *i. e.*, the whole of Our message.

424. 'Teach them thy sons, and thy sons' sons.' (Dt. 4 : 9). 'We will not hide them from their children, showing to the generation to come the praises of the Lord, and his strength, and his wonderful works that he hath done.' (Ps. 78 : 4).

'What I tell you in darkness, that speak ye in light: and what ye hear in the ear, that preach ye upon the housetops.' (Mt. 10: 27).

425. *i. e.*, the goods of this world.

426. (as leading to the everlasting Fire).

427. (O reader !).

428. (in the way of hiding the truth and concealing their sins).

429. (in the way of observing the bond and proclaiming the truth).

430. (who are guilty of suppression of many truths of their religion including the prophecies about the holy Prophet).

431. (even in this world). Exposure of their forgeries, banishment, and loss of life and property were some of the features of this punishment.

432. (and the governance of the affairs of mankind).

433. (and well able to punish the culprits).

434. The heavens and the earth are all created beings, and there is no such thing as a Sky-god or an Earth-god, as held by several polytheistic religions. In the Hindu cosmogony, for instance, 'both Heaven and Earth are regarded as gods and as the parents of god even though they are said to have been generated by gods.' (ERE. IV, p. 156).

435. Even 'night' and 'day,' like darkness and light, have been worshipped as deities.

436. (of His Unity and of the perfection of His Knowledge and power and other attributes).

437. The holy Prophet has observed: 'Woe to him who reads this verse and does not ponder thereon.'

اللّٰهَ قِيٰمًا وَّقُعُوْدًا وَّعَلٰى جُنُوْبِهِمْ وَيَتَفَكَّرُوْنَ فِيْ خَلْقِ السَّمٰوٰتِ وَالْاَرْضِ ۚ رَبَّنَا مَا خَلَقْتَ
هٰذَا بَاطِلًا ۚ سُبْحٰنَكَ فَقِنَا عَذَابَ النَّارِ ﴿١٩١﴾ رَبَّنَآ اِنَّكَ مَنْ تُدْخِلِ النَّارَ فَقَدْ اَخْزَيْتَهٗ ۭ وَمَا
لِلظّٰلِمِيْنَ مِنْ اَنْصَارٍ ﴿١٩٢﴾ رَبَّنَآ اِنَّنَا سَمِعْنَا مُنَادِيًا يُّنَادِيْ لِلْاِيْمَانِ اَنْ اٰمِنُوْا بِرَبِّكُمْ فَاٰمَنَّا ڰ رَبَّنَا
فَاغْفِرْ لَنَا ذُنُوْبَنَا وَكَفِّرْ عَنَّا سَيِّاٰتِنَا وَتَوَفَّنَا مَعَ الْاَبْرَارِ ﴿١٩٣﴾ رَبَّنَا وَاٰتِنَا مَا وَعَدْتَّنَا عَلٰى رُسُلِكَ
وَلَا تُخْزِنَا يَوْمَ الْقِيٰمَةِ ۭ اِنَّكَ لَا تُخْلِفُ الْمِيْعَادَ ﴿١٩٤﴾ فَاسْتَجَابَ لَهُمْ رَبُّهُمْ اَنِّىْ لَآ اُضِيْعُ عَمَلَ
عَامِلٍ مِّنْكُمْ مِّنْ ذَكَرٍ اَوْ اُنْثٰى ۚ بَعْضُكُمْ مِّنْۢ بَعْضٍ ۚ فَالَّذِيْنَ هَاجَرُوْا وَاُخْرِجُوْا مِنْ دِيَارِهِمْ

191. (الذين . . . النار) Who remember Allah[438] standing and sitting and *lying* on their sides[439] and reflect on the creation of the heavens and the earth;[440] our Lord! Thou createdest not *all* this in vain.[441] Hallowed be Thou!'[442] save us Thou from the torment of the Fire.[443]

192. (ربنا . . . انصار) Our Lord!, verily he whom Thou wilt cast into the Fire,[444] him Thou hast surely humiliated, and for the wrong-doers there shall be no helpers.

193. (ربنا . . . الابرار) Our Lord! verily we! we have heard a caller[445] calling to belief: believe in your Lord'. So we have come to believe Our Lord! forgive us our sins,[446] and expiate from us our misdeeds,[447] and let us die along with the pious.[448]

194. (ربنا . . . الميعاد) Our Lord! grant us what Thou hast promised us by Thy messengers,[449] and humiliate us not on the Day of Judgement.[450] Verily Thou! Thou failest not the tryst.[451]

---

438. (in thought and in words).

439. *i. e.*, constantly and in all attitudes and postures. The thought of God, even according to the non-Muslim observers, occupies an 'abiding place' in the mind of every devout Muslim. 'The mere mention of any proposed activity or even of the recurring phenomena of Nature is accompanied with the phrase "If God will;" and pious phrases such as, "God is great" are frequently upon the lips of the devout, and are used to fill up pauses in ordinary conversation.' (Arnold, *Islamic Jaith*, p. 19).

440. (to gain guidance and admonition). According to an authentic tradition of the holy Prophet 'there is no form of devotion like meditation.'

441. *i. e.*, without some wise Plan and Purpose. باطلاً in the context is 'In play, or sport; acting unprofitably; or aiming at no profit.' (LL). This repudiates the well-known Hindu doctrine of Māyā calling the whole universe an illusion. This also affirms the reality of the external world. The world as we perceive by senses is real, not a phantasm of imagination.

442. *i. e.*, far be Thou from creating it aimlessly as a mere sport.

443. This prayer of the believers is an outcome of their intense belief in Him and His perfection.

444. (as his everlasting punishment). This eternal damnation of the infidels is to be distinguished from temporary sentence of certain believers for the sake of purification.

445. *i. e.*, the holy Prophet, whose call may have been heard either directly or through others.

446. *i. e.*, capital offences.

447. *i. e.*, light offences.

448. (and be privileged with their fellowship and numbered in their company).

449. *i. e.*, Paradise and Thy Grace. The request is made obviously not out of any fear that the promise may be broken, but out of slieer apprehension lest the petitioner may not be one of those to whom the promise is made, due to some fault of his own—a touching sign of deep devotion and humility.

450. *i. e.*, so make us enter the Paradise from the very start.

451. (*i. e.*, His promise to reward the believer and to answer him who prays and implores).

وَأُوذُوا فِي سَبِيلِي وَقَاتَلُوا وَقُتِلُوا لَأُكَفِّرَنَّ عَنْهُمْ سَيِّئَاتِهِمْ وَلَأُدْخِلَنَّهُمْ جَنَّاتٍ تَجْرِي مِن
تَحْتِهَا الْأَنْهَارُ ثَوَابًا مِّنْ عِندِ اللَّهِ ۗ وَاللَّهُ عِندَهُ حُسْنُ الثَّوَابِ ﴿١٩٥﴾ لَا يَغُرَّنَّكَ تَقَلُّبُ الَّذِينَ
كَفَرُوا فِي الْبِلَادِ ﴿١٩٦﴾ مَتَاعٌ قَلِيلٌ ثُمَّ مَأْوَاهُمْ جَهَنَّمُ ۚ وَبِئْسَ الْمِهَادُ ﴿١٩٧﴾ لَٰكِنِ الَّذِينَ اتَّقَوْا رَبَّهُمْ
لَهُمْ جَنَّاتٌ تَجْرِي مِن تَحْتِهَا الْأَنْهَارُ خَالِدِينَ فِيهَا نُزُلًا مِّنْ عِندِ اللَّهِ ۗ وَمَا عِندَ اللَّهِ خَيْرٌ
لِّلْأَبْرَارِ ﴿١٩٨﴾ وَإِنَّ مِنْ أَهْلِ الْكِتَابِ لَمَن يُؤْمِنُ بِاللَّهِ وَمَا أُنزِلَ إِلَيْكُمْ وَمَا أُنزِلَ إِلَيْهِمْ خَاشِعِينَ لِلَّهِ
لَا يَشْتَرُونَ بِآيَاتِ اللَّهِ ثَمَنًا قَلِيلًا ۗ أُولَٰئِكَ لَهُمْ أَجْرُهُمْ عِندَ رَبِّهِمْ ۗ إِنَّ اللَّهَ سَرِيعُ الْحِسَابِ ﴿١٩٩﴾
يَا أَيُّهَا الَّذِينَ آمَنُوا اصْبِرُوا وَصَابِرُوا وَرَابِطُوا وَاتَّقُوا اللَّهَ لَعَلَّكُمْ تُفْلِحُونَ ﴿٢٠٠﴾

195 (فاستجاب . . . الثواب) Then did their Lord hearken unto them *saying*: 'I let not the work of a worker amongst you to waste, man or woman,[452] one of you from the other.[453] So[454] those who emigrated and were driven forth from their houses and persecuted in My cause, and who fought and were slain,[455]—surely I will expiate from them their misdeeds and surely I will make them enter into Gardens beneath which rivers flow, a reward from before Allah.[456] And Allah ! with Him is the excellent reward.

196. (لا يغرنك . . . البلاد) Let not beguile thee[457] the moving to and fro in the cities of those who disbelieve[458] --

197. (متاع . . . المهاد) A brief enjoyment;[459] and then Hell *shall be* their abode; ill is that resort.[460]

198. (لكن . . . الابرار) But as to those who fear their Lord,[461] theirs *shall* be Gardens beneath which rivers flow. *They shall* abide therein—an entertainment[462] from their Lord, and what is with Allah[463] is still better[464] for the pious.

199. (وان . . . الحساب) And among the people of the Book there are some who surely believe in Allah and in what has been sent down to you[465] and what has been sent down to them,[466] humbling themselves before Allah,[467] and they do not sell the revelations of Allah at a small price.[468] These ! they shall have their wage with Allah.[469] Verily Allah is Swift at reckoning.[470]

200. (يايها . . . تفلحون) O you who believe! persevere[471] and excel in perserverance[472] and be steadfast,[473] and fear Allah, that haply you may thrive.

---

452. The word 'woman' needed special mention in view of the sub-human status allotted to women in almost all ancient philosophies and religions.

453. The phrase is parenthetical, meaning that man and woman are counterparts to each other and of the same human status. Remember that this truth was proclaimed to the world not in the twentieth but in the sixth century of the Christian era.

454. —to name only one, and the most prominent, of such good works—,

455. The allusion is to the companions of the holy Prophet, who in addition to their faith, deep and sound, cheerfully underwent such hard ordeals as are mentioned in the text.

456. *i. e.*, out of His munificence.

457. (into thinking that they are approved of God, O reader!).

458. *i. e.*, their journeyings for traffic; their seeking and enjoying the pleasures of this world.

459. (is this). 'This present world in comparison with the Hereafter is like one of you putting his finger in the sea, and let him see how much he brings out.' (The holy Prophet).

460. (which the ungodly have prepared for themselves).

461. (and have accepted Islam).

462. (shall be this).

463. (of His eternal bliss).

464. (in quantity as well as in permanence than the ephemeral worldly prosperity).

465. (O Muslims!).

466. *i. e.*, the Torah and the Injīl in their genuine and unadulterated state.

467. Humility thus is the predominant feature of their character.

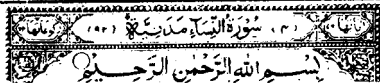
468. *i. e.*, do not corrupt their Books for the sake of some worldly gain.

469. (immediately; without having to wait).

470. (and in recompensing).

471. (in the face of troubles attending on acts of piety and the afflictions that may overtake you).

472. (the enemies of God) *i. e.*, outdo them in perseverance and endurance.

473. (with your bodies to face the enemy, and with your souls to face the inner foe).

يَٰٓأَيُّهَا ٱلنَّاسُ ٱتَّقُوا۟ رَبَّكُمُ ٱلَّذِى خَلَقَكُم مِّن نَّفْسٍ وَٰحِدَةٍ وَخَلَقَ مِنْهَا زَوْجَهَا وَبَثَّ مِنْهُمَا رِجَالًا كَثِيرًا وَنِسَآءً ۚ وَٱتَّقُوا۟ ٱللَّهَ ٱلَّذِى تَسَآءَلُونَ بِهِۦ وَٱلْأَرْحَامَ ۚ إِنَّ ٱللَّهَ كَانَ عَلَيْكُمْ رَقِيبًا ① وَءَاتُوا۟ ٱلْيَتَٰمَىٰٓ أَمْوَٰلَهُمْ ۖ وَلَا تَتَبَدَّلُوا۟ ٱلْخَبِيثَ بِٱلطَّيِّبِ ۖ وَلَا تَأْكُلُوٓا۟ أَمْوَٰلَهُمْ إِلَىٰٓ أَمْوَٰلِكُمْ ۚ إِنَّهُۥ كَانَ حُوبًا كَبِيرًا ② وَإِنْ خِفْتُمْ أَلَّا تُقْسِطُوا۟ فِى ٱلْيَتَٰمَىٰ فَٱنكِحُوا۟ مَا طَابَ لَكُم مِّنَ ٱلنِّسَآءِ مَثْنَىٰ

Sūrat-ul-Nisā

The Woman IV[474]

(Madinian—24 Sections, 177 Verses)

In the name of Allah, the Compassionate, the Merciful.

SECTION 1

1. (يايها . . . رقيبا) O you mankind ! fear Allah[475] Who created you[476] of a single soul,[477] and He created from it[478] its mate,[479] and out of the twain[480] He spread abroad manifold men and women.[481] And fear Allah[482] by Whom[483] you importune one another[484] and the wombs.[485] Verely Allah is ever a Watcher[486] over you.[487]

2. (وآتوا . . . كبيرا) And give to the orphans[488] their substance,[489] and do not substitute the bad for the good,[490] and do not devour their substance by adding *it* to your substance;[491] surely that[492] is a great crime.[493]

---

474. The chapter is so named for its main theme is the subjects concerning women,—their rights in general and laws of marriage, divorce, inheritance and dower in particular.

475. *i. e.*, be ever vigilant in your duties towards Him, and do not disobey His laws. The word رب is suggestive of His great solicitude for us, and implies that all His laws and ordinances are for our own good.

476. (all) *i. e.*, entire mankind, irrespective of sex, rank, age, colour, race and nationality. This emphasizes the fact, so obvious and yet so often forgotten, that man is a being *created*, and therefore stands sharply marked off from his Creator, having nothing in common with Him, and is not joined with Him by a chain of 'heroes,' 'incarnations,' demi-gods' and the like. Also, evolution, or no evolution *creation* of man is the standing verity.

477. (and are therefore children of a common ancestor). The single soul referred to is Adam. The Qur'ān here positively asserts the basic unity of mankind and repudiates the doctrine of polygenism ascribing multiple ancestry to mankind, and incidentally also does away with the idea of 'castes' or 'classes' as forming a barrier to the common humanity. Contrast with this the Hindu conception that the Brahman is a caste derived from the gods; the Sudra is one derived from the Asuras, or demons.' (ERE. XI, p. 915). Also see P. XXIII n. 481; IX. n. 346.

478. *i. e.*, from that single soul.

479. *i. e.*, the first woman; Eve, or Hawwā. This implies the essential equality of men and women as human beings. It was not in Islam, but in Christianity, to its eternal shame, that woman was considered 'an inferior, empty-headed moron; for several days in each month she was so unclean as to require secluding like a laper. The Council of Trent, in the sixteenth century, was dubious about her possessing a soul'. (Love, Marriage, Jealousy, *ed.* A. Forbath, p. 371) This council, let it be further noted, held from 13th December, 1545, to 4th December, 1563, was one of the greatest significance in the history of Roman Church. 'It would be hard to exaggerate the importance of the council of Trent' (C. D. p. 97). For the Jewish and Christian account of the creation of woman from Adam's rib see Ge. 2: 18, 21-25.

480. *i. e.*, the said pair; Adam and Eve. 'And Adam called his wife's name Eve; because she was the mother of all living.' (Ge. 3: 20).

481. This clearly means that all mankind is descended from one original stock and from a single pair—a fact corroborated by modern anthropology. Naturalists believing in evolution 'will feel no doubt that all the races of men are descended from a single primitive stock.' (Darwin, *Descent of Man*, p. 273).

482. *i. e.*, beware of your duties towards Him.

483. *i. e.*, in Whose name.

484. *i. e.*, 'ye demand one of another your rights, or dues.' (LL)

485. Or 'kinship.' The word has direct reference to the high status of motherhood and wifehood in Islām. Notice that the word is grammatically coupled with God. Kinship in Islām is regarded as one of the most important social institutions.

486. As He is the Creator of all and Preserver of all, so is He Watcher over all alike.

487. (and over your dealings with one another).

488. (who happen to be in your charge). They were the children of those who had lost their lives in the wars for the cause of Islām. The property of these children was entrusted to the care of those who had agreed to become their guardians.

489. (in full, when they come of age).

490. *i. e.*, do not act in such a way as to transfer to your own account what

you find of value in their effects and to substitute something worse for them. The property of these orphans was appropriated by the guardians, by tending the good goats or camels of the orphan-wards along with their own herds, and then selecting the bad ones as the orphan's share.

491. الى sometimes 'occurs in the sense of مع , when a thing is joined to another thing.' (LL). الى also shows that one thing is added to another (للمعية or للمصاحبة) and hence we find it construed with زاد to increase, augment.' (WGAL. II, p. 145) اى مع اموالكم مضمومة اليها (IQ).

492. *i. e.*, this appropriation and manipulation of the orphans' property.

493. 'One of the most commendable things which one finds in reading the Qoran is the solicitude which Muhammad shows for the young, and especially for such as have been deprived of their natural guardians. Again and again he insists upon a kind and just treatment being accorded to children. And working upon his words, the Muhammadan doctors have framed a system of rules concerning the appointment and duties of guardians which is most complete, and extending to the most minute details.' (Roberts, *Social Laws of the Qoran*, pp. 40-41).

وَثُلٰثَ وَرُبٰعَ ۚ فَاِنْ خِفْتُمْ اَلَّا تَعْدِلُوْا فَوَاحِدَةً اَوْ مَا مَلَكَتْ اَيْمَانُكُمْ ۭ ذٰلِكَ اَدْنٰٓى اَلَّا تَعُوْلُوْا ③
وَاٰتُوا النِّسَاۗءَ صَدُقٰتِهِنَّ نِحْلَةً ۭ فَاِنْ طِبْنَ لَكُمْ عَنْ شَيْءٍ مِّنْهُ نَفْسًا فَكُلُوْهُ هَنِيْۗـــًٔـا مَّرِيْۗـــًٔـا ④ وَلَا تُؤْتُوا
السُّفَهَاۗءَ اَمْوَالَكُمُ الَّتِيْ جَعَلَ اللّٰهُ لَكُمْ قِيٰمًا وَّارْزُقُوْهُمْ فِيْهَا وَاكْسُوْهُمْ وَقُوْلُوْا لَهُمْ قَوْلًا
مَّعْرُوْفًا ⑤ وَابْتَلُوا الْيَتٰمٰى حَتّٰىٓ اِذَا بَلَغُوا النِّكَاحَ ۚ فَاِنْ اٰنَسْتُمْ مِّنْهُمْ رُشْدًا فَادْفَعُوْٓا اِلَيْهِمْ اَمْوَالَهُمْ ۚ وَلَا
تَاْكُلُوْهَآ اِسْرَافًا وَّبِدَارًا اَنْ يَّكْبَرُوْا ۭ وَمَنْ كَانَ غَنِيًّا فَلْيَسْتَعْفِفْ ۚ وَمَنْ كَانَ فَقِيْرًا فَلْيَاْكُلْ
بِالْمَعْرُوْفِ ۭ فَاِذَا دَفَعْتُمْ اِلَيْهِمْ اَمْوَالَهُمْ فَاَشْهِدُوْا عَلَيْهِمْ ۭ وَكَفٰى بِاللّٰهِ حَسِيْبًا ⑥ لِلرِّجَالِ

3. (وان . . . تعولوا) And if you apprehend[494] that you will not be able to deal justly[495] with the orphan-girls, then[496] marry of *other* women[497] such as please you, by two, or three, or four,[498] but if you apprehend[499] that you shall not be able to act equitably,[500] then *marry* one *only*,[501] or what your right hands own.[502] That[503] will be more fit that you may not swerve.[504]

4. (و آتوا . . . مريئا) And give to women[505] their dowries[506] as a gift,[507] and if they[508] abandon of themselves[509] aught of it[510] to you, then eat it in pleasure and profit.[511]

5. (و لا . . . معروفاً) And do not give to the weak-witted[512] the property[513] which Allah has made for you a means of support,[514] but feed them out of it,[515] and clothe them, and speak to them a word of kind advice.[516].

6 (و ابتلوا . . . حسيبا) And test the orphans[517] till they attain *the age of* wedlock,[518] then[519] if you perceive in them a discretion,[520] hand over to them their property[521] and do not consume it extravagantly or hastily *for fear* that they may grow.[522] And whoso[523] is well-to-do,[524] let him abstain,[525] and whoso is needy let him take *from it* honourably.[526] And when you hand over their property to them[527] call in witnesses[528] in their presence and Allah suffices as a Reckoner.[529]

---

494. (even in a light degree, O Muslims!)

495. (in regard to their dower and other conjugal rights helpless as they are and in your charge).

496. (—instead of taking those orphan-girls in marriage—).

497. 'Polygamy was the rule among the Eastern peoples before Mohammad's time.' (Roberts, *op. cit.*, p. 8). 'When we see thousands of miserable women who crowd the streets of Western towns during the night, we must surely feel that it does not lie in Western mouth to reproach Islam for its polygamy. It is better for a women, happier for a woman, more respectable for a woman, to live in Mohammadan polygamy, united to one man only, with the legitimate child in her arms surrounded with respect than to be seduced, cast out in the streets—perhaps with an illegitimate

child outside the pale of law—unsheltered and uncared for to become a victim of any passer-by, night after night, rendered incapable of motherhood, despised of all.' (Mrs. Annie Besant).

498. *i. e.*, the Muslim may marry of women such as are pleasing to him, two, three or four, but not more. See Appendix at the end of the Surah.

499. (in an appreciable degree).

500. (towards all wives).

501. Monogamy is thus the ideal; and polygamy is only allowed as a safeguard against greater social evils. 'The often-quoted prescriptions for marriage limit rather than introduce the practice of polygamy.'

502. *i. e.*, the slave-girls you legally possess, who do not require so large a dower nor so plentiful a maintenance as free women do.

503. *i. e.*, your remaining content with one wife or a slave-girl.

504. (from the course of righteousness and virtue).

505. (themselves, and not to their fathers and guardians), as was the custom in pre-Islāmic days.

506. صداق of a wife 'a dowry or nuptial gift' is, in Islamic law, either a sum of money or other form of property to which the wife becomes entitled by marriage. 'It is not a consideration proceeding from the husband for the contract of marriage, but it is an obligation imposed by the law on the husband as a mark of respect for the wife as is evident from the fact that the non-specification of dower at the time of marriage does not affect the validity of the marriage.' (Abdur Rahim, *op. cit.* p. 334.) 'The payment of dower is enjoined by the law, merely as a token of respect for its object, the woman, wherefore the mention of it is not essential to the validity of a marriage.' (Hidāya). Thus it has no relation to the 'purchase-money,' of pre-Islāmic Arabia, handed over not to the wedded girl, but to the father or brother or relative in whose guardianship she was.

507. *i. e.*, cheerfully and in good spirits. نحلة is synonymous with عطية, meaning as a free gift.' (IQ). This once again emphasizes that صداق in Islām is not to be confused with the price of the bride or the purchase-money so customary in the ancient world. 'Marriage by consideration has prevailed in all branches of the Semitic race. In Babylonia a suitor had to give to the father of his intended wife a bride price or present. . . Among the ancient Arabs a bride price, a *mahr*, was given by the bride-groom to the father or guardian of the bride. . . . Wife purchase was the basis of Aryan marriage before the separation of peoples took place. In Vedic times brides were won by rich presents to their fathers . . . . Notwithstanding the prohibition in the *Laws of Manu*, marriage by purchase occurs to this day even among high castes, and is frequently practised among the Sudras.' (Westermarck, *Short History of Marriage*, pp. 166-169).

508. *i. e.*, the wives themselves, nor their parents or guardians.

509. *i. e.*, without any pressure or undue influence from outside.

510. (or the whole of it).

511. *i. e.*, enjoy it with satisfaction and good conscience' (Bell). 'The Arabic idiom for the enjoyment of property being to eat it up, the sentence might be paraphrased "and if they are kind enough to remit any portion of it of their own accord, then enjoy it, and much good may it do to you." (LL)

512. (even when they have attained to the age of majority, as they are likely to spend away their property wastefully).

513. (which belongs to the orphan or orphans under your guardianship).

514. (all). Property, as a means of support and sustenance, is a thing to be valued, and not to be lightly squandered. The pronoun refers to property in general, and not to the particular property of an orphan. (Th).

515. The property of a ward is to be managed in a way entirely beneficial to him, and in a way that the whole of it may not be consumed in poor-rate. Capital, for instance, may be invested in trading. (Th).

516. (to the affect that this withholding of their property from them is in their own interest).

517. (to find out, in the case of males, if they have intellect and capacity to judge and act for themselves, and, in the, case of females if they have ability to perform household duties).

518. *i. e.*, the age of majority, which, in the Hanafi school of Islāmic law, is 18 years for boys and 17 years for girls.

519. *i. e.*, after the ward has been so tested at the attainment of majority.

520. *i. e.*, maturity of intellect; capacity to manage one's affairs.

521. (unless they are found even at that age wanting, either by nature or by habit, in that discretion and judgment). 'A person though not an idiot, may be so foolish by reason of weakness of intellect that his actions generally are not in accord with what reason or commonsense would dictate, so that he wastes his property by extravagance, and from incapacity to take care of it.' (Abdur Rahim, *op. cit*, p. 245).

522. *i. e.*, when you see them growing up rapidly to years of discretion, do not hasten to spend the orphans' inheritance, seeing it is soon to pass from your hands. Guardians are hereby warned against all forms of misappropriation and embezzlement.

523. (of the guardians).

524. *i. e.*, is not in dire need of emoluments.

525. (entirely from touching the orphans' estate).

526. *i. e.*, no more than what will make sufficient recompense for his labour. Guardians, if needy, are thus allowed wages, but not on a luxurious, lavish scale.

527. (on their attaining majority and discretion).

528. —to make the transaction formally legal and to avoid future litigation—

529. *i. e.*, a taker of accounts. This is to make it clear that the main thing is the guardian's purity of heart, his integrity, his fairness in dealings, and his innocence before the Omniscient God. Calling in of witnesses is only a formal matter needed for the courts of law. 'Consequently among the Muhammedans the misappropriation of the estate of an orphan is regarded as one of the *great* sins, the number of which is generally reckoned to be seven.' (Roberts, *op. cit.* p. 42).

نَصِيبٌ مِّمَّا تَرَكَ الْوَالِدٰنِ وَالْأَقْرَبُوْنَ ۪ وَلِلنِّسَآءِ نَصِيبٌ مِّمَّا تَرَكَ الْوَالِدٰنِ وَالْأَقْرَبُوْنَ
مِمَّا قَلَّ مِنْهُ أَوْ كَثُرَ ۚ نَصِيبًا مَّفْرُوْضًا ۝ وَإِذَا حَضَرَ الْقِسْمَةَ أُولُوا الْقُرْبٰى وَالْيَتٰمٰى وَالْمَسٰكِيْنُ
فَارْزُقُوْهُمْ مِّنْهُ وَقُوْلُوْا لَهُمْ قَوْلًا مَّعْرُوْفًا ۝ وَلْيَخْشَ الَّذِيْنَ لَوْ تَرَكُوْا مِنْ خَلْفِهِمْ ذُرِّيَّةً ضِعٰفًا
خَافُوْا عَلَيْهِمْ ۪ فَلْيَتَّقُوا اللّٰهَ وَلْيَقُوْلُوْا قَوْلًا سَدِيْدًا ۝ إِنَّ الَّذِيْنَ يَأْكُلُوْنَ أَمْوَالَ الْيَتٰمٰى ظُلْمًا إِنَّمَا
يَأْكُلُوْنَ فِيْ بُطُوْنِهِمْ نَارًا ۭ وَسَيَصْلَوْنَ سَعِيْرًا ۝ يُوْصِيْكُمُ اللّٰهُ فِيْٓ أَوْلَادِكُمْ ۤ لِلذَّكَرِ مِثْلُ حَظِّ ع
الْأُنْثَيَيْنِ ۚ فَإِنْ كُنَّ نِسَآءً فَوْقَ اثْنَتَيْنِ فَلَهُنَّ ثُلُثَا مَا تَرَكَ ۚ وَإِنْ كَانَتْ وَاحِدَةً فَلَهَا النِّصْفُ ۭ

7. (للرجال . . . مفروضا) To males[530] *shall be* a portion of what their parents and *other* relations may leave;[531] and to females[532] *shall be* a portion of what their parents and other relations may leave[533] whether it be small or large;[534] a portion allotted.[535]

8. (و اذا . . . معروفا) And when those of kin are[536] present at the division[537] and the orphans and the needy, provide for them[538] out of it,[539] and[540] speak to them a word of kindness.[541]

9. (و ليخش . . . سديداً) And let them[542] beware who, should they leave behind them a weakly progeny, would be anxious on their account,[543] let them therefore fear Allah[544] and speak[545] *to them* honourable words.[546]

10. (ان . . . سعيرا) Verily those who devour the property of the orphans wrongfully, only devour fire into their bellies, and soon they shall roast in the Blaze.

---

530. (Whether minor or adult).

531. (at their death).

532. (whether minor or adult).

533. (at their death). This means that womanhood or childhood—sex or infancy—shall be no bar to the inheritance as had been in the past not only in Arabia but in many parts of the ancient world. 'The importance of this reform,' says Wherry, 'cannot be over-rated. Previous to this women and helpless children might be disinherited by the adult male heirs, and thus be reduced to absolute penury, for no fault but that of being widows and orphans.'

534. And of this property women shall not be dispossessed when entering on marriage, as was the law in many lands. Even in the much-vaunted Roman law, 'the great majority of women became by marriage, as all women had originally become, the daughters of their husbands. The Family was based, less upon actual relationship than upon power, and the husband acquired over his wife the same despotic power which the father had over his children. There can be no question that, in strict pursuance of this conception of marriage, all the wife's property passed at first absolutely to the husband, and became fused with the domain of the new

family.' (Maine, *Early History of Institutions*, p. 312: Murray).

535. This Islamic law of inheritance is a land-mark in the history of legal and social reform. In pre-Islāmic Arabia, women of all ages, and minor boys, had no share in their husbands' and in their fathers' inheritance, on the principle that they alone had the right to inherit who could bear arms. Thus wives, daughters and sisters were excluded altogether, and so were minor sons and brothers. In Islām the cardinal principle of inheritance is to distribute the property among all near relatives, and not to have it centred in the hands of the eldest son—a wise and effective check on capitalism.

536. *i. e.*, relatives of distant and remote degrees, and therefore not legal heirs of the deceased.

537. (of what is left).

538. *i. e.*, for the three classes who are likely to be expecting something for them.

539. *i. e.*, out of the portion allotted to the adults. No charity is allowable out of the share of the minors. The injunction is only recommendatory, not obligatory.

540. (if the estate is too small to allow of free gifts).

541. (expressing your inability and regret).

542. *i. e.*, the heirs.

543. (and be solicitous for them). Calling to mind the plight of their own orphan progeny, should they happen to leave them, they should be considerate and solicitous for the right of other fatherless children.

544. (and refrain from hurting the orphans in word and deed).

545. (to the orphans).

546. (with a view to comfort them; or, for their good).

وَلِأَبَوَيْهِ لِكُلِّ وَاحِدٍ مِّنْهُمَا السُّدُسُ مِمَّا تَرَكَ إِن كَانَ لَهُ وَلَدٌ ۚ فَإِن لَّمْ يَكُن لَّهُ وَلَدٌ وَوَرِثَهُ
أَبَوَاهُ فَلِأُمِّهِ الثُّلُثُ ۚ فَإِن كَانَ لَهُ إِخْوَةٌ فَلِأُمِّهِ السُّدُسُ مِن بَعْدِ وَصِيَّةٍ يُوصِي بِهَا أَوْ دَيْنٍ ۗ
آبَاؤُكُمْ وَأَبْنَاؤُكُمْ لَا تَدْرُونَ أَيُّهُمْ أَقْرَبُ لَكُمْ نَفْعًا ۚ فَرِيضَةً مِّنَ اللَّهِ ۗ إِنَّ اللَّهَ كَانَ عَلِيمًا
حَكِيمًا ﴿١١﴾ وَلَكُمْ نِصْفُ مَا تَرَكَ أَزْوَاجُكُمْ إِن لَّمْ يَكُن لَّهُنَّ وَلَدٌ ۚ فَإِن كَانَ لَهُنَّ وَلَدٌ فَلَكُمُ
الرُّبُعُ مِمَّا تَرَكْنَ مِن بَعْدِ وَصِيَّةٍ يُوصِينَ بِهَا أَوْ دَيْنٍ ۚ وَلَهُنَّ الرُّبُعُ مِمَّا تَرَكْتُمْ إِن لَّمْ يَكُن لَّكُمْ
وَلَدٌ ۚ فَإِن كَانَ لَكُمْ وَلَدٌ فَلَهُنَّ الثُّمُنُ مِمَّا تَرَكْتُم مِّن بَعْدِ وَصِيَّةٍ تُوصُونَ بِهَا أَوْ دَيْنٍ ۗ وَ

SECTION 2

11. (يوصيكم . . . حكيما) Allah enjoins you in the matter of your children;[547] the male will have as much as the portion of two females,[548] but if they[549] be females[550] more than two, then they will have two-thirds of what he has left, and if *only* one, she will have a half,[551] and as for as his[552] parents, each of the twain will have a sixth of what he has left if he have a child; but if he has no child and his parents be his heirs, then his mother will have a third, but if he have brothers, then his mother will have a sixth; *all*[553] after *paying* a bequest[554] he may have bequethed or debt.[555] Your fathers and your sons[556] you do not know which of them is nigher to you in benefit:[557] an ordinance *this*[558] from Allah [559] Verily Allah is Knowing, Wise.[560]

---

547. *i. e.*, concerning their inheriting property.

Says Macnaughten, the author of *Principles and Precedents of Mohammedan Law* in his Preliminary Remarks:—'In these provisions we find ample attention paid to the interest of all those whom nature places in the first rank of our affections; and indeed it is difficult to conceive any system containing rules more strictly just and equitable.' And Rumney, the annotator of *Sirajiyya*, a Muslim book of the law of inheritance, observes:—'The Mohammedan Law of Inheritance comprises beyond question the most refind and elaborate system of rules for the devolution of property that is known to the civilised world.' (Mahmudullah, *The Muslim Law of Inheritance*, Preface, p. i: Allahabad, 1934).

548. The underlying principle almost makes a new departure. Women and minor males were denied inheritance not only in the pagan Arabia but in the law of the Bible also, 'women appear to have been universally and in every respect regarded as minors so far as rights of property went . . . . Only sons, not daughters, still less wives, can inherit.' (EBi, cc. 2724, 2728). Then the inequality between the share of a son and that of a daughter in the law of Islām is more apparent than real. 'The share of the daughter is determined not by any inferiority inherent in her but in view of her economic opportunities, and the place she occupies in the social structure

of which she is a part and parcel . . . While the daughter, according to Mohammedan law, is held to be full owner of the property given to her both by the father and the husband at the time of her marriage; while, further, she absolutely owns her dower-money which may be prompt or deferred according to her own choice, and in lieu of which she can hold possession of the whole of her husband's property till payment, the responsibility of maintaining her throughout her life is wholly thrown on the husband.' (Iqbal, *Reconstruction of Religious Thought in Islam*, pp. 236-237).

549. *i. e.*, the heirs.

550. (among the offspring of the deceased) *i. e.*, daughters are the only heirs.

551. (of the total estate)

552. *i. e.*, the legator's.

553. (these shares and quotas).

554. (recognized in law) *i. e.*, not exceeding one-third of the total estate. وصيه, in legal terminology, is a transfer of property to come into operation after the testator's death.

555. (and also funeral expenses). Deduction of lawful bequests, debts and funerary expenses must, in all cases, precede the distribution of shares.

556. (both of them so equally near related to you).

557. *i. e.*, in point of benefit which may be either of this world or of the Next.

558. (scheme of shares and quotas).

559. (so that this allotment of shares is not to be subjected to any human alteration).

560. (so remembering His infinite Knowledge and Wisdom you need not tax your brain as to who should and who should not inherit your estate).

إن كان رجل يورث كللة أو امرأة وله أخ أو أخت فلكل واحد منهما السدس، فإن كانوا
أكثر من ذلك فهم شركاء في الثلث من بعد وصية يوصى بها أو دين غير مضار، وصية
من الله، والله عليم حليم ﴿١٢﴾ تلك حدود الله، ومن يطع الله ورسوله يدخله جنت تجري من
تحتها الأنهر خلدين فيها، وذلك الفوز العظيم ﴿١٣﴾ ومن يعص الله ورسوله ويتعد حدوده
يدخله نارا خالدا فيها، وله عذاب مهين ﴿١٤﴾ والتي يأتين الفاحشة من نسائكم فاستشهدوا
عليهن أربعة منكم، فإن شهدوا فأمسكوهن في البيوت حتى يتوفهن الموت أو يجعل الله

12. (ولكم . . . حليم) And you will have half of what your wives may leave, if they have no child:[561] but if they have a child then you will have a fourth of what they may leave, after *paying* a bequest they may have bequethed or a debt. And they[562] will have a fourth of what you may leave[563] if you have no child, but if you have a child then they will have a eighth of what you may leave, after *paying* a bequest you may have bequethed or a debt. And if a man or a women who leaves the heritage has no direct heirs but has a brother or a sister, each of the twain will have a sixth; and if more than one,[564] then they[565] will have *equal* shares[566] in one-third after *paying* a bequest they may have bequethed or a debt without prejudice:[567] an ordinance *this* from Allah;[568] and Allah is Knowing,[569] Forbearing.[570]

13. (تلك . . العظيم) These are the statutes of Allah,[571] and whoever obeys Allah and His messenger,[572] him He shall admit into the Gardens beneath which rivers flow, *as* abider therein; and that is an achievement mighty.

14. (ومن . . . مهين) And whoever disobeys Allah and His messenger, and transgresses His statutes,[573] him He shall cast into the Fire, *as* an abider therein, and to him shall be a torment ignominous.

---

561. (either by yourselves or by your wives' former husbands).

562. *i. e.*, the wives. In this point at least, the Qurānic legislation is acknowledged to be 'in advance of' not only 'the greatest number of barbarous societies' but also 'the Bible.' For, it recognizes 'the right of a widow to inherit from her husband . . . . . The Bible was lass kind to the widow. . . It does not place her among her husband's heirs. The Jewish widow was a charge on her children, or, if she had none, on her own family.' (Letourneau, *Evolution of Marriage*, pp. 259-260).

563. In the case of a plurality of wives that one-fourth will be equally divided.

564. (brothers and sisters).

565. *i. e.*, brothers or sisters.

566. This equality of shares between males and females is an exception to the general rule of giving a male twice as much as a female. 'Where,' notices a Christian writer on the Muslim law, 'a deceased man's parents, brothers and sisters are entitled to only a small share of the inheritance, that share is to be equal to all without distinction of sex.' (Roberts, *op. cit.* p. 66).

567. (to the heirs, either in deed or in intention).

568. (and therefore all these laws are to be implicitly obeyed).

569. (so that He knows the obedient from the disobedient).

570. (so that He does not punish the disobedient immediately).

571. (and are therefore not to be taken lightly). Allotments here set forth, coming as they do from the Almighty, are not to be subjected to human interference.

572. (complying with these commandments of His).

573. (by denying these commandments altogether, or considering them of no binding value).

فَهُنَّ سَبِيْلًا ﴿١٥﴾ وَالَّذٰنِ يَاْتِيٰنِهَا مِنْكُمْ فَاٰذُوْهُمَا ۚ فَاِنْ تَابَا وَاَصْلَحَا فَاَعْرِضُوْا عَنْهُمَا ۗ اِنَّ اللّٰهَ
كَانَ تَوَّابًا رَّحِيْمًا ﴿١٦﴾ اِنَّمَا التَّوْبَةُ عَلَى اللّٰهِ لِلَّذِيْنَ يَعْمَلُوْنَ السُّوْٓءَ بِجَهَالَةٍ ثُمَّ يَتُوْبُوْنَ مِنْ قَرِيْبٍ
فَاُولٰٓئِكَ يَتُوْبُ اللّٰهُ عَلَيْهِمْ ۗ وَكَانَ اللّٰهُ عَلِيْمًا حَكِيْمًا ﴿١٧﴾ وَلَيْسَتِ التَّوْبَةُ لِلَّذِيْنَ يَعْمَلُوْنَ
السَّيِّاٰتِ ۚ حَتّٰىٓ اِذَا حَضَرَ اَحَدَهُمُ الْمَوْتُ قَالَ اِنِّيْ تُبْتُ الْئٰنَ وَلَا الَّذِيْنَ يَمُوْتُوْنَ وَهُمْ كُفَّارٌ ۗ
اُولٰٓئِكَ اَعْتَدْنَا لَهُمْ عَذَابًا اَلِيْمًا ﴿١٨﴾ يٰٓاَيُّهَا الَّذِيْنَ اٰمَنُوْا لَا يَحِلُّ لَكُمْ اَنْ تَرِثُوا النِّسَآءَ
كَرْهًا ۗ وَلَا تَعْضُلُوْهُنَّ لِتَذْهَبُوْا بِبَعْضِ مَآ اٰتَيْتُمُوْهُنَّ اِلَّآ اَنْ يَّاْتِيْنَ بِفَاحِشَةٍ مُّبَيِّنَةٍ ۚ

SECTION 3

15. (و التى . . . سبيلا) As for those of your women[574] who may commit whoredom,[575] call against them[576] four witnesses[577] from among you;[578] then if they testify,[579] confine them[580] to their houses,[581] till death completes their term *of life*,[582] or Allah appoints for them some *other* way.[583]

16. (و الذن . . . رحيما) And as for those twain[584] of you[585] who commit it, hurt them both;[586] then,[587] if they repent[588] and amend[589] turn away from them,[590] surely Allah is Relenting,[591] Merciful.[592]

17. (انما . . . حكيما) Upon Allah is the repentance of those[593] who do an evil[594] foolishly[595] and then repent speedily;[596] surely it is they to whom Allah shall relent.[597] And Allah is Knowing,[598] Wise.[599]

18. (و ليست . . . اليما) And repentance[600] is not for those who go on working evil[601] till death presents itself to one of them,[602] and[603] he says : 'now I repent'; nor for those who die while they are infidels. These ! for them We have prepared a torment afflictive.

---

574. (duly married) *i e.*, wives.

575. فاحشة in its general significance is 'an excess ; an enormity ; anything exceeding the bounds of rectitude.' but when particularized, signifies 'adultery or fornication,' and, in the context, evidently means an act of adultery.

576. The evidence in the case of adultery must be, according to the law of Islām, ocular, not hearsay or conjectural, known in modern legal phraseology as 'circumstantial.' Every possible safeguard is taken against hasty and false accusations.

577. Who must be males, adults (not children), free men (not slaves) and of sound mind.

578. The witnesses must be Muslims, not infidels.

579. (assuring that they saw with their eyes the actual carnal conjunction)

580. *i. e.*, the adulterous wives.

581. (by way of punishment). The address here is to those in authority, among the believing community, and not to husbands or citizens in general.

582. This was the penalty imposed in the beginning of Islām.

583. (through His Apostle). This other punishment was later on ordained by the holy Prophet as follows:—maidens to be scourged with a hundred stripes. and married women to be stoned to death.

584. (whether men or women, married or unmarried). The enactment here is general. It speaks of any two persons guilty of the act, in contradistinction to 'married women' of the previous verse. In several nations, as among the Greeks and in the earlier period of Roman history, there was no recognition of the offence of adultery, 'unless a married woman was the offender.' (EBr. I, p. 234).

585. *i. e.*, from among the adult Muslims of sound mind.

586. The form and the extent of 'hurt' (punishment), in each case, are to be determined by those in authority. The enactment held good previous to the law revealed in *sūrat ūn-Nūr*.

587. *i. e.*, after undergoing the punishment, and not without it.

588. (and are contrite over the past).

589. *i. e.*, mend their ways for the future.

590. *i. e.*, persecute them and reproach them no further. This letting them alone is after their undergoing the punishment. No mere repentance however deep and sincere, can before an Islāmic court of law do away with the punishment for an offence violating the rights of men, as distinct from the rights of God.

591. (so that He has now accepted their repentance).

592. (so that He has now forgiven them).

593. *i. e.*, of those alone He promises to accept the repentance. Repentance has for its elements:—

(*i*) enlightenment of the heart,
(*ii*) detestation of the sin,
(*iii*) a resolve to avoid it in the future,
(*iv*) an earnest crying for God's forgiveness.

It has both a negative and a positive aspect—a turning from sin, and a turning to God. A penitent must not be taunted with his past. In the ethics of Islām, the penitent is superior to the sinless.

594. (whether capital or minor).

595. Or 'ignorantly,' *i. e.*, sins committed in a fit of passion: in a moment of forgetfulness; without clear consciousness of guilt.

596. (as soon as their guilt is brought home to them).

597. (in forgiveness and mercy)

598. (so He knows whose repentance is genuine and sincere).

599. (so He decides in accordance with His universal Plan, whose repentance is to be rejected).

600. *i. e.*, its acceptance by Him.

601. (and having committed it once, never feel sorry for their sin).

602. (and the Hereafter has begun to unfold itself before him).

603. (at that moment; when on death-bed).

وَعَاشِرُوهُنَّ بِالْمَعْرُوفِ ۚ فَإِن كَرِهْتُمُوهُنَّ فَعَسَىٰ أَن تَكْرَهُوا شَيْئًا وَيَجْعَلَ اللَّهُ فِيهِ خَيْرًا
كَثِيرًا ﴿١٩﴾ وَإِنْ أَرَدتُّمُ اسْتِبْدَالَ زَوْجٍ مَّكَانَ زَوْجٍ وَآتَيْتُمْ إِحْدَاهُنَّ قِنطَارًا فَلَا تَأْخُذُوا مِنْهُ
شَيْئًا ۚ أَتَأْخُذُونَهُ بُهْتَانًا وَإِثْمًا مُّبِينًا ﴿٢٠﴾ وَكَيْفَ تَأْخُذُونَهُ وَقَدْ أَفْضَىٰ بَعْضُكُمْ إِلَىٰ بَعْضٍ وَ
أَخَذْنَ مِنكُم مِّيثَاقًا غَلِيظًا ﴿٢١﴾ وَلَا تَنكِحُوا مَا نَكَحَ آبَاؤُكُم مِّنَ النِّسَاءِ إِلَّا مَا قَدْ سَلَفَ ۚ
إِنَّهُ كَانَ فَاحِشَةً وَمَقْتًا وَسَاءَ سَبِيلًا ﴿٢٢﴾ حُرِّمَتْ عَلَيْكُمْ أُمَّهَاتُكُمْ وَبَنَاتُكُمْ وَأَخَوَاتُكُمْ وَ

19. (يايها . . كثيرا) O you who believe ! it is not allowed to you that you may heir the women[604] forcibly,[605] nor shut them up[606] that you may take away from them part of what you had given them,[607] except when they are guilty of manifest indecency.[608] And live with them honourably;[609] if you dislike them,[610] perhaps you detest a thing and *yet* Allah has placed abundant good[611] therein.[612]

20. (وان . . . مبينا) And if you intend to replace a wife by another, and you have given[613] the one of them[614] a talent,[615] take not *back* anything of it.[616] Would you take it *back* by slander and manifest sin.[617]

21. (وكيف . . . غليظا) And how can you take *back*[618] when one of you has gone in to the other,[619] and they[620] have obtained from you[621] a rigid bond.[622]

22. (ولا . . . سبيلا) And wed not of women those whom your fathers[623] have wedded,[624] except what has already passed.[625] Verily that has been an indecency and an abomination and an evil way.[626]

---

604. (as you used to do in pre-Islamic days). In pagan Arabia, widows were divided amongst the heirs of a deceased as goods and chattels. Immediately after a man died, his son or heir would cast a sheet of cloth on each of the widows (except his own mother), and this signified that he had annexed them to himself. Nor was this treatment of the widows confined to Arabia. Even in Greco-Roman civilization, the married woman at Athens 'was part of the paternal patrimony,' and 'the dying husband could leave her by will to a friend, with his goods and by the same title,' and 'at Rome the wife was bought and subjected to the terrible right of the marital manus'' (Letourneau, *op. cit.* p. 261). 'The widows . . . . were regarded as part of the estate, and as such passed ordinarily into the hands of their husbands' heirs.' (Roberts, *op. cit.* pp. 62-63). The heirs, in such cases, either married the widow to some one else and kept her dower, or refused to let her marry unless she redeemed herself by paying off handsomely, or else married her himself. One verse of the Qur'ān was sufficient, as by one stroke, to sweep aside all such barbaric customs—a reform of truly revolutionary character.

605. 'Forcibly' is a mere statement of fact, not a condition precedent. The practice of taking widows in heritage was actually carried on against their will.

There is no suggestion here that the practice would become any the more lawful if the widows submitted to it willingly.

606. (in some part of the house so that they may not marry others).

607. Unscrupulous and covetous husbands, in the days of paganism, often used to harass their wives by imprisoning them in their houses for nothing, in order that they might be forced to claim separation and thus to relinquish their dower or their inheritance. This evil is here put a stop to.

608. (such as doing harm to the person or property of the husband or his family). As the fault in such cases lies with the woman, so it is she who must relinquish her dower, whole or in part, to obtain separation.

609. This is the basic principle, in Islām, of men's relation with their wives. Their faults and foibles are to be tolerated, overlooked, and an attitude of considerateness towards them is to be maintained. To view the same truth biologically :— 'Woman will never be able to overcome these handicaps which are deeply rooted in her physical nature . . . . Anyone familiar with the physiology and biology of woman will be less annoyed and irritated at her sudden changes of mood, allegedly unreasonable flares of temper, her unmotivated acts. Understanding this, man will deeply sympathise with the bearers of the egg cells who, having the same aspirations and claims upon life, are burdened with more difficult biological tasks.' (Nemilow, *Biological Tragedy of Women*, pp. 187-188).

610. (for no wilful fault of theirs).

611. (material as well as spiritual).

612. Insistence upon justice, goodwill and fair treatment of the wife will thus be found to be the essence of the matrimonial code of Islām. 'The law of Islam concerns itself with the happiness and well-being of the wife in a way in which no Christian country does.'

613. (either in payment of dower, or as free gift)

614. *i. e.*, the first of them.

615. *i. e.*, any good sum, be it ever so big.

616. (nor force her to relinquish it, whole or in part, in your favour).

617. *i. e.*, by giving out a false report of immorality, in order to escape the necessity of forfeiting the dowry. The pagan husband, when he desired to replace his old wife by a new one, was wont to accuse the former, falsely and maliciously, of some gross immorality, and thus forced her to obtain a divorce by parting with a large sum of her money. بہتان is 'a false accusation of adultery against a woman.'

618. *i. e.*, what justification, in law and in morality, have you for withholding from them the money you owe them or for taking it back from them after you have paid it to them ?

619. *i. e.*, after the consummation, either actual or presumed, of marriage. Consummation is presumed when the pair have been together under circumstances that may give rise validly to the inference, and is technically known as 'valid

retirement.'

620. *i. e.*, the wives.

621. *i. e.*, the husbands.

622. (of paying them their dower-money). This is an additional argument. How can you go back upou your word ? Note that this has been the law of Islām for 1400 years—centuries before the West could hear of a Married Woman's Property Act!

623. (or grandfathers).

624. Widows in pagan Arabia, along with the estate of the deceased, passed on to the eldest son, and he very often married any of them he liked. See nn. 604, 605 above.

625. *i. e.*, worry not about the past, be on your guard in the future.

626. (morally and spiritually).

عَمّٰتُكُمْ وَخٰلٰتُكُمْ وَبَنٰتُ الْاَخِ وَبَنٰتُ الْاُخْتِ وَاُمَّهٰتُكُمُ الّٰتِيْٓ اَرْضَعْنَكُمْ وَاَخَوٰتُكُمْ مِّنَ الرَّضَاعَةِ وَاُمَّهٰتُ نِسَآئِكُمْ وَرَبَآئِبُكُمُ الّٰتِيْ فِيْ حُجُوْرِكُمْ مِّنْ نِّسَآئِكُمُ الّٰتِيْ دَخَلْتُمْ بِهِنَّ ۡ فَاِنْ لَّمْ تَكُوْنُوْا دَخَلْتُمْ بِهِنَّ فَلَا جُنَاحَ عَلَيْكُمْ ۡ وَحَلَآئِلُ اَبْنَآئِكُمُ الَّذِيْنَ مِنْ اَصْلَابِكُمْ ۙ وَاَنْ تَجْمَعُوْا بَيْنَ الْاُخْتَيْنِ اِلَّا مَا قَدْ سَلَفَ ۭ اِنَّ اللّٰهَ كَانَ غَفُوْرًا رَّحِيْمًا ﴿٢٣﴾

SECTION 4

23. (حرمت . . . رحيما) Forbidden[627] to you are your mothers[628] and your daughters[629] and your sisters[630] and your father's sisters[631] and your mother's sisters,[632] and your brother's daughters[633] and your sister's daughters,[634] and your foster mothers[635] and your foster sisters,[636] and the mothers of your wives[637] and your step-daughters[638] that are your wards,[639] born of your wives to whom you have gone in, but if you have not gone in to them, no sin shall be on you,[640] and the wives of your sons[641] that are from your own loins,[642] and *also* that you should have two sisters together,[643] except what has already passed.[644] Verily Allah is ever Forgiving, Merciful.

---

627. (as wives). So marriage with them would be not only sinful but also illegal—null and void *ab initio*—creating in fact, as in law, no civil rights and obligations whatsoever.

628. (and all their ascendants). The grounds of permanent prohibition are three:—consanguinity, affinity and fosterage. 'By reason of consanguinity a man cannot marry any female ascendant or descendant of his or the daughter of any ascendant, how high soever or of any descendant how low soever, or the daughter of his brother or sister or the daughter of a brother's or sister's daughter, and so on. On the ground of affinity he is debarred from marring a woman who has been the wife of any ascendant of his, any ascendant or descendant of the wife if marriage has been consummated, or of any woman with whom he has had unlawful connection and any woman who has been the wife of his son or grandson. Generally speaking fosterage induces the same limits of relationship prohibitive of marriage as consanguinity.' (Abdur Rahim, *op. cit.* p. 329).

629. (and all their descendants).

630. (whether from the same parents or not).

631. (as also all sisters of paternal ascendants).

632. (as also all sisters of maternal ascendants).

633. (and all brother's descendants).

634. (and all sister's descendants).

635. *i. e.*, those women who have suckled you. So the tie of milk is as much a bar to marriage as the tie of blood.

636. *i. e.*, sisters by fosterage, whether it is their mothers who have suckled you or it is your mothers who have suckled them.

637. (and all the female ascendants of your wives).

638. (and all the female descendants of your wives).

639. (as is usually, though not invariably, the case).

640. *i. e.*, step-daughters born of such wives are not forbidden.

641. (as also the wives of all your male descendants).

642. (and not your sons by adoption).

643. 'Sisters' here includes foster-sisters.

644. *i. e.*, what took place in the days of paganism, previous to the revelation of the Qur'ān, would be forgiven.

وَّالْمُحْصَنٰتُ مِنَ النِّسَآءِ اِلَّا مَا مَلَكَتْ اَيْمَانُكُمْ ۚ
كِتٰبَ اللّٰهِ عَلَيْكُمْ ۚ وَاُحِلَّ لَكُمْ مَّا وَرَآءَ ذٰلِكُمْ اَنْ تَبْتَغُوْا بِاَمْوَالِكُمْ مُّحْصِنِيْنَ غَيْرَ مُسٰفِحِيْنَ ۗ
فَمَا اسْتَمْتَعْتُمْ بِهٖ مِنْهُنَّ فَاٰتُوْهُنَّ اُجُوْرَهُنَّ فَرِيْضَةً ۗ وَلَا جُنَاحَ عَلَيْكُمْ فِيْمَا تَرٰضَيْتُمْ بِهٖ
مِنْۢ بَعْدِ الْفَرِيْضَةِ ۗ اِنَّ اللّٰهَ كَانَ عَلِيْمًا حَكِيْمًا ﴿٢٤﴾ وَمَنْ لَّمْ يَسْتَطِعْ مِنْكُمْ طَوْلًا اَنْ يَّنْكِحَ الْمُحْصَنٰتِ
الْمُؤْمِنٰتِ فَمِنْ مَّا مَلَكَتْ اَيْمَانُكُمْ مِّنْ فَتَيٰتِكُمُ الْمُؤْمِنٰتِ ۗ وَاللّٰهُ اَعْلَمُ بِاِيْمَانِكُمْ ۗ بَعْضُكُمْ مِّنْۢ
بَعْضٍ ۚ فَانْكِحُوْهُنَّ بِاِذْنِ اَهْلِهِنَّ وَاٰتُوْهُنَّ اُجُوْرَهُنَّ بِالْمَعْرُوْفِ مُحْصَنٰتٍ غَيْرَ مُسٰفِحٰتٍ

PART V

24. (والمحصنت . . . حكيما) And[1] *also forbidden* are the wedded among women[2] save those whom your right hands possess:[3] Allah's ordinance for you. And allowed to you is whosoever is beyond that,[4] so that you may seek them with your riches,[5] *as properly* wedded men,[6] not *as* fornicators.[7] And for the enjoyment[8] you have received from them, give them their dowres stipulated.[9] And there will be no blame on you in regard to aught[10] on which you[11] mutually agree after the stipulation.[12] Verily Allah is Knowing,[13] Wise.[14]

---

1. The conjunction couples this verse with the words 'forbidden unto you are' in the preceding verse.

2. This repudiates the extreme communist doctrine that, within the community, every woman may be the wife of every man, and any man could cohabit with any woman, as also the custom in many sevage tribes of lending and exchanging wives. 'The custom of lending wives is wellnigh universal among savages' (ERE. I, p. 125), though for different reasons. Westermarck frequently refers to 'the custom of lending wives being found among many peoples in different parts of the world.' (*Short History of Marriage*, p. 14) حصن originally signifies a fortress, and محصنات means, in the first instance, only 'women who are fortified or fenced in.' المحصنات, in the context, signifies married women, or women having husbands. The word strongly suggests the idea of chastity and purity.

3. (as slaves). ما ملكت ايمانكم literally 'those whom your right hands possess,' signifies in the context, 'such married women as shall come in your possession as prisoners of war,'—war being the chief source of the acquisition of slaves, male and female. Such women, when not taken back on payment of ransom or otherwise, are to be lawful as wives, even though their previous marriage has not been formally dissolved,—religious warfare in itself being sufficient to sever previous ties. According to the Hanafi school of law it is not lawful to take such women as

wives whose husbands also are captured, or are in slavery with them. A bondwoman must at the time of her capture be an unbeliever. 'Though the creation of the status of slavery in a public right, once it has been brought about, it becomes transmitted into a private right in the nature of property. Hence though a Muslim cannot be made a slave, yet if an infidel slave becomes Muslim, he still remains a slave, for otherwise the proprietary rights of the master would be affected.' ('Abdur Rahīm, *op. cit.*, p. 246). See also P. IV, n. 502; P. XVIII, n. 8.

4. *i. e.*, all other women as wives.

5. *i. e.*, by paying them their dower-money.

6. *i. e.*, as those who take their wives in marriage in its proper legal form, with at least two witnesses to attest, and with intent to permanent companionship. The institution of marriage sanctions sexual relationship between a man and wife for the propagation of the human species and for the promotion of love and union between the parties. Sanctity of marriage is one of the leading features of Islamic Jurisprudence.

7. This rules out as un-Islamic all forms of temporary and 'companionate' marriages where lust is the sole motive. 'Real satisfaction,' says an American observer, 'comes not from mere sexual experience but from a relationship which is lasting and continuous and which is built on feelings of affection, devotion and tenderness.'. (Pollens, '*The Sex Criminal*', p. 196).

8. (as your wives).

9. Any sum can be stipulated as dower, although it is always desirable to keep it within reasonable bounds. 'She or her guardians may stipulate at the time of marriage for any sum, however large, as dower. If no sum has been specified, she is entitled to her proper dower مہر مثل that is the dower which is customarily fixed for the females of her family.' ('Abdur Rahīm, *op. cit.*, p. 334). اجر when used in its plural form اجور and with reference to wives, is not 'recompense' or 'hire', but 'A dowry, or nuptial gift; a gift that is given to, or for, a bride.' (LL).

10. *i.e.*, any change in the amount of the dower-money.

11. *i.e.*, the husband and the wife.

12. (by either increasing the sum or relinquishing it in part or in full).

13. (so He knows well your inmost feelings and varying circumstances).

14. (so He enacts laws according to your needs and requirements).

وَلَا مُتَّخِذٰتِ اَخْدَانٍ ۚ فَاِذَآ اُحْصِنَّ فَاِنْ اَتَيْنَ بِفَاحِشَةٍ فَعَلَيْهِنَّ نِصْفُ مَا عَلَى الْمُحْصَنٰتِ مِنَ
الْعَذَابِ ۚ ذٰلِكَ لِمَنْ خَشِيَ الْعَنَتَ مِنْكُمْ ۚ وَاَنْ تَصْبِرُوْا خَيْرٌ لَّكُمْ ۚ وَاللّٰهُ غَفُوْرٌ رَّحِيْمٌ ﴿٢٥﴾ يُرِيْدُ ع
اللّٰهُ لِيُبَيِّنَ لَكُمْ وَيَهْدِيَكُمْ سُنَنَ الَّذِيْنَ مِنْ قَبْلِكُمْ وَيَتُوْبَ عَلَيْكُمْ ۚ وَاللّٰهُ عَلِيْمٌ حَكِيْمٌ ﴿٢٦﴾ وَاللّٰهُ
يُرِيْدُ اَنْ يَّتُوْبَ عَلَيْكُمْ ۟ وَيُرِيْدُ الَّذِيْنَ يَتَّبِعُوْنَ الشَّهَوٰتِ اَنْ تَمِيْلُوْا مَيْلًا عَظِيْمًا ﴿٢٧﴾ يُرِيْدُ اللّٰهُ
اَنْ يُّخَفِّفَ عَنْكُمْ ۚ وَخُلِقَ الْاِنْسَانُ ضَعِيْفًا ﴿٢٨﴾ يٰٓاَيُّهَا الَّذِيْنَ اٰمَنُوْا لَا تَاْكُلُوْٓا اَمْوَالَكُمْ بَيْنَكُمْ
بِالْبَاطِلِ اِلَّآ اَنْ تَكُوْنَ تِجَارَةً عَنْ تَرَاضٍ مِّنْكُمْ ۟ وَلَا تَقْتُلُوْٓا اَنْفُسَكُمْ ۚ اِنَّ اللّٰهَ كَانَ بِكُمْ رَحِيْمًا ﴿٢٩﴾

25. (من . . . رحيم) And he among you who has not the affluence so that he may wed believing free women,[15] let him wed such of the believing handmaid[16] as the right hands of you *people*[17] posses. And Allah knows *well* your belief,[18] the one of you[19] is as the other.[20] You may wed them,[21] then, with the consent of their owners,[22] and give them[23] their dowers *as properly*[24] wedded women,[25] not *as* fornicatresses, nor as taking to themselves secret paramours.[26] And when they have been wedded, if they commit an indecency,[27] on them[28] the punishment *shall be* a half of that for *free* wedded women.[29] This[30] is for him among you, who fears perdition;[31] and that you should abstain[32] is better for you.[33] And Allah is Forgiving,[34] Merciful.[35]

SECTION 5

26. (يريد . . . حكيم) Allah desires to expound to you[36] and to guide you into the institutions of those before you[37] and relent towards you. And Allah is Knowing, Wise

27. (والله . . . عظيما) And Allah desires[38] to relent towards you, and those who follow *their* lusts[39] desire that you shall[40] incline[41] a mighty inclining.

28. (يريد . . . ضعيفا) Allah desires that He shall lighten *things* for you,[42] and[43] man has been created a weakling.[44]

29. (يايها . . . رحيما) O you who believe! devour not your property among yourselves[45] unlawfully, but let there be a trading among you by mutual agreement;[46] and kill not yourselves.[47] Verily Allah is to you ever Merciful.[48]

---

15. (who required considerable sum of money for the payment of her dower as well as her support and maintenance). 'She is entitled to be provided with proper accommodation separate from the husband's relations and to be maintained in a way suitable to his own means and the position in the life of both. If he refuses or neglects to maintain her she can pledge his credit . . . . She is further entitled to the payment of her dower.' ('Abdur Rahīm, *o. p. cit.*, p. 334).

16. (whose dower-money and upkeep would naturally cost much less).

17. *i.e.*, the Muslim community.

18. (which is the only test of merit with Him) *i.e.*, He alone knows whose faith is great and strong, and whose is little and weak. So that it is easly conceivable that a bondwoman might be more honourable with her Lord than her free husband. This implies as exhortation against holding bondsmen and bondswomen in contempt.

19. —whether free-born or slaves.

20. *i.e.*, you as Muslims belong to the same honourable community, and as human beings have sprung from the common progenitor. Why, then, should a free-born among you fear any loss of dignity in taking a bondwoman as his wife? Here is another little neat sermon on the equality of the free-born and the slave in Islam.

21. *i.e.*, the Muslim bondswomen.

22. (who have proprietary rights in them).

23. *i.e.*, the handmaids themselves, as understood by Imām Mālik; or, the owners of these handmaids, as interpreted, through an implied word اهل, by other jurists.

24. Mark the implication of the word. The dower is to be paid to handmaids as to the wives, in the prescribed, legal, honourable way, not as hire to the whores and harlots.

25. Notice the high ideal of chastity and purity pervading the entire system of these enactments.

26. As was customary with bondswomen in pre-Islāmic Arabia.

27. Which here signifies an act of fornication or incontinence.

28. Who have not the same advantages of sound education, good upbringing, etc., as the respectable free women enjoy, and are therefore not subject to the same degree of responsibility. The corruptions of life under which a slave has to work and live makes it plain that, while purity is always hard to attain, slavery makes it far more difficult.

29. Which means that the guilty slave-wife shall receive 50 stripes.

30. *i.e.*, this permission to marry slave-girls.

31. (in consequence of fornication) *i.e.*, who for want of a respectable free-born wife fears to fall into the sin of adultery and is anxious to avoid it.

32. (altogether, and practise self-restraint).

33. As it obviously is from the stand-point of good breeding and preservation of high descent.

34. (so that in any case and circumstance He overlooks and foregives your marrying a slave-girl).

35. (so that He has not forbidden such alliances).

36. (His ordinances for your benefit).

37. (by recounting their tales, in order that you may be both warned and

cheered).

38. (by the ordinances of the Holy Qur'ān as well as by its narratives).

39. *i.e.*, the infidels.

40. (like themselves).

41. (from the right path).

42. (your burden). He seeks not only to confer benefits on man but also to make light his burden.

43. *i.e.*, for; because.

44. *i.e.*, subject to be inclined by desire; unable, if left to himself and unaided by Divine guidance, to avoid pitfalls. So Providence, in His infinite mercy and wisdom, has chalked out a way for him, safe, straight and free from dangers.

45. *i.e.*, do not consume one another's property. Every believer's property is his own. Islam totally rejects the communistic doctrine of the state ownership of all property.

46. Trade, in the code of Islam, thus receives not only full permission but also approval and merit.

47. This interdicts suicide in all its forms, and has led a famous Christian writer to observe:—'Suicide, which is never expressly condemned in the Bible, is more than once forbidden in the Koran.' (Lecky, *History of European Morals*, II, London, 1869, p. 56.) انفسكم may also be taken in a collective sense. The rendering in that case would be: 'And slay not one another.' This would make the life of a believer as intrinsically inviolable as has been made his property in the preceding part of the verse.

48. (and so He promulgates laws and ordinances so beneficial to mankind).

وَمَنْ يَّفْعَلْ ذٰلِكَ عُدْوَانًا وَّظُلْمًا فَسَوْفَ نُصْلِيْهِ نَارًا ۚ وَكَانَ ذٰلِكَ عَلَى اللّٰهِ يَسِيْرًا (٣٠) اِنْ تَجْتَنِبُوْا
كَبَآئِرَ مَا تُنْهَوْنَ عَنْهُ نُكَفِّرْ عَنْكُمْ سَيِّاٰتِكُمْ وَنُدْخِلْكُمْ مُّدْخَلًا كَرِيْمًا (٣١) وَلَا تَتَمَنَّوْا مَا فَضَّلَ اللّٰهُ بِهٖ
بَعْضَكُمْ عَلٰى بَعْضٍ ۚ لِلرِّجَالِ نَصِيْبٌ مِّمَّا اكْتَسَبُوْا ۚ وَلِلنِّسَآءِ نَصِيْبٌ مِّمَّا اكْتَسَبْنَ ۚ وَسْئَلُوا
اللّٰهَ مِنْ فَضْلِهٖ ۚ اِنَّ اللّٰهَ كَانَ بِكُلِّ شَیْءٍ عَلِيْمًا (٣٢) وَلِكُلٍّ جَعَلْنَا مَوَالِيَ مِمَّا تَرَكَ الْوَالِدٰنِ وَالْاَقْرَبُوْنَ
وَالَّذِيْنَ عَقَدَتْ اَيْمَانُكُمْ فَاٰتُوْهُمْ نَصِيْبَهُمْ ۚ اِنَّ اللّٰهَ كَانَ عَلٰى كُلِّ شَیْءٍ شَهِيْدًا (٣٣) اَلرِّجَالُ
قَوّٰمُوْنَ عَلَى النِّسَآءِ بِمَا فَضَّلَ اللّٰهُ بَعْضَهُمْ عَلٰى بَعْضٍ وَّبِمَآ اَنْفَقُوْا مِنْ اَمْوَالِهِمْ ۚ فَالصّٰلِحٰتُ

30. (ومن . . . يسيرا) And whoever does that[49] in transgression[50] and wrong,[51] him We will soon[52] roast in Fire, and with Allah that is ever easy.

31. (ان . . . كريما) If you shun the grievous *sins* from which you have been prohibited, We will expiate from you your misdeeds,[53] and make you enter a noble Entrance.

32. (ولا . . . عليما) And do not covet[54] that[55] wherewith Allah has excelled[56] one of you[57] above another.[58] To men[59] *shall be* the portion[60] of what they earn,[61] and to women[62] *shall be* the portion[63] of what they earn.[64] And[65] ask Allah for some of His grace[66] Verily Allah is Knower of everything.[67]

33. (ولكل . . . شهيدا) And to everyone We have appointed inheritors[68] of what the parents or relations leave behind,[69] and to them[70] with whom you have made your pledges[71] give them their portion.[72] Verily Allah is ever a Witness over everything.

---

49. *i.e.*, commits murder or suicide.

50. *i.e.*, overstepping the bonds of the law; without justification.

51. *i.e.*, with deliberate criminal intent; not through an error of judgement.

52. *i.e.*, at his death.

53. *i.e.*, minor offences.

54. (O men and women!)

55. *i.e.*, the inborn excellence implanted by nature, not that which can be acquired.

56. (without any exertion on your part). This explodes the myth of the absolute equality of mankind. Some classes of mankind are surely privileged with superior brain or superior physical strength.

57. *i.e.*, the male sex.

58. *i.e.*, the female sex. That in the scheme of life the role of the male is different in many fundamentals from that of the female is recognised by the modern sciences of Biology and Psychology alike. 'The desires and conduct of the two sexes

are not similar, but are complementary and reciprocal. In courtship the male is active; his role is to court, to pursue, to possess, to control, to protect, to love. The role of the female is passive .... Consequent on this fundamental difference are certain others. For pursuit, greater ardour is necessary than for mere reception; and the courting activity of the male is, throughout the whole animal kingdom, more ardent than that of the female; and this greater ardour is connected with certain other differences.' (Mercier, *Conduct and its Disorders Biologically Considered*, pp. 289-290). 'We have seen that a deep difference in constitution expresses itself in the distinctions between male and female, whether these be physical or mental.' (Thompson and Geddes, *Evolution of Sex*, p. 286). 'It is generally true that the males are more active, energetic, eager, passionate, and variable: the females more passive, conservative, sluggish, and stable.' (p. 289). 'Man perhaps even down to the protein molecules of his tissue cells, is biologically different from woman. From the very moment of sex formation in the embryo, the biological dusting of the sexes develops along entirely divergent paths .... We must recognize the unquestionable existence of the biological inequality of the sexes. It goes deeper and is of far greater import than it would appear to those not familiar with natural science.' (Nemilov, *Biological Tragedy of Women*, pp. 76-78). 'Will it be possible for woman's emancipation to remove those differences between man and woman which are rooted in their innermost beings? Even the most rabid advocates of woman's rights must accept the undeniable fact that woman bears children, not man; that woman menstruates, not man. It remains equally true that these primitive functions will always be a hindrance to complete emancipation, though they do not preclude advance and improvement in the intellectual and social position of women, which every fair-minded man willingly recognises as necessary .... According to Mrs. Hawthorne, home is the woman's great arena, and will, she hopes, remain so. There she can exercise a sway that no king or emperor can rival. And it is compatible with culture, intellect and earnestness. I should like to cry aloud to the modern woman: Educate yourself; dedicate your time to science; take part in the thoughts and occupations of men, but do not seek to do so as he does. For you will never be his equal, even as he never will be your equal.' (Bloch, *Sexual Life in England*, pp. 48-49). 'I venture to prophesy not only that the inherent differences between the sexes will not tend to diminish in the course of evolution but that man will continue, as now and in the past, to emphasise them by custom and convention.' (Julian Huxley, *Essays in Popular Science*, p. 63).

59. (however, in spite of their physical and mental superiority).

60. (in the Hereafter).

61. (through their moral acts), *i. e.*, in matters spiritual men as such can have no advantage over women.

62. (despite the terrible natural handicap they suffer from).

63. (in the Hereafter).

64. (through their moral acts). The purport is: in spite of many and varied differences between men and women in their physical and mental make-up, in matters of spiritual grace and in acts leading to moral perfection, there is no disparity at all between the two sexes. In God's sight as responsible moral agents both are equal.

65. (if you are keen on acquiring merit in His sight.)

66. (in matters of your moral perfection and spiritual development, instead of longing for absolute equality in physical and mental equipment).

67. (and He shall judge and requite each one of His creatures according to his or her merit).

68. *i. e.*, legal heirs, blood relations; not heirs by compact. The Arabs used to enter into a contract that, on the death of one of them, the surviving party to the contract would be a heir to the deceased. The verse rules out all such heirs.

69. In pre-Islamic Arabia, succession was either by blood relationship or by adoption, or by compact. This last system, which was allowed by the holy Prophet in Madīna for some time, is hereby annulled, and is replaced by the system of blood relationship.

70. *i. e.*, persons not your legal heirs.

71. (for a share of inheritance). 'The next class of heirs in the order of succession are مولى الموالاة or successor by contract, that is, a person with whom the deceased entered into a contract that he would be his heir, such person undertaking on his part to pay any fine or compensation to which the deceased might become liable.' (Abdur Rahim, *op. cit.*, p. 349).

72. (which is fixed as one-sixth of the total estate).

قٰنِتٰتٌ حٰفِظٰتٌ لِّلْغَيْبِ بِمَا حَفِظَ اللّٰهُ ۚ وَالّٰتِىْ تَخَافُوْنَ نُشُوْزَهُنَّ فَعِظُوْهُنَّ وَاهْجُرُوْهُنَّ فِى
الْمَضَاجِعِ وَاضْرِبُوْهُنَّ ۚ فَاِنْ اَطَعْنَكُمْ فَلَا تَبْغُوْا عَلَيْهِنَّ سَبِيْلًا ۗ اِنَّ اللّٰهَ كَانَ عَلِيًّا كَبِيْرًا ﴿۳۴﴾
وَاِنْ خِفْتُمْ شِقَاقَ بَيْنِهِمَا فَابْعَثُوْا حَكَمًا مِّنْ اَهْلِهٖ وَحَكَمًا مِّنْ اَهْلِهَا ۚ اِنْ يُّرِيْدَاۤ اِصْلَاحًا
يُّوَفِّقِ اللّٰهُ بَيْنَهُمَا ۗ اِنَّ اللّٰهَ كَانَ عَلِيْمًا خَبِيْرًا ﴿۳۵﴾ وَاعْبُدُوا اللّٰهَ وَلَا تُشْرِكُوْا بِهٖ شَيْـًٔا وَّبِالْوَالِدَيْنِ
اِحْسَانًا وَّبِذِى الْقُرْبٰى وَالْيَتٰمٰى وَالْمَسٰكِيْنِ وَالْجَارِ ذِى الْقُرْبٰى وَالْجَارِ الْجُنُبِ وَالصَّاحِبِ
بِالْجَنْۢبِ وَابْنِ السَّبِيْلِ ۙ وَمَا مَلَكَتْ اَيْمَانُكُمْ ۗ اِنَّ اللّٰهَ لَا يُحِبُّ مَنْ كَانَ مُخْتَالًا فَخُوْرَا ﴿۳۶﴾

SECTION 6

34. (الرجال . . . كبيرا) Men are overseers over women,[73] by reason of that wherewith Allah has made one of them[74] excel[75] over another,[76] and by reason of what they[77] spend of their riches.[78] So[79] the righteous women are obedient[80] *and* watchers[81] in *husbands'* absence by *the aid and* protection of Allah.[82] And those *wives* whose refractoriness you fear,[83] admonish them[84] and[85] avoid them in beds and[86] beat them;[87] but if they obey you,[88] do not seek a way against them.[89] Verily Allah is ever Lofty, Grand.[90]

35. (و ان . . . خبيرا) And if you[91] fear a break[92] between the pair,[93] set up[94] an arbiter from his family and an arbiter from her family; then if the pair[95] seek amity[96] Allah shall bring harmony between the two.[97] Verily Allah is ever Knowing, Aware.[98]

36. (و اعبدوا . . . فخورا) And worship Allah, and do not join aught[99] with Him:[100] and to parents *show*[101] kindness and *also* to kinsmen and orphans and the needy and the near neighbour and the distant neighbour and the companion by *your* side[102] and the wayfarer and those whom your right hands possess.[103] Verily Allah does not love the vainglorious[104] *and* the boastful[105]—

73. Compare the attitude of the Bible towards woman :—'Unto the woman he said . . . thy desire shall be to thy husband, and he shall rule over thee.' (Gr. 3: 16) 'Wives, submit yourselves unto your own husbands, as unto the Lord. For the husband is the head of the wife, even as Christ is the head of the church: and he is the saviour of the body. Therefore as the church is subject unto Christ, so let the wives be to their own husbands in every thing.' (Eph. 5: 22-24). A قوام is, in the parlance of modern sociology, a protector or guardian of the family, and this is a position to which man is by his very nature and constitution entitled. 'A connected result of male superiority in strength, activity and courage is the element of protection in male love, and of trust on the side of the female.' (ERE. VIII, p. 156). 'That the functions of the husband and father in the family are not

merely of the sexual and procreative kind, but involve the duties of supporting and protecting the wife and children, is testified by an array of facts relating to peoples in all quarters of the world and in all stages of civilisation.' (Westermarck, *op cit.*, p. 23). 'Among the lowest savages, as well as the most civilised races of men, we find the family consisting of parents and children, and the father as its protector and supporter.' (p. 7) 'Until recently women were typically engaged throughout youth and maturity in conceiving, bearing, feeding, nursing, transporting and burying infants. From girlhood, women were attached to infants. The period of gestation for a human infant is long. Once born, it must be carried upon the back and fed from the breast for a long time, under primitive conditions. Its birth constitutes an ordeal for the mother, in the course of which she may be crippled, at least for enough days to suffice for starvation unless ministered to by others . . . How to master the uncertain food supply, ravenous wild beasts, hostile tribes, storms and cold is a hard puzzle for a creature carrying heavy children within and upon her body, year in and year out. There is, nevertheless, a way to open this hard cage, that will lead to sustenance and shelter without sacrifice of the child. This way is to get the protection of those who are not cumbered with burdensome generative systems. Thus if men could be induced to supply subsistence women could live without killing or abandoning their infants. At the same time, men were motivated by sex attraction, by the luxury of having routine labours performed for them, and doubtless by pity, to undertake the protection of women and of the helpless offspring to which they were mysteriously subject. Thus men, women and children came to be arranged in family groups, in which men were inevitably lords and masters, because they needed the arrangement least.' (EBr. IX, p. 61). In the words of the German philosopher, E. Von Hartmann, from the moral standpoint, "the greater number of women pass the whole of their lives in a state of minority, and, therefore, to the end stand in need of supervision and guidance" (quoted in Kisch's *Sexual Life of Woman*, p. 153). In the beautiful summing up of D. H. Lawrence, 'Primarily and unprimarily, man is *always* the pioneer of life, adventuring onward into the unknown, alone with his temerarious, dauntless soul. Woman for him exists only in the twilight by the campfire when day has departed' (quoted in Reader's Maxim Currents in Modern Science, p. 192). And according to a modern French writer and thinker:—'Women can direct great business enterprises, and some do with astonishing skill, but the role does not suit them. One of the most successful of these made the following admission : "Do you know that I've always wanted to find a man who could take over my job ? Then I would be his assistant, and what a marvellous assistant I could be if I loved him !" 'It must be recognized that women are excellent assistants rather than original creators. Woman's real creation is her child . . . Even those who are forced by circumstances to play men's roles play them as women. Queen Victoria was not a great king, but a great queen acting the king.' (Andre Maurois, *Art of Living*, pp. 49-50).

74. *i. e.*, the male sex.

75. (by their very nature and constitution).

76. *i. e.*, the female sex. The very word 'woman', in English, 'etymologically meaning a wife . . . sums up a long history of dependence and subordination, from which the women of today have only gradually emancipated themselves in such parts of the world as come under Western civilization.' (EBR. XXVIII, p. 782, 11th Ed.). The word alludes to 'qualities attributed to the female sex, as mutability, proneness to tears, or physical weakness; also to their position of inferiority or subjection.' (SOED. II p. 2443).

77. *i. e.*, the husband.

78. (for the support and maintenance of their wives and as their dower).

79. *i. e.*, as recognizing the obvious truths of nature.

80. (to their husbands).

81. (of the honour and property of their husbands).

82. To mark its special merit, this act of obedience and watchfulness on the part of women is ascribed to the grace of God.

83. This evidently refers to another class of wives, entirely different from the first, evil-natured and given to misbehaviour.

84. (in the first place).

85. as the next step, if exhortation and verbal warning have proved unavailing.

86. as the last resort; in stubborn cases, after milder methods have failed.

87. The fact must not be lost sight of that the Holy Word is addressed to *peoples of all ages and of all grades and stages of social evolution*; and it may well be that a remedy that is unthinkable in a particular grade of society is the only feasible and effective corrective in another. Beating is not after all so incompatible with law and considerateness as it appears at first sight. Among the natives of New Mexico 'women have to prepare the food, tan the skins, cultivate the ground, fabricate the clothes, build the houses, and groom the horses. In return for this, the men, whose sole occupations are hunting and war, beat their wives without pity.' (Letourneau *op cit.*, p. 132). Among peoples of a lower class of culture the subjection of woman is extended even to brutality. This flagrant proof of dependence is felt by woman even with sexual pleasure and accepted as a token of love.' (Kaaft-Eling, *Psychopathia Sexualis*, p. 211). In certain stages of society this beating is even sought and keenly desired. European critics, before venturing to ridicule this Quranic permission (not recommendation), would do well to ponder over the prevalence of flagellomania in their own countries. Though 'a specifically English abuse it was widespread among all ranks and ages, it formed one of the most interesting features of their sexual life.' It is equally true that 'flogging, beating and whipping have been practised as punishment everywhere in the world since the dawn of history, both among the civilised and the savage.' (Bloch, *Sexual Life in England* p. 320).

'England was at one time the classic land of flagellation.' (*ib.*) 'The spread of flagellation-mania among people of every rank and age in English society affords further evidence that it was a specific national quality and not a passion limited to a small circle of sensualists and the like.' (*ib.*, p. 322). For the sexual aspect of flagellation see Croft's *The Cloven Hoof*, (pp. 95, 96). "Nietzsche's famous saying is well-known :—"When you go to a woman forget not your whip." In the Slavic countries beating the woman is a part of man's regular love procedure. Benvenuto Callini reports a particular instance in his famous autobiographic memoirs : (Forbath, '*Love, Marriage, Jealousy*, pp. 192-193). 'Among the Slavs of the lower class the wives feel hurt if they are not beaten by their husbands ; the peasant women in some parts of Hungary do not think they are loved by their husbands until they have received the first box on the ear ; among the Italian community a wife if not beaten by her husband regards him as a fool.' (Havelock Ellis, quoted in ERE. VIII, p. 156). Even now in England working-class women receive thrashing by their men who 'generally make excellent husbands.' (Ludovici, *Woman*, p. 154. n). 'The Englishman's privilege of beating his wife with a stick not thicker than his thumb, has become rather favourite, *Cf.* Sinclair, *Sylvia's Marriage*,' p. 13. Further, it is contended by Freud and his disciples that masochism is part and parcel of feminine nature. 'Helene Dentach has elaborated Freud's assumption and generalized it in calling masochism the elemental power in feminine mental life. She contends that what woman ultimately wants in intercourse is to be raped and violated, what she wants in mental life is to be humiliated ; menstruation is significant to woman because it feeds masochistic fantasies ; childbirth represents the climax of masochistic satisfaction.' (Horney, *New Ways in Psychoanalysis*, p. 110).

88. *i. e.*, submit to you and mend their ways.

89. *i. e.*, do not seek excuses and pretences for harassing and ill-treating them.

90. (so think of your own duties towards your Creator, and do not be too exacting towards your wives).

91. The address here is to the Muslim community in general.

92. (which cannot be made up by the parties themselves).

93. *i. e.*, the husband and the wife.

94. (in order that the differences may be composed).

95. *i. e.*, two arbitrators.

96. (and are earnest and sincere in their mission of peace).

97. *i. e.*, the husband and the wife.

98. *i. e.*, well Aware of their inmost thoughts and feelings.

99. (in worship and adoration).

100. (either in His Person or in His Attributes).

101. 'In fact, in almost every group of legislative revelations a place is given to the respect due to parents. 'The greatest importance is attached in the Qoran to

filial piety.' (Roberts, *op. cit.*, pp. 46, 48).

102. *i. e.*, the travelling companion; the companion in a journey, no matter what the duration of that companionship be.

103. Ncte that all these injunctions to be good and kind to one's fellow-beings are coupled with the duty to worship the one true God and to shun idolatry.

104. *i. e.*, proud in his heart.

105. *i. e.*, vain with his tongue.

الَّذِينَ يَبْخَلُونَ وَيَأْمُرُونَ النَّاسَ بِالْبُخْلِ وَيَكْتُمُونَ مَا آتَاهُمُ اللَّهُ مِن فَضْلِهِ ۗ وَأَعْتَدْنَا
لِلْكَافِرِينَ عَذَابًا مُّهِينًا ﴿٣٧﴾ وَالَّذِينَ يُنفِقُونَ أَمْوَالَهُمْ رِئَاءَ النَّاسِ وَلَا يُؤْمِنُونَ بِاللَّهِ وَلَا
بِالْيَوْمِ الْآخِرِ ۗ وَمَن يَكُنِ الشَّيْطَانُ لَهُ قَرِينًا فَسَاءَ قَرِينًا ﴿٣٨﴾ وَمَاذَا عَلَيْهِمْ لَوْ آمَنُوا بِاللَّهِ وَ
الْيَوْمِ الْآخِرِ وَأَنفَقُوا مِمَّا رَزَقَهُمُ اللَّهُ ۚ وَكَانَ اللَّهُ بِهِمْ عَلِيمًا ﴿٣٩﴾ إِنَّ اللَّهَ لَا يَظْلِمُ مِثْقَالَ ذَرَّةٍ ۖ
وَإِن تَكُ حَسَنَةً يُضَاعِفْهَا وَيُؤْتِ مِن لَّدُنْهُ أَجْرًا عَظِيمًا ﴿٤٠﴾ فَكَيْفَ إِذَا جِئْنَا مِن كُلِّ أُمَّةٍ بِشَهِيدٍ
وَجِئْنَا بِكَ عَلَىٰ هَٰؤُلَاءِ شَهِيدًا ﴿٤١﴾ يَوْمَئِذٍ يَوَدُّ الَّذِينَ كَفَرُوا وَعَصَوُا الرَّسُولَ لَوْ تُسَوَّىٰ بِهِمُ الْأَرْضُ ۚ

37. (الذين . . . مهينا) Those who are miserly and bid people to miserliness, and conceal what Allah has granted them of His grace;[106] and We have prepared for the infidels[107] a torment ignominous:

38. (والذين . . . قرينا) And those who spend of their wealth to show off to men,[108] and do not believe in Allah nor in the Last Day; and whoso has for him Satan[109] as a companion, a vile companion has he.

39. (وماذا . . . عليما) And what harm would befall them were they to believe in Allah and the Last Day and spend out of that wherewith Allah has provided them? And Allah is ever Knower of them.[110]

40. (ان . . . عظيما) Surely Allah does not wrong *any one* a grain's weight,[111] and if there is a virtue He will double it and give from His presence a mighty wage.[112]

41. (فكيف . . . شهيدا) How will it be then, when We bring, out of each community a witness,[113] and We will bring thee[114] against these[115] as a witness?

---

106. (either in the form of wealth or in that of Divine knowledge such as the Jews were endowed with).

107. The word كافرين here may also be taken in its original meaning, 'the ungrateful' *i. e.*, unresponsive to the many Divine favours conferred on mankind. (Th.).

108. The sentence is coupled with 'Allah loveth not one who is vainglorious, boaster' in verse 36.

109. (the arch-seducer).

110. *i. e.*, of their virtues and misdeeds.

111. (by either punishing an innocent person, or by not rewarding in full any good action). God being *ex hypothesi* the sole Author and absolute Master of every being, subject to no superior will or higher law, no action of His can, in any conceivable circumstance, be unjust or iniqutious. What is meant to convey here is that even according to the human standard of justice, His judgments are never unjust. مثقال ذرة signifies the smallest measure.

112. So transparently Benign and so infinitely Merciful is He!

113. (to bear testimony to the rejection of His message by them). This witness would, in each case, be the prophet sent to the particular people.

114. (O Prophet!)

115. (people who are thy contemporaries).

وَلَا يَكْتُمُوْنَ اللّٰهَ حَدِيْثًا ﴿۴۲﴾ يٰۤاَيُّهَا الَّذِيْنَ اٰمَنُوْا لَا تَقْرَبُوا الصَّلٰوةَ وَاَنْتُمْ سُكٰرٰى حَتّٰى تَعْلَمُوْا
مَا تَقُوْلُوْنَ وَلَا جُنُبًا اِلَّا عَابِرِىْ سَبِيْلٍ حَتّٰى تَغْتَسِلُوْا ؕ وَاِنْ كُنْتُمْ مَّرْضٰۤى اَوْ عَلٰى سَفَرٍ اَوْ جَآءَ
اَحَدٌ مِّنْكُمْ مِّنَ الْغَآئِطِ اَوْ لٰمَسْتُمُ النِّسَآءَ فَلَمْ تَجِدُوْا مَآءً فَتَيَمَّمُوْا صَعِيْدًا طَيِّبًا فَامْسَحُوْا
بِوُجُوْهِكُمْ وَاَيْدِيْكُمْ ؕ اِنَّ اللّٰهَ كَانَ عَفُوًّا غَفُوْرًا ﴿۴۳﴾ اَلَمْ تَرَ اِلَى الَّذِيْنَ اُوْتُوْا نَصِيْبًا مِّنَ الْكِتٰبِ
يَشْتَرُوْنَ الضَّلٰلَةَ وَيُرِيْدُوْنَ اَنْ تَضِلُّوا السَّبِيْلَ ﴿۴۴﴾ وَاللّٰهُ اَعْلَمُ بِاَعْدَآئِكُمْ ؕ وَكَفٰى بِاللّٰهِ وَلِيًّا ۙ وَّكَفٰى
بِاللّٰهِ نَصِيْرًا ﴿۴۵﴾ مِنَ الَّذِيْنَ هَادُوْا يُحَرِّفُوْنَ الْكَلِمَ عَنْ مَّوَاضِعِهٖ وَيَقُوْلُوْنَ سَمِعْنَا وَعَصَيْنَا

42. (يومئذ . . . حديثا) That Day those who had disbelieved and disobeyed the Messenger would wish[116] that the earth would be levelled over them, and they will not *be able* to hide *any* discourse[117] from Allah.

SECTION 7

43. (يايها . . . غفورا) O you who believe! do not approach prayer while you are drunken[118] until you understand[119] what you say,[120] nor *yet while you are* polluted,[121] save when you are wayfaring,[122] you have washed yourselves.[123] And if you are ailing[124] or on a journey[125] or one of you comes from the privy[126] or you have touched women,[127] and you do not find water[128] then betake yourselves to clean earth and wipe your faces and your hands *with it*.[129] Verily Allah is ever Pardoning.[130] Forgiving.[131]

44. (الم . . . السبيل) Hast thou[132] not observed those[133] to whom was given a portion of the Book[134] purchasing[135] error,[136] and intending that you[137] would err *as regards* the way?[138]

45. (والله . . . نصيرا) And Allah is Knower of your enemies[139]; suffices Allah as a Friend,[140] and suffices Allah as a Helper.[141]

116. (in their extreme anguish and consternation).

117. (and they would have no option but to make clean confession).

118. (the state of intoxication being absolutely incompatible with the worship attitude).

119. *i. e.*, you are able to understand well, to comprehend fully.

120. The prayers at their appointed hours being obligatory, the injunction not to pray when drunk evidently leaves little room for indulgence in drink. The verse as the first step towards prohibition was revealed sometime before the command came for total abstinence.

121. *i. e.*, after the emission of seed, either in waking or in sleep, and therefore under an obligation to perform total ablution or bathing.

122. For which case provision is made in the next sentence.

123. *i. e.*, have performed a total ablution or bathing. Physical cleanliness, in Islam, is a *sine qua non* for moral and spiritual purification.

124. (and the use of water is likely to aggravate or prolong disease).

125. (and water is not obtainable nearby).

126. In which case a fresh *wudhū*, or ablution of face is obligatory for praying purpose.

127. *i. e.*, have had intercourse with them, which makes bathing obligatory.

128. (for use) *i. e.*, whether it is unobtainable or injurious to health.

129. *i. e.*, by clapping palms of hands twice on clean dust and passing them over on hands up to elbows and face as if they were being washed by water. The process is technically known as تیمم.

130. *i. e.*, And so His injunctions are never burdensome.

131. And so He enjoins only what is easy to bear.

132. (O reader!).

133. *i. e.*, the Jews, and specially those learned in their religious lore.

134. By a portion of the book is meant the Torah. The word 'Book' is here used in a generic sense.

135. The word 'purchase' implies their choice and deliberation. Their guilt is not accidental but intentional.

136. *i. e.*, deliberate unbelief and infidelity.

137. (also, O Muslims!).

138. Not content with their own wrong-headedness, the Jews are also endeavouring to lead the Muslims astray.

139. (who would lead you off the way).

140. (so He warns you against them).

141. (so the Muslims need not be over-anxious).

وَاسْمَعْ غَيْرَ مُسْمَعٍ وَّرَاعِنَا لَيًّا بِأَلْسِنَتِهِمْ وَطَعْنًا فِي الدِّينِ ۚ وَلَوْ أَنَّهُمْ قَالُوا سَمِعْنَا وَأَطَعْنَا
وَاسْمَعْ وَانْظُرْنَا لَكَانَ خَيْرًا لَّهُمْ وَأَقْوَمَ وَلَٰكِن لَّعَنَهُمُ اللَّهُ بِكُفْرِهِمْ فَلَا يُؤْمِنُونَ إِلَّا قَلِيلًا ﴿٤٦﴾
يَا أَيُّهَا الَّذِينَ أُوتُوا الْكِتَابَ آمِنُوا بِمَا نَزَّلْنَا مُصَدِّقًا لِّمَا مَعَكُم مِّن قَبْلِ أَن نَّطْمِسَ
وُجُوهًا فَنَرُدَّهَا عَلَىٰ أَدْبَارِهَا أَوْ نَلْعَنَهُمْ كَمَا لَعَنَّا أَصْحَابَ السَّبْتِ ۚ وَكَانَ أَمْرُ اللَّهِ مَفْعُولًا ﴿٤٧﴾
إِنَّ اللَّهَ لَا يَغْفِرُ أَن يُشْرَكَ بِهِ وَيَغْفِرُ مَا دُونَ ذَٰلِكَ لِمَن يَشَاءُ ۚ وَمَن يُشْرِكْ بِاللَّهِ فَقَدِ افْتَرَىٰ
إِثْمًا عَظِيمًا ﴿٤٨﴾ أَلَمْ تَرَ إِلَى الَّذِينَ يُزَكُّونَ أَنفُسَهُم ۚ بَلِ اللَّهُ يُزَكِّي مَن يَشَاءُ وَلَا يُظْلَمُونَ فَتِيلًا ﴿٤٩﴾

46. (من . . . قليلا) Among those who are Judaised[142] are some who pervert words[143] from their meanings and say:[144] 'we have heard and we disobey'[145] and[146] 'hear thou without being made to hear', and RA'INA[147] twisting their tongues[148] and scoffing at the faith. And had they said: 'we have heard and obey' and: 'hear thou', and 'UNZURNA,'[149] it surely had been better for them[150] and more upright.[151] But Allah has cursed them[152] for their infidelity. So they shall not believe, save a few.[153]

47. (يايها . . . مفعولا) O you who are given the Book[154] believe in what We have sent down[155] confirming what is with you, before We change faces,[156] and turn them upon their backs,[157] or We *might* curse them even as We cursed the people of the Sabt,[158] and Allah's command is ever carried out.[159]

48. (ان . . . عظيما) Surely Allah will not forgive that aught be joined with Him,[160] and He will forgive[161] all else[162] to whom He will.[163] And whoso joined aught with Allah,[164] he has certainly fabricated a mighty sin.[165]

49. (الم . . . فتيلا) Hast thou[166] not observed those who hold themselves to be pure?[167] Nay, it is Allah who purifies[168] whom He will,[169] and they shall not be wronged a whit.[170]

---

142. And they are the enemies spoken of.

143. *i. e.*, they dislocate and corrupt the very words and passages of the holy texts, alter their sense, and twist their rendering. The Holy Qur'ān was not the first to charge the Jews with the falsification of their Scriptures. Even Justin, in the beginning of the second century of the Christian era, charged them 'with immorality and with having expunged from their Bibles much that was favourable to Christianity. These charges were repeated by the succeeding Christian polemists. (JE. X, p. 103). Modern Jewish theology of the Reform school not only admits 'the human origin of the Holy Scriptures' and recognizess that 'the matter recorded is sometimes in contradiction to the proved results of modern historical, physical, and psychological research,' but also arrives at the following conclusions:—

(1) 'The ancient view of a literal dictation by God must be surrendered.'

(2) 'The seers and writers of Judea must be regarded as men with human failings, each with his own peculiarity of style and sentiment.'

(3) And that though 'the prophet and sacred writer were under the influence of the Divine Spirit while revealing, by word or pen, new religious ideas . . . . the human element in them was not extinguished, and consequently, in regard to their statements, their knowledge, and the form of their communication, they could only have acted as children of their age.' (JE. VI. pp. 608-609). So the fallibility and the human origin of the Jewish Scriptures are self-confessed.

144. (in pride and conceit).

145. See P. I, n. 403.

146. Thus they said, when addressing the Holy Prophet, by way of imprecation.

147. See P. I, no. 466.

148. The Jews, unchastened, used language of banter when addressing the Holy Prophet—words bearing a good sense in Arabic, but really spoken by them in derision and ridicule according to their meaning in Hebrew. 'Not satisfied with tormenting Mohammed with questions on Torah which they were always wrangling about themselves, they took hold of the everyday formulas of Islam, the daily prayers and ejaculations, and twisting their tongues, mispronounced them so that they meant something absured or blaphemous.' (LSK Intro., pp. LXII-LXIII). 'Political inferiority, indeed, compelled them to disguise their hatred; but their real feelings transpired in various ways, and among others in expressions of double meaning.' (Muir, *op. cit. cit.*, p. 327).

149. See P. I, n. 467 ff.

150. *i. e.*, condusive to their own good.

151. *i. e.*, meet and proper in itself.

152. *i. e.*, has cast them away from His special grace and mercy.

153. (and those few will find their way to Islam).

154. *i. e.*, Taurāt.

155. (now) *i. e.*, the Holy Qur'ān.

156. (beyond all recognition).

157. *i. e.*, back parts of their faces. Or the phrase may mean: 'before we make faces to be like the backs of necks.' (LL). The passage emphasizes the *liability* of the culprits to these penalties, although the Divine mercy may never have permitted the actual infliction of the sentence. (Th).

158. *i. e.*, the violaters of the Sabbath. See P. I, nn. 291, 292.

159. (so beware of your persistent misbehaviour).

160. (so that the polytheist is doomed to punishment, extreme and everlasting). Notice for the hundredth time an indescribable enormity of the sin of polytheism. 'Throughout whole of Muslim theological literature the heresy most

dreaded is that of *shirk*, or giving to God a partner, and the exposition of the Being of God is set forth in such a way as always to emphasize His absolute Unity.' (Arnold, *Islamic Faith*, pp. 5-6).

161. (wholly or in part).

162. *i. e.*, all other sins, whether capital or minor.

163. (in accordance with his universal Plan).

164. *i. e.*, gives Him a co-partner in any form whatever.

165. *i. e.*, the most heinous of all sins; and it is this extreme heinousness of sin that would lead him to eternal perdition.

166. (O reader!)

167. *i. e.*, holy, free from all sins; children of God, or claiming special relationship with Him.

168. *i. e.*, it is He alone who can and shall purify.

169. (and obviously it shall please Him to purify the believers, not the infidels).

170. *i. e.*, the punishment of the guilty ones will only be commensurate with their guilt, and will not exceed it.

أُنْظُرْ كَيْفَ يَفْتَرُوْنَ عَلَى اللّٰهِ الْكَذِبَ ۖ وَكَفٰى بِهٖۤ اِثْمًا مُّبِيْنًا ﴿٥٠﴾ اَلَمْ تَرَ اِلَى الَّذِيْنَ اُوْتُوْا
نَصِيْبًا مِّنَ الْكِتٰبِ يُؤْمِنُوْنَ بِالْجِبْتِ وَالطَّاغُوْتِ وَيَقُوْلُوْنَ لِلَّذِيْنَ كَفَرُوْا هٰۤؤُلَآءِ اَهْدٰى مِنَ
الَّذِيْنَ اٰمَنُوْا سَبِيْلًا ﴿٥١﴾ اُولٰٓئِكَ الَّذِيْنَ لَعَنَهُمُ اللّٰهُ ۖ وَمَنْ يَّلْعَنِ اللّٰهُ فَلَنْ تَجِدَ لَهٗ نَصِيْرًا ﴿٥٢﴾
اَمْ لَهُمْ نَصِيْبٌ مِّنَ الْمُلْكِ فَاِذًا لَّا يُؤْتُوْنَ النَّاسَ نَقِيْرًا ﴿٥٣﴾ اَمْ يَحْسُدُوْنَ النَّاسَ عَلٰى
مَآ اٰتٰىهُمُ اللّٰهُ مِنْ فَضْلِهٖ ۚ فَقَدْ اٰتَيْنَآ اٰلَ اِبْرٰهِيْمَ الْكِتٰبَ وَالْحِكْمَةَ وَاٰتَيْنٰهُمْ مُّلْكًا عَظِيْمًا ﴿٥٤﴾
فَمِنْهُمْ مَّنْ اٰمَنَ بِهٖ وَمِنْهُمْ مَّنْ صَدَّ عَنْهُ ۚ وَكَفٰى بِجَهَنَّمَ سَعِيْرًا ﴿٥٥﴾ اِنَّ الَّذِيْنَ كَفَرُوْا بِاٰيٰتِنَا

50. (انظر . . . مبينا) Look! how they[171] fabricate a lie against Allah,[172] and enough is that[173] as a manifest sin.

SECTION 8

51. (الم . . . سبيلا) Hast thou[174] not observed those to whom is given a portion or the Book[175] testifying to idols and devils,[176] and speaking of those who have disbelieved![177] 'these are better guided as regards the way than the believers'?[178]

52. (اولئک . . . نصیرا) Those are they whom Allah has cursed, and whom Allah curses,[179] for them thou shall not find a helper.[180]

53. (ام . . . نقیرا) Have they a share in the kingdom?[181] *If so, they* will not give mankind[182] a speck.[183]

54. (ام . . . عظیما) Or do they envy the people[184] on account of what Allah has granted them out of His grace?[185] So surely We granted the house of Ibrāhīm[186] the Book and wisdom and We granted them a mighty kingdom.[187]

55. (فمنهم . . . سعیرا) Then among them *were some* who believed in it,[188] and among them *were others* who turned aside from it[189] and enough is Hell *as* a Flame.

---

171. *i. e.*, the infidels, specially the Jews.

172. (by implying that God approves their methods of infidelity and impiety.

173. *i. e.*, their audacity in imputing to God an approval of sin and unbelief.

174. (O reader!)

175. 'A portion of the genuine Divine Book' is Taurāt; and the reference is to the parties of the Jews who out of their inveterate enmity of Islam and the Holy Prophet, had gone over to the idolatrous Arabs and formed alliance with them.

176. (by their conduct and attitude). Their poets and poetesses wrote 'satirical verses on the battle of Badr,' and by their verses 'stirred up the Kuraish at Mecca.' (JE. VIII, p. 646). یؤمنون here is not 'believing'. It must be translated, as the context makes it amply clear, by some such expression as 'testifying',

'preferring' or 'having a partiality for'. The Jews did not actually declare their faith in idols and images, but by siding with the pagans they unmistakably showed their preferment for idolatry. The verse lays bare their tacit approval, by their conduct, of idolatry and paganism.

177. *i. e.*, of the Arab pagans; the idolaters.

178. This the Jews said openly. Their approval of idolatry was only implied; their encouragement of the idolaters was avowed and explicit. 'When asked which they preferred, Islam or idolatry, the frankly avowed that they preferred idolatry'. (LSK. Intro., p. LXIII).

179. *i. e.*, for delivering Him from the appointed doom both in this world and the Hereafter.

180. (even in this world). Of the three Jewish clans flourishing in Arabia two 'were sent into exile, just as they had previously come into exile, and the third was exterminated—the men killed, and the women and children made slaves.' (LSK. Intro., p. CXIV.).

181. *i. e.*, are these Arab Jews the masters of territory ?

182. *i. e.*, their fellow-men.

183. So niggardly are they of spirit!

184. Here the Muslims are meant. When the Muslim forces suffered a temporary set-back at Ohud, the Jews were specially jubilant.' (JE. VIII, p. 646).

185. *i. e.*, the gifts of apostleship and temporal power.

186. which house, of course, includes Ismā'īl as well as Isaac.

187. See P. I., n. 586. The emphasis is on the words 'house of Ibrāhīm'. It was they who were promised leadership in religion and greatness as a nation. The argument runs: why should the Jews express surprise at all at the conferment of these gifts, spiritual and temporal, on the Holy Prophet of Islam ? Is he not as good a descendant of Abraham as any of the Israelite prophets ?

188. *i. e.*, in the Divine revelations of their days.

189. So acceptance of the Divine truth by some and rejection by others has always been the case with the Jews.

سَوْفَ نُصْلِيهِمْ نَارًا ۖ كُلَّمَا نَضِجَتْ جُلُودُهُمْ بَدَّلْنَاهُمْ جُلُودًا غَيْرَهَا لِيَذُوقُوا الْعَذَابَ ۗ إِنَّ
اللَّهَ كَانَ عَزِيزًا حَكِيمًا ﴿٥٦﴾ وَالَّذِينَ آمَنُوا وَعَمِلُوا الصَّالِحَاتِ سَنُدْخِلُهُمْ جَنَّاتٍ تَجْرِي مِنْ تَحْتِهَا
الْأَنْهَارُ خَالِدِينَ فِيهَا أَبَدًا ۖ لَهُمْ فِيهَا أَزْوَاجٌ مُطَهَّرَةٌ ۖ وَنُدْخِلُهُمْ ظِلًّا ظَلِيلًا ﴿٥٧﴾ إِنَّ اللَّهَ
يَأْمُرُكُمْ أَنْ تُؤَدُّوا الْأَمَانَاتِ إِلَىٰ أَهْلِهَا وَإِذَا حَكَمْتُمْ بَيْنَ النَّاسِ أَنْ تَحْكُمُوا بِالْعَدْلِ ۚ إِنَّ
اللَّهَ نِعِمَّا يَعِظُكُمْ بِهِ ۗ إِنَّ اللَّهَ كَانَ سَمِيعًا بَصِيرًا ﴿٥٨﴾ يَا أَيُّهَا الَّذِينَ آمَنُوا أَطِيعُوا اللَّهَ وَ
أَطِيعُوا الرَّسُولَ وَأُولِي الْأَمْرِ مِنْكُمْ ۖ فَإِنْ تَنَازَعْتُمْ فِي شَيْءٍ فَرُدُّوهُ إِلَى اللَّهِ وَالرَّسُولِ

56. (ان . . . حکیما) Verily those who disbelieve in Our revelations, them We will soon cast in Fire. Whenever their skins are burnt up[190] We will change them for other skins,[191] to *keep up their* tasting of the torment.[192] Verily Allah is ever Mighty,[193] Wise.[194]

57. (والذین . . . ظلیلا) And those who believe and work righteous *works*, soon We will admit them to the Garden beneath which rivers flow abiding there for ever. For them shall be spouses,[195] and We will admit them to a sheltering shade.[196]

58. (ان . . . بصیرا) Verily Allah commands that you[197] shall render dues to the owners thereof, and that, when you judge between men, judge with equity.[198] Excellent[199] is that with which Allah exhorts you; verily Allah is ever Hearing,[200] Seeing.[201]

---

190. *i. e.*, thoroughly burnt and their sensibility has been deadened.

191. (endowed with full sensibility).

192. This is to emphasize that the torment shall be unremittant.

193. *i. e.*, Able to inflict any punishment in any form He wills.

194. (so He shall choose the forms of the torment at its proper time).

195. See P. I, n. 108.

196. ظل ظلیل is 'constant shade, or, extensive shade; or in this case, the latter word denotes intensiveness, meaning dense' (LL). The allusion obviously is to the ease and pleasentness of life in Paradise.

197. (O men in authority !)

198. 'That the Prophet did much to put down injustice and oppression, no one can deny.' (Roberts, *op. cit.*, p. 101).

199. (both as regards the temporal benefits and the spiritual merits).

200. *i. e.*, cognizant of what you say of your words.

201. *i. e.*, cognizant of what you do of your acts.

إِن كُنتُمْ تُؤْمِنُونَ بِاللَّهِ وَالْيَوْمِ الْآخِرِ ذَٰلِكَ خَيْرٌ وَأَحْسَنُ تَأْوِيلًا ﴿٥٩﴾ أَلَمْ تَرَ إِلَى الَّذِينَ
يَزْعُمُونَ أَنَّهُمْ آمَنُوا بِمَا أُنزِلَ إِلَيْكَ وَمَا أُنزِلَ مِن قَبْلِكَ يُرِيدُونَ أَن يَتَحَاكَمُوا إِلَى الطَّاغُوتِ
وَقَدْ أُمِرُوا أَن يَكْفُرُوا بِهِ وَيُرِيدُ الشَّيْطَانُ أَن يُضِلَّهُمْ ضَلَالًا بَعِيدًا ﴿٦٠﴾ وَإِذَا قِيلَ لَهُمْ
تَعَالَوْا إِلَىٰ مَا أَنزَلَ اللَّهُ وَإِلَى الرَّسُولِ رَأَيْتَ الْمُنَافِقِينَ يَصُدُّونَ عَنكَ صُدُودًا ﴿٦١﴾ فَكَيْفَ إِذَا
أَصَابَتْهُم مُّصِيبَةٌ بِمَا قَدَّمَتْ أَيْدِيهِمْ ثُمَّ جَاءُوكَ يَحْلِفُونَ بِاللَّهِ إِنْ أَرَدْنَا إِلَّا إِحْسَانًا
وَتَوْفِيقًا ﴿٦٢﴾ أُولَٰئِكَ الَّذِينَ يَعْلَمُ اللَّهُ مَا فِي قُلُوبِهِمْ فَأَعْرِضْ عَنْهُمْ وَعِظْهُمْ وَقُل لَّهُمْ فِي أَنفُسِهِمْ قَوْلًا

59. (یایها . . . تاویلا) O you who believe ! obey Allah[202] and obey the Messenger[203] and men of authority from amongst you;[204] then if you[205] quarrel[206] in aught refer it[207] to Allah[208] and the Messenger,[209] if you *indeed* believe in Allah and the Last Day.[210] That is the best[211] and the fairest[212] interpretation.

SECTION 9

60. (الم . . . بعیدا) Hast thou[213] not observed those[214] who assert that they believe in what has been sent down to thee and what has been sent down before thee, *and yet* desiring to go to the devil for judgement[215] whereas they[216] have been commanded to deny him; and Satan desires to mislead them far off.[217]

61. (واذا . . . صدودا) And when it is said to them: 'come to what Allah has sent down and to the Messenger',[218] thou wilt see the hypocrites hang back far from thee.

62. (فکیف . . . توفیقا) How then,[219] when *some* ill[220] befalls them because of what their hands have sent forth[221] and then they came to thee swearing by Allah : we meant naught[222] save kindness[223] and concord.[224]

---

202. (as the Supreme Law-giver). Obedience to God means voluntary submission to His will and commands; and by obedience to God man completes his sacrifice, and surrenders to Him all that he yet holds as his own, his most precious goods.

203. (as the infallible interpreter of the Divine Will). Obedience to the apostle means obedience to Him through His vicegerent.

204. *i. e.*, men of authority and learning among the Muslim community. 'In general, those who are termed اولو الامر of the Muslims, are those who superintend the affairs of such with respect to religion, and everything conducing to the right disposal of their affairs.' (LL). The *'Ulamā* (or guardians of the Law) are laymen only, claiming no status or privilege apart from that of the general community. The only authority they could exercise was derivable from their deep knowledge and assiduous study of the Qur'ān and the Sunnah.

205. *i. e.*, the community in general on the one hand, and those in authority on the other.

206. Note that obedience to the men in authority is not on a par with obedience to God and His apostle, the latter being absolute and unconditional. There is no such thing in Islam as an 'infallible Church, protected from error, and guided by the Holy Ghost.' Right of differing from those in authority implies and allows full scope of private judgment even to the humblest member of the community.

207. *i. e.*, the matter in dispute.

208. *i. e.*, His Holy Book; the Qur'ān.

209. *i. e.*, the mouthpiece of Revolution; his precepts and practices.

210. Note the extreme necessity of referring back, in cases of disagreement, all mutual disputes to the original sources—the Qur'ān and the Sunnah.

211. *i. e.*, conducive to peace, prosperity and contentment in this world.

212. *i. e.*, conducive to happiness and bliss in the Hereafter.

213. (O Prophet!)

214. The reference is to the hypocrites, specially those from among the Jews.

215. *i. e.*, they resort, while professing Islam, to non-Islamic tribunals for judgement in their disputes. طاغوت here stands for 'any un-Islamic tribunal'.

216. *i. e.*, those who profess Islam.

217. (so they ought to have been on their guard against his seductive methods).

218. (for the decision of your disputes).

219. (will it fare with them).

220. *i. e.*, an exposure of their duplicity, for instance.

221. *i. e.*, as an outcome of their own handiwork.

222. (by seeking redress elsewhere).

223. (to the accused).

224. (between the parties). The excuse of the hypocrites, on such occasions, amounted to this: the prerogative of decision certainly belongs to the Prophet; we never meant to question that. Our object in going to some one else was not to secure exactly a judicial pronouncement, but to bring about mutual agreement, conciliation somehow or other between the parties.

بَلِيغًا ﴿٦٣﴾ وَمَا أَرْسَلْنَا مِن رَّسُولٍ إِلَّا لِيُطَاعَ بِإِذْنِ اللَّهِ وَلَوْ أَنَّهُمْ إِذ ظَّلَمُوا أَنفُسَهُمْ جَاءُوكَ
فَاسْتَغْفَرُوا اللَّهَ وَاسْتَغْفَرَ لَهُمُ الرَّسُولُ لَوَجَدُوا اللَّهَ تَوَّابًا رَّحِيمًا ﴿٦٤﴾ فَلَا وَرَبِّكَ لَا يُؤْمِنُونَ
حَتَّىٰ يُحَكِّمُوكَ فِيمَا شَجَرَ بَيْنَهُمْ ثُمَّ لَا يَجِدُوا فِي أَنفُسِهِمْ حَرَجًا مِّمَّا قَضَيْتَ وَيُسَلِّمُوا تَسْلِيمًا ﴿٦٥﴾ وَلَوْ
أَنَّا كَتَبْنَا عَلَيْهِمْ أَنِ اقْتُلُوا أَنفُسَكُمْ أَوِ اخْرُجُوا مِن دِيَارِكُم مَّا فَعَلُوهُ إِلَّا قَلِيلٌ مِّنْهُمْ ۖ وَلَوْ
أَنَّهُمْ فَعَلُوا مَا يُوعَظُونَ بِهِ لَكَانَ خَيْرًا لَّهُمْ وَأَشَدَّ تَثْبِيتًا ﴿٦٦﴾ وَإِذًا لَّآتَيْنَاهُم مِّن لَّدُنَّا أَجْرًا عَظِيمًا ﴿٦٧﴾
وَلَهَدَيْنَاهُمْ صِرَاطًا مُّسْتَقِيمًا ﴿٦٨﴾ وَمَن يُطِعِ اللَّهَ وَالرَّسُولَ فَأُولَٰئِكَ مَعَ الَّذِينَ أَنْعَمَ اللَّهُ عَلَيْهِم

63. (اولئك . . . بليغا) Those are they of whom Allah knows whatever is in their hearts;[225] so[226] turn thou from them[227] and admonish them,[228] and speak to them for their souls[229] an effective word.

64. (وما . . . رحيما) And not a Messenger have We sent but to be obeyed[230] by Allah's will. And if they, when they had wronged their souls,[231] had come to thee[232] and begged forgiveness of Allah and the Messenger had begged forgiveness for them,[233] they would surely have found Allah Relenting,[234] Merciful.[235]

65. (فلا . . . تسليما) Aye! by thy Lord, they shall not *really* believe[236] until they have made[237] thee[238] judge of what is disputed among them, and then find no demur[239] in their hearts against what thou hast decreed and they submit *with full* submission.[240]

66. (ولو . . . تثبيتا) And had We prescribed to them :[241] 'kill yourselves or go forth from your dwellings', they would have not done it, save a few of them.[242] And did they[243] perform what they were exhorted *to perform,*[244] it would be for them better[245] and more strengthening.[246]

67. (و اذا . . . عظيما) And then[247] surely We would have given them from Our presence a mighty wage.

68. (ولهد ينهم . . . مستقيما) And surely We would have guided them to a path straight.

---

225. (of hypocrisy and dissimulation, and in accordance with that knowledge He shall punish them at the proper time).

226. *i. e.*, taking thy support in the Divine knowledge, and contenting thyself with the Divine punishment. (Th).

227. (and be not hard upon them).

228. (as befits thy mission). Admonition and exhortation are the *sine qua non* for the prophetic office.

229. *i. e.*, for their good; with this object that they might discard their hypocrisy.

230. (so they ought to have obeyed thee and not have sinned against thee at at all).

231. (by disobeying thee).

232. (in penitence).

233. (and by joining his prayer with theirs would have strengthed their cause).

234. Note that it is not the holy Prophet who is empowered to forgive the sinners; he can only beseech God on their behalf. Forgiveness is entirely in the hands of God.

235. (so that out of His mercy He would have relented towards them and forgiven them).

236. (in the sight of God) *i. e.*, their Islam would not be held genuine and sincere.

237. (and willingly accepted).

238. (and thy law, after thou art no more).

239. (bordering on denial).

240. (to thy decision). The acceptance of the Prophet's decision must be heartfelt, and not merely external.

241. *i. e.*, the mankind.

242. (men of true faith, such as the companions of the holy Prophet). True and devout Muslims are always 'few' as compared with the disobedient 'many'.

243. *i. e.*, the hypocrites; those with lip-profession of Islam.

244. (by way of unquestioning obedience and devotion to the Prophet).

245. *i. e.*, as substantiating their claims to merit.

246. (of their faith). Deeds of faith make faith itself deeper.

247. *i. e.*, with their substantial claims to merit and on the strength of their faith.

مِنَ النَّبِيّٖنَ وَالصِّدِّيْقِيْنَ وَالشُّهَدَآءِ وَالصّٰلِحِيْنَ ۚ وَحَسُنَ اُولٰٓئِكَ رَفِيْقًا ﴿٦٩﴾ ذٰلِكَ الْفَضْلُ مِنَ اللّٰهِ ۚ
وَكَفٰى بِاللّٰهِ عَلِيْمًا ﴿٧٠﴾ يٰٓاَيُّهَا الَّذِيْنَ اٰمَنُوْا خُذُوْا حِذْرَكُمْ فَانْفِرُوْا ثُبَاتٍ اَوِ انْفِرُوْا جَمِيْعًا ﴿٧١﴾ وَاِنَّ
مِنْكُمْ لَمَنْ لَّيُبَطِّئَنَّ ۚ فَاِنْ اَصَابَتْكُمْ مُّصِيْبَةٌ قَالَ قَدْ اَنْعَمَ اللّٰهُ عَلَيَّ اِذْ لَمْ اَكُنْ مَّعَهُمْ شَهِيْدًا ﴿٧٢﴾
وَلَئِنْ اَصَابَكُمْ فَضْلٌ مِّنَ اللّٰهِ لَيَقُوْلَنَّ كَاَنْ لَّمْ تَكُنْ بَيْنَكُمْ وَبَيْنَهٗ مَوَدَّةٌ يّٰلَيْتَنِيْ كُنْتُ مَعَهُمْ
فَاَفُوْزَ فَوْزًا عَظِيْمًا ﴿٧٣﴾ فَلْيُقَاتِلْ فِيْ سَبِيْلِ اللّٰهِ الَّذِيْنَ يَشْرُوْنَ الْحَيٰوةَ الدُّنْيَا بِالْاٰخِرَةِ ۚ وَمَنْ
يُّقَاتِلْ فِيْ سَبِيْلِ اللّٰهِ فَيُقْتَلْ اَوْ يَغْلِبْ فَسَوْفَ نُؤْتِيْهِ اَجْرًا عَظِيْمًا ﴿٧٤﴾ وَمَا لَكُمْ لَا تُقَاتِلُوْنَ فِيْ

69. (ومن . . . رفيقا) And whoso obeys Allah and the Messenger,[248] then those shall be[249] with them whom Allah has blessed[250]—from among the prophets,[251] the saints,[252] the martyrs,[253] and the rightous.[254] Excellent are these as a company !

70. (ذالک . . . عليما) That[255] is the grace from Allah,[256] and Allah suffices as Knower!

SECTION 10

71. (يايها . . . جميعا) O you who believe ! be on your guard ;[257] then sally forth in detachment or all together.[258]

72. (و ان . . . شهيدا) And surely there is among you[259] he who *tarries* behind,[260] and if an ill befalls you,[261] he says:[262] surely God has been gracious to me in that I was not present with them.[263]

73. (ولئن . . . عظيما) And if there comes to you a favour from Allah,[264] then, as if there had been no affection between you and him, he says :[265] would that I had been with them ! then I would have achieved a mighty achievement [266]

74. (فليقاتل . . . عظيما) Let them therefore fight in the way of Allah[267] those who have purchased the life of this world for the Hereafter. And whoso fights in the way of Allah, and is then slain or triumphs,[268] We will *in any case* give him a mighty wage.[269]

---

248. (in the obligatory articles of faith).

249. (out of His grace and bounty, with no claims to the highest merit for themselves).

250. (in the fullest and highest degree).

251. (who stand highest in spiritual rank).

252. (who rank next to the prophets). For صديق see p. XVI, n. 151.

253. *i. e.*, those who have laid down their lives in the cause of faith. See p. II, nn. 73-74.

254. *i. e.*, those who observe His laws and ordinances in every little detail of of their lives.

255. *i. e.*, the gift of so exalted a companionship; elevation in Paradise to the ranks of the prophets, etc.

256. *i. e.*, a reward far higher than what they are entitled to by their works.

257. (against your enemies at the time of war) *i. e.*, be on your guard, and provide yourselves with arms and necessaries.

258. (whatever may suit the occasion).

259. *i. e.*, in your camp. The word comprises both the believers and the hypocrites.

260. This alludes to the hypocrites.

261. *i. e.*, the Muslims.

262. (rejoicing at his hanging back).

263. (in the battle-field).

264. (in the shape of victory).

265. (grieving over the loss of his share of booty, and without being at all happy at the Muslim victory itself).

266. *i. e.*, a rich share of booty.

267. The import of 'in the way of Allah' is that the holy war must be joined with pure heart and clean motives and not from greed of booty.

268. Note that for a believing, devout warrior there are but two alternatives: Paradise through martyrdom, or victory in the battle-field. In no case does he know vanquishment or ignominy of defeat.

269. (in the Hereafter, which is the only and real prize worth striving after).

سَبِيلِ اللّٰهِ وَالْمُسْتَضْعَفِينَ مِنَ الرِّجَالِ وَالنِّسَآءِ وَالْوِلْدَانِ الَّذِينَ يَقُولُونَ رَبَّنَآ اَخْرِجْنَا مِنْ
هٰذِهِ الْقَرْيَةِ الظَّالِمِ اَهْلُهَا ۚ وَاجْعَلْ لَّنَا مِنْ لَّدُنْكَ وَلِيًّا ۚ وَّاجْعَلْ لَّنَا مِنْ لَّدُنْكَ نَصِيرًا ﴿٧٥﴾
اَلَّذِينَ اٰمَنُوا يُقَاتِلُونَ فِي سَبِيلِ اللّٰهِ ۚ وَالَّذِينَ كَفَرُوا يُقَاتِلُونَ فِي سَبِيلِ الطَّاغُوتِ فَقَاتِلُوٓا اَوْلِيَآءَ
الشَّيْطٰنِ ۚ اِنَّ كَيْدَ الشَّيْطٰنِ كَانَ ضَعِيفًا ﴿٧٦﴾ اَلَمْ تَرَ اِلَى الَّذِينَ قِيلَ لَهُمْ كُفُّوٓا اَيْدِيَكُمْ وَاَقِيمُوا
الصَّلٰوةَ وَاٰتُوا الزَّكٰوةَ ۚ فَلَمَّا كُتِبَ عَلَيْهِمُ الْقِتَالُ اِذَا فَرِيقٌ مِّنْهُمْ يَخْشَوْنَ النَّاسَ كَخَشْيَةِ
اللّٰهِ اَوْ اَشَدَّ خَشْيَةً ۚ وَقَالُوا رَبَّنَا لِمَ كَتَبْتَ عَلَيْنَا الْقِتَالَ ۚ لَوْلَآ اَخَّرْتَنَآ اِلٰٓى اَجَلٍ قَرِيبٍ ۗ قُلْ

ع

75. (وما . . . نصيرا) And what ails you that you do not fight in the way of Allah[270] and[271] for the oppressed among men and women and children[272] who say,[273] 'our Lord! take us from this town[274] the people of which are ungodly,[275] and appoint us from before Thee a friend[276] and appoint us from before Thee a helper'.

76. (الذين . . . ضعيفا) Those who believe fight in the way of Allah[277] and those who disbelieve fight in the way of the devil.[278] Fight then against the friends of Satan;[279] verily the craft of Satan is ever feeble.[280]

---

270. *i. e.*, to defend and vindicate His true religion. That must always be the primary motive.

271. as an additional reason.

272. One of the well-recognized objects of the holy war is to rescue the down-trodden.

273. *i. e.*, cry out in sheer helplessness.

274. (of Makka).

275. *i. e.* ungodly and oppressive.

276. (to champion our cause and to deliver us from the plight we are in).

277. *i. e.*, to aid and exalt the cause of faith, truth and virtue.

278. *i. e.*, to aid and exalt the cause of unbelief, untruth and vice. Note the utmost contrast between the view-points of the Muslims and their opponents.

279. (who is backing, instigating and inspiring them, O believers!)

280. Satan, in Islam, is not a dreadful power, a thing to be afraid of. He is to be despised by true believers, and his hosts are sure to be vanquished in the long run. This teaching deals a death-blow to the conception of Satan as an Evil Deity or sub-deity who has to be propitiated.

مَتَاعُ الدُّنْيَا قَلِيلٌ ۚ وَالْآخِرَةُ خَيْرٌ لِّمَنِ اتَّقَىٰ وَلَا تُظْلَمُونَ فَتِيلًا ﴿٧٧﴾ أَيْنَ مَا تَكُونُوا يُدْرِككُّمُ
الْمَوْتُ وَلَوْ كُنتُمْ فِي بُرُوجٍ مُّشَيَّدَةٍ ۗ وَإِن تُصِبْهُمْ حَسَنَةٌ يَقُولُوا هَٰذِهِ مِنْ عِندِ اللَّهِ ۖ وَإِن تُصِبْهُمْ
سَيِّئَةٌ يَقُولُوا هَٰذِهِ مِنْ عِندِكَ ۚ قُلْ كُلٌّ مِّنْ عِندِ اللَّهِ ۖ فَمَالِ هَٰؤُلَاءِ الْقَوْمِ لَا يَكَادُونَ يَفْقَهُونَ
حَدِيثًا ﴿٧٨﴾ مَّا أَصَابَكَ مِنْ حَسَنَةٍ فَمِنَ اللَّهِ ۖ وَمَا أَصَابَكَ مِن سَيِّئَةٍ فَمِن نَّفْسِكَ ۚ وَأَرْسَلْنَاكَ
لِلنَّاسِ رَسُولًا ۚ وَكَفَىٰ بِاللَّهِ شَهِيدًا ﴿٧٩﴾ مَّن يُطِعِ الرَّسُولَ فَقَدْ أَطَاعَ اللَّهَ ۖ وَمَن تَوَلَّىٰ فَمَا أَرْسَلْنَاكَ
عَلَيْهِمْ حَفِيظًا ﴿٨٠﴾ وَيَقُولُونَ طَاعَةٌ فَإِذَا بَرَزُوا مِنْ عِندِكَ بَيَّتَ طَائِفَةٌ مِّنْهُمْ غَيْرَ الَّذِي تَقُولُ ۖ

SECTION 11

77. (الم . . . فتيلا) Hast thou[281] not observed those[282] to whom it was said :[283] withold your hands,[284] and establish prayer and pay the poor-rate[285] but when thereafter[286] fighting was prescribed to them, lo ! there is a party of them[287] dreading men[288] as with the dread of Allah or with *even* greater dread;[289] and they say:[290] our Lord ! why hast thou prescribed to us fighting.[291] Wouldst that Thou hadst let us tarry till a term nearby ![292] Say thou,[293] 'trifling is the enjoyment of this world, *far* better[294] is the Hereafter[295] for him who fears *Allah*;[296] and you[297] shall not be wronged a whit.[298]

78. (اين . . . حديثا) Death shall overtake you[299] wheresoever you may be, even though you are in fortresses plastered.[300] And if there reaches them *some* good they[301] say: this is from Allah;[302] and if there reaches them *some* ill, they say:[303] this is because of thee.[304] Say thou : from Allah[305] is everything.[306] What ails *then* this people, that they do not understand *any* speech ?[307]

79. (ما . . . شهيدا) Whatsoever of good reaches thee[308] is from Allah,[309] and whatsoever of ill reaches thee[310] is because of thyself.[311] And We have sent thee[312] as a Messenger to the mankind,[313] and suffices Allah as a Witness.[314]

80. (من . . . حفيظا) He who obeys the Messenger has indeed obeyed Allah,[315] and he who turns away[316]—We have not sent thee over them *as* a keeper.[317]

---

281. (O reader !).

282. The allusion is to the faint-hearted among the Muslims.

283. (when they were impatient to go to war and were insistent in their demand for leave to fight, harassed and persecuted as they were by the idolaters).

284. (for the time being ; while at Makka).

285. Duties incumbent at all times, war or no war.

286. *i. e.*, after their migration to Madina, when the immediate strong incentive to war—the Makkan persecution had ceased to operate.

287. *i. e.*, the faint-hearted ones.

288. *i. e.*, the enemy.

289. This fear, arising out of faint-heartedness, was not at all the result of full deliberation or lack of conviction, and thus did not draw the censure that it would have otherwise deserved.

290. (in their hearts, if not openly).

291. (so soon).

292. (that we might have enjoyed life a little longer). The verse gives lie to the imaginary eagerness of the early Muslims for warfare from love of booty. The truth of the matter is that they felt hesitant, and very naturally so, considering the heavy odds against them and the obvious risks it involved, and went to the battle-field only when impelled by a sense of duty.

293. (O Prophet).

294. *i. e.*, infinitely more pleasant, and of abiding nature

295. (which can be won by means of *Jihād*).

296. (and is therefore a believing, devout Muslim).

297. (O mankind !)

298. *i. e.*, none shall be deprived of the reward for his acts of merit, and *Jihād* is such an act pre-eminently.

299. (at its appointed time, which you cannot escape, so why lose merit by evading *Jihād* ?)

300. *i. e.*, in buildings most strongly built and best guarded. Noticeable in this connection is an amusing and amazing theory of death being expounded by certain men of science. There is a mysterious ray coming from outside the earth, so runs the theory, which constantly beats down upon us from the moment of our birth and destroys the cells comprising our bodies. Gradually, as we grow older, the process of making good the damage slows down, until finally the ray gets the upper hand, and death is the inevitable result. Now how to dodge this ray of death ? The 'solution' is to spend the whole of our lives inside a house with lead walls 20 feet thick, for it has been experimentally found that the ray cannot penetrate more than 19 feet of lead.

301. *i. e.*, the hypocrites.

302. Intending to mean thereby that it has been due to mere fortuitous set of circumstances, and not to any excellence on the part of the holy Prophet and the Muslims.

303. (in their intense hatred of the Prophet and the Muslims).

304. (and thy companions).

305. The passage not only repudiates every form of 'dualism' but also generates in the believing mind adamant fortitude. This is how the doctrine strikes even an avowed traducer of Islam :—'When overtaken by misfortune, no matter how undeserved, the Arab says: "It was written!" or "Allah is Great!" Such a

discipline makes heroic soldiers, patient and resigned workers.' (Reinach, *Orpheus*, p. 175). This doctrine of referring every event to the One and Only God has been the consolation of millions and millions in countless ages, and is the one unfailing support to every individual in his dire calamity. It was this doctrine that in the early history of Islam nerved its adherents with a courage and heroism that proved matchless.

306. (whether good or evil). *Cf.* the OT:—'I form the light, and create darkness: I make peace, and create evil: I the Lord do all these things. (Is. 45 : 7). 'Shall there be evil in a city, and the Lord hath not done it?' (Am. 3 : 6)

307. even a thing so self-evident.

308. (O man!).

309. *i. e.*, an act of pure Divine grace; unpreceded by any act of special merit on the part of man.

310. (O man!)

311. *i. e.*, a manifestation of Divine justice; in part requital of some sin on the part of man. Clearly, then, there is no disharmony between what is stated now and what has been said in the preceding verse. Afflictions befalling the righteous and the saintly, it should be noted, are not afflictions at all. They are only so in appearance, not in reality. They are in the nature of a training ground.

312. (O Prophet).

313. *i. e.*, the whole of it, and not to a particular race or people.

314. *i. e.*, one who has furnished the holy Prophet with clear proofs of his universal ministry.

315. Once we have accepted the great Muhammad (on him be peace!) as the true apostle of God, we are bound by all canons of reason and logic to follow every one of his precepts and commands implicity, no matter we are able to understand the ultimate object of a particular order or not. 'Take the example of a soldier who has been ordered by his General to occupy a certain strategic position. The good soldier would follow and execute the order immediately. If, while doing so, he is able to explain to himself the ultimate strategic object which the General had in view, the better for him; but in case the deeper aim which underlies the General's command does not reveal itself to him at once, he is nevertheless not entitled to give up or even postpone its execution.' (Asad, *op. cit.*, p. 109)

316. (from obeying and following the Prophet). A corollary to the proposition laid down in the verse is that he who disobeys the apostle, disobeys God.

317. *i. e.*, so grieve not, O Prophet! at the consequences of their rebellion.

وَاللّٰهُ يَكْتُبُ مَا يُبَيِّتُوْنَ ۚ فَاَعْرِضْ عَنْهُمْ وَ تَوَكَّلْ عَلَى اللّٰهِ ۚ وَكَفٰى بِاللّٰهِ وَكِيْلًا ۝ اَفَلَا يَتَدَبَّرُوْنَ
الْقُرْاٰنَ ۚ وَلَوْ كَانَ مِنْ عِنْدِ غَيْرِ اللّٰهِ لَوَجَدُوْا فِيْهِ اخْتِلَافًا كَثِيْرًا ۝ وَاِذَا جَآءَهُمْ اَمْرٌ مِّنَ الْاَمْنِ
اَوِ الْخَوْفِ اَذَاعُوْا بِهٖ ۚ وَلَوْ رَدُّوْهُ اِلَى الرَّسُوْلِ وَ اِلٰٓى اُولِى الْاَمْرِ مِنْهُمْ لَعَلِمَهُ الَّذِيْنَ يَسْتَنْبِطُوْنَهٗ
مِنْهُمْ ۚ وَلَوْلَا فَضْلُ اللّٰهِ عَلَيْكُمْ وَرَحْمَتُهٗ لَاتَّبَعْتُمُ الشَّيْطٰنَ اِلَّا قَلِيْلًا ۝ فَقَاتِلْ فِيْ سَبِيْلِ اللّٰهِ ۚ لَا
تُكَلَّفُ اِلَّا نَفْسَكَ وَحَرِّضِ الْمُؤْمِنِيْنَ ۚ عَسَى اللّٰهُ اَنْ يَّكُفَّ بَاْسَ الَّذِيْنَ كَفَرُوْا ۚ وَاللّٰهُ اَشَدُّ بَاْسًا وَّ
اَشَدُّ تَنْكِيْلًا ۝ مَنْ يَّشْفَعْ شَفَاعَةً حَسَنَةً يَّكُنْ لَّهٗ نَصِيْبٌ مِّنْهَا ۚ وَمَنْ يَّشْفَعْ شَفَاعَةً سَيِّئَةً يَّكُنْ

81. (ويقرلون . . . وكيلا) And they[318] say,[319] 'obedience'.[320] *Yet* when they go forth from before thee, a group of them plan together by night[321] other than they had said;[322] and Allah writes down what they plan by night.[323] So turn thou from them[324] and trust in Allah, and suffices Allah as a Trustee.[325]

82. (افلا . . . كثيرا) Do they[326] not then ponder on the Qur'ān?[327] Were it from other than Allah they would surely find therein many a contradiction.[328]

83. (و اذا . . . قليلا) And when there comes to them[329] aught of security[230] or alarm,[331] they spread it abroad,[332] whereas had they referred it to the Messenger[333] and those in authority among them,[334] then those of them who can think it out[335] would have known it.[336] And had there not been Allah's favour with you[337] and His mercy,[338] you would surely have[339] followed Satan, save a few *of you*.[340]

84. (فقاتل . . . تنكيلا) Fight thou therefore in the way of Allah;[341] thou are not tasked except for thy *own* soul,[342] and persuade the believers;[343] Allah will perchance withhold the might of those who disbelieve.[344] And Allah is Stronger in might[345] and Stronger in chastising.[346]

---

318. *i. e.*, the hypocrites.

319. (in when thy presence, O Prophet!)

320. *i. e.*, we obey thee.

321. (and in secret)

322. (before thee) *i. e.*, they profess obedience before thee, but when alone, their chiefs conspire against thee. The passage may also be rendered: 'A part of them meditateth by night upon doing otherwise than that which thou hast said': تقول meaning both 'they were saying' and 'thou sayest'.

323. (and He shall punish them accordingly at the proper time)

324. (and feel no anxiety on their account, O Prophet!)

325. *i. e.*, as Disposer of all affairs and as Protector of His faithful servants, and as one who is Able to settle accounts with their enemies.

326. *i. e.*, the infidels.

327. (and endeavour to obtain a clear knowledge of what is in it). The Holy Qur'ān being so transparently full of exquisite beauties and excellences, moral and spiritual, that an unbiased study of it is sure to convince everyone of its Divine origin.

328. (from which both in its external and internal aspects, it is remarkably and singularly free). Thus it is that all the numerous sects and parties among the Muslims have the same Holy Text and are agreed as to its purity. Even the Christian critics who cherish to find 'its many errors and defects' have to acknowledge that there are no 'intentional alterations and mutilations' in it at all. This is clearly one of the most powerful arguments in support of the claim of the Qur'ān, specially in view of the glaring fact that the canoncial books of the Bible, adopted as the foundation of faith after prolonged deliberation, not only contradict each other in details but are entirely at variance with a large number of equally respectable books rejected as a spurious or apocryphal.

329. *i. e.*, the hypocrites.

330. For instance, the news of Muslim victories.

331. For instance, tha news of Muslim reverses.

332. (immediately, without stopping to make a proper investigation).

333. (instead of publishing it themselves).

334. *i. e.*, among the Muslim community.

335. *i. e.*, the chief companions of the Prophet.

336. (whether the news was correct or not, or, if correct, worth publishing or not)

337. (O Muslims!)

338. God's grace and mercy, in this instance, consisted in blessing the Muslim community with two such marvellous gifts as the Holy Qur'ān and the Holy Prophet.

339. (as instigated and misguided by the hypocrites).

340. Those very few, by their rare and exceptional good sense, might have arrived independently at the true notions of Divinity; but then this gift of so sound and discerning an intellect is also an outcome of special Divine providence and mercy.

341. (nor when *jihād* has been prescribed for thee, O Prophet!)

342. *i. e.*, so thou art not at all accountable for the action or inaction of others.

343. (to fight). All this refers to a period before *Jihād* was prescribed as a public duty.

344. (and shall vanquish them). Surely no mere human brain could have ventured on such a prophecy with all the odds against the triumph of Islam and with hardly any resources at its command.

345. (against rebels and offenders, in this world) *i. e.*, powerful and invincible as the anti-Islamic forces seem to be, Allah's power is immeasurably greater, and He is well-able to smash them.

346. (against rebels and offenders, in the hereafter).

لَهُ كِفْلٌ مِّنْهَا ۗ وَكَانَ اللَّهُ عَلَىٰ كُلِّ شَيْءٍ مُّقِيتًا ﴿٨٥﴾ وَإِذَا حُيِّيتُم بِتَحِيَّةٍ فَحَيُّوا بِأَحْسَنَ مِنْهَا أَوْ رُدُّوهَا
إِنَّ اللَّهَ كَانَ عَلَىٰ كُلِّ شَيْءٍ حَسِيبًا ﴿٨٦﴾ اللَّهُ لَا إِلَٰهَ إِلَّا هُوَ ۚ لَيَجْمَعَنَّكُمْ إِلَىٰ يَوْمِ الْقِيَامَةِ لَا رَيْبَ فِيهِ ۗ
وَمَنْ أَصْدَقُ مِنَ اللَّهِ حَدِيثًا ﴿٨٧﴾ فَمَا لَكُمْ فِي الْمُنَافِقِينَ فِئَتَيْنِ وَاللَّهُ أَرْكَسَهُم بِمَا كَسَبُوا ۚ
أَتُرِيدُونَ أَن تَهْدُوا مَنْ أَضَلَّ اللَّهُ ۖ وَمَن يُضْلِلِ اللَّهُ فَلَن تَجِدَ لَهُ سَبِيلًا ﴿٨٨﴾ وَدُّوا لَوْ تَكْفُرُونَ
كَمَا كَفَرُوا فَتَكُونُونَ سَوَاءً ۖ فَلَا تَتَّخِذُوا مِنْهُمْ أَوْلِيَاءَ حَتَّىٰ يُهَاجِرُوا فِي سَبِيلِ اللَّهِ ۚ فَإِن تَوَلَّوْا
فَخُذُوهُمْ وَاقْتُلُوهُمْ حَيْثُ وَجَدتُّمُوهُمْ ۖ وَلَا تَتَّخِذُوا مِنْهُمْ وَلِيًّا وَلَا نَصِيرًا ﴿٨٩﴾ إِلَّا الَّذِينَ

85. (من . . . مقيتا) He who intercedes with a goodly intercession,[347] his shall be a portion[348] therefrom[349] and he who intercedes with an ill intercession[350] his shall be a responsibility thereof : And Allah is Controller of everything.[351]

86. (و اذا . . . حسيبا) And when you are greeted with a greeting,[352] then greet *back* with one better than that or return that.[353] Verily Allah is Reckoner of everything.[354]

87 (الله . . . حديثا) Allah ! there is no god but He.[355] Surely He will gather you together on[356] the Day of Judgement of which there is no doubt, and who is more truthful in discourse than Allah?[357]

SECTION 12

88. (فما لكم . . . سبيلا) What ails you then[358] *that you are*[359] two parties regarding the hypocrites,[360] whereas Allah has overthrown them[361] because of what they have earned.[362] Would you[363] lead aright those whom Allah has sent astray ?[364] And whomso Allah sends astray for him thou[365] shall not find a way.[366]

89. (ودوا . . . نصيرا) They yearn that you[367] disbelieved even as they have disbelieved, so that you[368] may be *all* alike.[369] So do not take friends from among them unless they migrate[370] for the sake of Allah ;[371] and if they turn away[372] then seize them and kill them[373] wherever you find them, and do not take from among them a friend or a helper.[374]

---

347. *i. e.*, one desirable both in regard to its object and its method.
348. (Of merit)
349. *i. e.*, due to that goodly intercession.
350. *i. e.*, intercession for an evil cause or with improper methods.
351. (and so requiting both good and evil)
352. (by a Muslim, known or presumed, in the Muslim fashion, O Muslim !). The customary greeting in Islam is :—'Peace be upon you,' says one. 'And with you be peace and the mercy of God,' replies another.

353. It is this command, in the main, which is responsible for the following scene, so general in the Muslim lands, witnessed and commented upon by an English lady:—"As-salam-alaikumi, these gentle words of greeting each other, as they pass, is a music to the ear. It is amusing to watch the dexterity with which two friends will sustain a competition in greeting; each one endeavouring to outdo the other in compliments. . . . Master and servant, the rich and the poor, the learned and the unlettered, greet each other with the same dignity on both sides, leading to no loss of self-respect to either'. (Lady Cobbold, *op. cit.*, pp. 59-60).

354. (great or small).

355. See P. III, n. 19.

356. الى in this phrase is in the sense of في (LL).

357. (and it is He who is announcing the advent of that Day).

358. (O Muslims!) Certain Makkans professing Islam had migrated to Madina, but later pretending to fetch their merchandise, obtained leave to go back to Makka whence they never returned, and joined the pagans. The verses now relate to this brand of apostates and renegades.

359. (even now).

360. *i. e.*, divided as to whether they should be treated as infidels, and be slain or not.

361. (to infidelity open and avowed).

362. *i. e.*, because of the act they have deliberately and wilfully committed: the act of their leaving, under false pretences, Madīna, the only Dār-ul-Islām at the time.

363. The address is to the Muslims who were till then unaware of the severe guilt of the offenders.

364. (in consequence of their deliberate choice to go astray).

365. (O reader!).

366. *i. e.*, nobody can create sense of belief and righteousness in one who chooses to go wrong. No human efforts can make him who is wilfully blind see.

367. (O Muslims!).

368. (and they).

369. (in ungodliness). This shows the zeal of the hypocrites for misleading the Muslims.

370. (to Madīna as Muslims). Migration to Madīna, was, at the time, an obligatory act of duty and a visible token of the acceptance of Islam.

371. *i. e.*, as true Muslims. Mere entry into Madīna was not enough, as pagans also visited Madīna for trade purposes.

372. (from complying with these terms and conditions, and remain infidels as heretofore).

373. now that a state of belligerency exists.

374. *i. e.*, have nothing whatever to do with them; have them neither as friends in peace nor as helpers in distress.

يَصِلُونَ إِلَىٰ قَوْمٍ بَيْنَكُمْ وَبَيْنَهُم مِّيثَاقٌ أَوْ جَاءُوكُمْ حَصِرَتْ صُدُورُهُمْ أَن يُقَاتِلُوكُمْ أَوْ يُقَاتِلُوا
قَوْمَهُمْ ۚ وَلَوْ شَاءَ اللَّهُ لَسَلَّطَهُمْ عَلَيْكُمْ فَلَقَاتَلُوكُمْ ۚ فَإِنِ اعْتَزَلُوكُمْ فَلَمْ يُقَاتِلُوكُمْ وَأَلْقَوْا إِلَيْكُمُ
السَّلَمَ فَمَا جَعَلَ اللَّهُ لَكُمْ عَلَيْهِمْ سَبِيلًا ﴿٩٠﴾ سَتَجِدُونَ آخَرِينَ يُرِيدُونَ أَن يَأْمَنُوكُمْ وَ
يَأْمَنُوا قَوْمَهُمْ كُلَّمَا رُدُّوا إِلَى الْفِتْنَةِ أُرْكِسُوا فِيهَا ۚ فَإِن لَّمْ يَعْتَزِلُوكُمْ وَيُلْقُوا إِلَيْكُمُ السَّلَمَ
وَيَكُفُّوا أَيْدِيَهُمْ فَخُذُوهُمْ وَاقْتُلُوهُمْ حَيْثُ ثَقِفْتُمُوهُمْ ۚ وَأُولَٰئِكُمْ جَعَلْنَا لَكُمْ عَلَيْهِمْ سُلْطَانًا
مُّبِينًا ﴿٩١﴾ وَمَا كَانَ لِمُؤْمِنٍ أَن يَقْتُلَ مُؤْمِنًا إِلَّا خَطَأً ۚ وَمَن قَتَلَ مُؤْمِنًا خَطَأً فَتَحْرِيرُ رَقَبَةٍ

90. (الا الذين . . . سبيلا) Excepting those[375] who join a people between whom and you there is a compact[376] or who came to you with their breasts straitened that they should fight you or fight their *own* people.[377] And had Allah *so* willed, He would have surely set them upon you.[378] If then they withdraw from you,[379] and do not fight against you, and offer you peace, then Allah does not assign you a way against them.[380]

91. (ستجدون . . . مبينا) Surely you will find others desiring[381] that they may be secure from you and may be secure from their people, and *yet* whenever they are brought back[382] into the temptation[383] they revert to it.[384] Then if they do not withdraw from you, nor offer you peace, nor restain their hands,[385] seize them and kill them wherever you find them. These! against them, We have given you a clear authority.[386]

---

375. (of the infidels).

376. (of alliance). Thus, being allies of your allies, such infidels enter into an indirect alliance with the believers.

377. (and thus seeking your alliance directly), *i. e.*, their hearts shrinking from fighting you or their own people. ان يقاتلونكم is here synonymous with عن قتالكم (LL).

378. (but in His immeasurable grace and infinite mercy He did not so will, and now they are of themselves offering you submission and seeking your alliance and good-will).

379. (with no intent to molest you)

380. (either of slaying them or of taking them prisoners).

381. (out of their cunning and design).

382. (by the open and avowed enemies of Islam).

383. (of waging war upon the Muslims).

384. (without compunction).

385. (against you).

386. (for war).

مُؤْمِنَةٍ وَّدِيَةٌ مُّسَلَّمَةٌ اِلٰٓى اَهْلِهٖٓ اِلَّآ اَنْ يَّصَّدَّقُوْا ۭ فَاِنْ كَانَ مِنْ قَوْمٍ عَدُوٍّ لَّكُمْ وَهُوَ
مُؤْمِنٌ فَتَحْرِيْرُ رَقَبَةٍ مُّؤْمِنَةٍ ۭ وَاِنْ كَانَ مِنْ قَوْمٍۢ بَيْنَكُمْ وَبَيْنَهُمْ مِّيْثَاقٌ فَدِيَةٌ
مُّسَلَّمَةٌ اِلٰٓى اَهْلِهٖ وَتَحْرِيْرُ رَقَبَةٍ مُّؤْمِنَةٍ ۚ فَمَنْ لَّمْ يَجِدْ فَصِيَامُ شَهْرَيْنِ مُتَتَابِعَيْنِ ۡ تَوْبَةً
مِّنَ اللّٰهِ ۭ وَكَانَ اللّٰهُ عَلِيْمًا حَكِيْمًا ﴿٩٢﴾ وَمَنْ يَّقْتُلْ مُؤْمِنًا مُّتَعَمِّدًا فَجَزَاۗؤُهٗ جَهَنَّمُ خٰلِدًا
فِيْهَا وَغَضِبَ اللّٰهُ عَلَيْهِ وَلَعَنَهٗ وَاَعَدَّ لَهٗ عَذَابًا عَظِيْمًا ﴿٩٣﴾ يٰٓاَيُّهَا الَّذِيْنَ اٰمَنُوْٓا اِذَا ضَرَبْتُمْ
فِيْ سَبِيْلِ اللّٰهِ فَتَبَيَّنُوْا وَلَا تَقُوْلُوْا لِمَنْ اَلْقٰٓى اِلَيْكُمُ السَّلٰمَ لَسْتَ مُؤْمِنًا ۚ تَبْتَغُوْنَ عَرَضَ

SECTION 13

92. (وما كان . . . حكيما) It is not for a believer to kill a believer save by a mischance;[387] and he who kills a believer by a mischance, *on him* is the setting free of a believing slave[388] and bloodwit[389] to be delivered to his family[390] except that they forgo.[391] Then if he[392] is of a people hostile to you and *is himself* a believer, then the setting free of a believing slave;[393] and if he be of a people between whom and you is a compact[394] then the blood-wit to be delivered to his family[395] and the setting free of a believing slave.[396] Then whoso does not find *the wherewithal,*[397] *on him is* the fasting for two months in succession:[398] a penance[399] from Allah. And Allah is ever Knowing, Wise.

93. (ومن . . . عظيما) And he who kills a believer willfully,[400] his requital[401] is Hell *as* an abider therein,[402] and Allah shall be wroth with him[403] and shall curse him[404] and shall prepare for him a torment terrible.[405]

---

387. *i. e.*, by accident, not by design.
388. (or a bondwoman).
389. Murder, in Muslim jurisprudence, is not only a capital criminal offence but also a civil wrong; and the life of a murderer, in the law of Islam, as in ancient Greece, was forfeited to the kinsmen of the slain, who could, if they chose accept a fine as satisfaction. See II, n. 177, 183 ff.
390. *i. e.*, the deceased's legal heirs.
391. (that compensation in part or in full).
392. *i. e.*, the person slain.
393. (or bondwoman, but not blood-wit, since his relations are infidels, and no infidel has a right to a Muslim's inheritance).
394. (of alliance, and he himself is an infidel).
395. Since there is no objection to an infidel inheriting an infidel's property.
396. (or a bondwoman).
397. (in case where the setting free of a slave is obligatory).

398. (in lieu of the freeing of a slave).
399. *i. e.*, enjoined by.
400. *i. e.*, by design, not by accident, and is unrepentant.
401. (originally and primarily).
402. (for ever). But since eternal damnation is incompatible with faith, this original sentence is not carried out in full, by the grace of God, in the case of believers.
403. (for a definite period).
404. *i. e.*, shall deprive him of His special mercy.
405. (for a definite period).

الْحَيٰوةِ الدُّنْيَا فَعِنْدَ اللّٰهِ مَغَانِمُ كَثِيْرَةٌ ؕ كَذٰلِكَ كُنْتُمْ مِّنْ قَبْلُ فَمَنَّ اللّٰهُ عَلَيْكُمْ فَتَبَيَّنُوْا ؕ اِنَّ
اللّٰهَ كَانَ بِمَا تَعْمَلُوْنَ خَبِيْرًا ﴿۹۴﴾ لَا يَسْتَوِي الْقٰعِدُوْنَ مِنَ الْمُؤْمِنِيْنَ غَيْرُ اُولِي الضَّرَرِ وَ
الْمُجٰهِدُوْنَ فِيْ سَبِيْلِ اللّٰهِ بِاَمْوَالِهِمْ وَاَنْفُسِهِمْ ؕ فَضَّلَ اللّٰهُ الْمُجٰهِدِيْنَ بِاَمْوَالِهِمْ وَاَنْفُسِهِمْ
عَلَى الْقٰعِدِيْنَ دَرَجَةً ؕ وَكُلًّا وَّعَدَ اللّٰهُ الْحُسْنٰى ؕ وَفَضَّلَ اللّٰهُ الْمُجٰهِدِيْنَ عَلَى الْقٰعِدِيْنَ
اَجْرًا عَظِيْمًا ﴿۹۵﴾ دَرَجٰتٍ مِّنْهُ وَمَغْفِرَةً وَّرَحْمَةً ؕ وَكَانَ اللّٰهُ غَفُوْرًا رَّحِيْمًا ﴿۹۶﴾ اِنَّ الَّذِيْنَ تَوَفّٰىهُمُ ع
الْمَلٰٓئِكَةُ ظَالِمِيْٓ اَنْفُسِهِمْ قَالُوْا فِيْمَ كُنْتُمْ ؕ قَالُوْا كُنَّا مُسْتَضْعَفِيْنَ فِي الْاَرْضِ ؕ قَالُوْٓا اَلَمْ

94. (يايها . . . خبيرا) O you who believe ! when you march forth[406] in the way of Allah, make *things* clear[407] and do not say to one[408] who offers you a greeting:[409] 'thou art none of a believer'[410] seeking the perishable goods of the life of this world ;[411] for with Allah are spoils abundant.[412] Even thus were you aforetime,[413] then Allah did a favour to you.[414] So make *things* clear.[415] Verily Allah is ever Aware of what you do.

95. (لايستوے . . . عظيما) Not equal[416] are the holders back among the believers,[417] save those who are disabled[418] and the strivers in the way of Allah with their riches and their lives.[419] Allah has preferred in rank the strivers with their riches and their lives above the holders-back,[420] and to all[421] Allah has promised good.[422] And Allah has preferred the strivers above the holders-back with a mighty wage—

96. (درجت . . . رحيما) Ranks from Him and forgiveness and mercy;[423] and Allah is ever Forgiving, Merciful.

---

406. (to fight the infidels).

407. (for yourselves, in every act of yours) *i. e.*, investigate fully before you proceed to slay.

408. (doubting his sincerity or genuineness of his conversion).

409. (in a Muslim fashion, or meets you with other tokens of friendship and submission)

410. (at heart, but only pretendest to be so in order to save thy life from our hands).

411. (by killing him in holy war and apportioning to you his property as your share of booty).

412. (which every Muslim can easily win by walking in His way).

413. *i. e.*, you yourselves were judged Muslims, some time before, by no other means than your verbal declaration of the faith and outward tokens of Islam. Many of the distinguished pagans had not at once become converts at heart; their genuine conversion came only gradually.

414. (so that the Muslims took you at your words, without having an inquiry into your inner feelings and in the sincerity or otherwise of your declarations).

415. (for yourselves, and be ever careful in observing this injunction).

416. (in degrees of merit).

417. *i. e.*, those, who without reasonable cause stayed at home and did not join the holy war.

418. (by illness or for some other good reason).

419. (by spending their money lavishly and recklessly, and by risking their lives).

420. (at home). Note that these stay-at-home are not counted as sinners, since the duty of joining the holy war was not, at the time, obligatory on every able-bodied individual.

421. (comprising the two classes mentioned).

422. (in the Hereafter, as reward for their respective deeds of merit).

423. Words explanatory of 'mighty hire'.

تَكُنْ اَرْضُ اللّٰهِ وَاسِعَةً فَتُهَاجِرُوْا فِيْهَا ۚ فَاُولٰٓئِكَ مَاْوٰىهُمْ جَهَنَّمُ ۗ وَسَآءَتْ مَصِيْرًا ﴿٩٧﴾
اِلَّا الْمُسْتَضْعَفِيْنَ مِنَ الرِّجَالِ وَالنِّسَآءِ وَالْوِلْدَانِ لَا يَسْتَطِيْعُوْنَ حِيْلَةً وَّلَا يَهْتَدُوْنَ
سَبِيْلًا ﴿٩٨﴾ فَاُولٰٓئِكَ عَسَى اللّٰهُ اَنْ يَّعْفُوَ عَنْهُمْ ۗ وَكَانَ اللّٰهُ عَفُوًّا غَفُوْرًا ﴿٩٩﴾ وَمَنْ يُّهَاجِرْ فِيْ
سَبِيْلِ اللّٰهِ يَجِدْ فِي الْاَرْضِ مُرٰغَمًا كَثِيْرًا وَّسَعَةً ۗ وَمَنْ يَّخْرُجْ مِنْۢ بَيْتِهٖ مُهَاجِرًا اِلَى
اللّٰهِ وَرَسُوْلِهٖ ثُمَّ يُدْرِكْهُ الْمَوْتُ فَقَدْ وَقَعَ اَجْرُهٗ عَلَى اللّٰهِ ۗ وَكَانَ اللّٰهُ غَفُوْرًا رَّحِيْمًا ﴿١٠٠﴾
وَاِذَا ضَرَبْتُمْ فِي الْاَرْضِ فَلَيْسَ عَلَيْكُمْ جُنَاحٌ اَنْ تَقْصُرُوْا مِنَ الصَّلٰوةِ ۖ اِنْ خِفْتُمْ اَنْ يَّفْتِنَكُمُ

SECTION 14

97. (ان . . . مصيرا) Verily to those whom the angels carry off *in death* while yet they are wronging their souls,[424] they will say :[425] what were you in.[426]? They will say[427] 'weakened were we in the land'.[428] *They*[429] will say, 'was not Allah's land wide so that you could migrate thereto'?[430] These ! their resort is Hell : an evil retreat——

98. (الا . . . سبيلا) Excepting the weak ones among men, women and children, unable[431] *to find a* stratagem and not guided to the way.

99. (فاولئک . . . غفورا) These are they whom Allah is likely to pardon, and Allah is ever Pardoning, Forgiving.

100. (ومن . . . رحيما) And he who[432] migrates in the way of Allah shall find in the earth plentiful refuge and amplitude ;[433] and he who goes forth from his house *as* a fugitive unto Allah and His Messenger, and death overtakes him,[434] his wage[435] has surely devovled upon Allah;[436]. and Allah is ever Forgiving [437] Merciful.[438]

---

424. (by not migrating to Madīna). Their offence consisted in their not joining the Holy Prophet and the Muslim community at Madīna, which was a duty incumbent upon them, but staying without any justification at Makka with and among the idolaters and not wishing to break with them.

425. (while taking away their souls).

426. (so that you found it impossible to fulfil the obligations of your faith)

427. (excusing themselves).

428. (of our birth and dwelling and unable to resist the infidels, and also unable to observe the obligations of our faith).

429. (*i. e.* the angels).

430. (for the proper observance of the obligations of your faith). The meaning is : if the exercise of your religion was impossible in the land of your birth

and dwelling, why did not you migrate to some other place on God's wide and spacious earth ?

431. (in fact, and not feigning inability).

432. (charged with migration).

433. (wherein to practise his faith).

434. (before he has reached his destination).

435. (which in Divine bounty is conferred upon mere good intention).

436. (for this act of migration, though only undertaken and not completed).

437. (and so He shall forgive his many other faults).

438. (so that He counts the incomplete act of migration as complete, and rewards it in full).

الَّذِينَ كَفَرُوا ۚ إِنَّ الْكٰفِرِينَ كَانُوا لَكُمْ عَدُوًّا مُّبِينًا ﴿١٠١﴾ وَإِذَا كُنتَ فِيهِمْ فَأَقَمْتَ لَهُمُ الصَّلٰوةَ
فَلْتَقُمْ طَآئِفَةٌ مِّنْهُم مَّعَكَ وَلْيَأْخُذُوا أَسْلِحَتَهُمْ فَإِذَا سَجَدُوا فَلْيَكُونُوا مِن وَرَآئِكُمْ وَلْتَأْتِ
طَآئِفَةٌ أُخْرٰى لَمْ يُصَلُّوا فَلْيُصَلُّوا مَعَكَ وَلْيَأْخُذُوا حِذْرَهُمْ وَأَسْلِحَتَهُمْ ۚ وَدَّ الَّذِينَ
كَفَرُوا لَوْ تَغْفُلُونَ عَنْ أَسْلِحَتِكُمْ وَأَمْتِعَتِكُمْ فَيَمِيلُونَ عَلَيْكُم مَّيْلَةً وَاحِدَةً ۚ وَلَا جُنَاحَ
عَلَيْكُمْ إِن كَانَ بِكُمْ أَذًى مِّن مَّطَرٍ أَوْ كُنتُم مَّرْضٰى أَن تَضَعُوا أَسْلِحَتَكُمْ ۖ وَخُذُوا حِذْرَكُمْ ۗ
إِنَّ اللّٰهَ أَعَدَّ لِلْكٰفِرِينَ عَذَابًا مُّهِينًا ﴿١٠٢﴾ فَإِذَا قَضَيْتُمُ الصَّلٰوةَ فَاذْكُرُوا اللّٰهَ قِيٰمًا وَقُعُودًا وَ

SECTION 15

101. (واذا . . . مبينا) And when you are journeying in the earth,[439] it will be no fault in you that you shorten the prayer[440] if you apprehend that those who disbelieve will molest you;[441] verily the infidels are ever unto you an avowed enemy.

102. (واذا . . . مهينا) And when thou[442] art amidst them[443] and hast set up the prayer for them,[444] then let a party of them stand with thee and let them retain their weapons;[445] then when they have prostrated themselves,[446] let them go behind you,[447] and let another party *who* have not yet prayed[448] *come*[449] *and* pray with thee; and let them *also* take their pre-cautions and their weapons. Those who disbelieve wish that you neglected your weapons and your baggage, so that they might swoop down upon you a one swoop.[450] No fault there will be in you if there is an injury to you from rain or you are ailing,[451] that you lay down your arms and *yet* take your caution. Verily Allah has prepared for the infidels a torment ignominious.

---

439. (or by the sea, O Muslims!) The distance to be covered must be at least for three 'stages or *manzils, i. e.,* about 60 English miles, according to the Hanafī school of law, and a much shorter distance according to other schools.

440. (by half, so that the number of *rak'at* at *Zuhar* (noon), *'Asr* (afternoon) and *'Ishā* (night) prayers would be reduced to two.

441. (by your halting at a place too long). يَّفتِنَ here may also be taken in the sense of 'slaying.'

442. (O Prophet! or any other in thy place).

443. *i. e.,* the Muslims.

444. (and an attack by the enemy may be imminent).

445. (while in prayer, the other half is to be on the look-out for the enemy). Note that even at this moment of imminent danger, prayer is not to be put off or

held over. So pre-eminently important is the duty of offering prayers in the code of Islam!

446. (and have finished one *rak'at*).
447. *i. e.*, in the hindermost row.
448. (but have been on the look-out for the enemy).
449. (forward into the front row).
450. So you need be ever vigilant and on your guard.
451. (and thus are impeded from taking your arms).

عَلٰى جُنُوْبِكُمْ ۚ فَاِذَا اطْمَاْنَنْتُمْ فَاَقِيْمُوا الصَّلٰوةَ ۚ اِنَّ الصَّلٰوةَ كَانَتْ عَلَى الْمُؤْمِنِيْنَ كِتٰبًا مَّوْقُوْتًا ﴿١٠٣﴾
وَلَا تَهِنُوْا فِى ابْتِغَآءِ الْقَوْمِ ۭ اِنْ تَكُوْنُوْا تَاْلَمُوْنَ فَاِنَّهُمْ يَاْلَمُوْنَ كَمَا تَاْلَمُوْنَ ۚ وَتَرْجُوْنَ مِنَ اللّٰهِ
مَا لَا يَرْجُوْنَ ۭ وَكَانَ اللّٰهُ عَلِيْمًا حَكِيْمًا ﴿١٠٤﴾ اِنَّآ اَنْزَلْنَآ اِلَيْكَ الْكِتٰبَ بِالْحَقِّ لِتَحْكُمَ بَيْنَ النَّاسِ
بِمَآ اَرٰىكَ اللّٰهُ ۭ وَلَا تَكُنْ لِّلْخَاۗىِٕنِيْنَ خَصِيْمًا ﴿١٠٥﴾ وَّاسْتَغْفِرِ اللّٰهَ ۭ اِنَّ اللّٰهَ كَانَ غَفُوْرًا رَّحِيْمًا ﴿١٠٦﴾
وَلَا تُجَادِلْ عَنِ الَّذِيْنَ يَخْتَانُوْنَ اَنْفُسَهُمْ ۭ اِنَّ اللّٰهَ لَا يُحِبُّ مَنْ كَانَ خَوَّانًا اَثِيْمًا ﴿١٠٧﴾ يَّسْتَخْفُوْنَ
مِنَ النَّاسِ وَلَا يَسْتَخْفُوْنَ مِنَ اللّٰهِ وَهُوَ مَعَهُمْ اِذْ يُبَيِّتُوْنَ مَا لَا يَرْضٰى مِنَ الْقَوْلِ ۭ وَكَانَ

ع

103. (فاذا . . . موقوتا) Then when you have finished the prayer,[452] remember Allah,[453] standing, sitting, and *lying* on your sides.[454] Then when you are secure[455] establish prayer;[456] verily the prayer is prescribed to the believers at *definite* times.[457]

104. (ولا . . . حكيما) And do not slacken in seeking the *enemy* people;[458] if you are suffering,[459] then they[460] suffer even as you suffer,[461] and you hope from Allah what[462] they hope not.[463] And Allah is ever Knowing,[464] Wise.[465]

SECTION 16

105. (انا . . . خصيما) Verily We; it is We who have sent down the Book to thee[466] with truth, that thou mightest judge[467] between people by[468] what Allah has shown thee;[469] and be not thou[470] a pleader on behalf of the deceivers.

106. (واستغفر . . . رحيما) And beg thou forgiveness of Allah;[471] verily Allah is ever Forgiving, Merciful.

107. (ولا . . . اثيما) And plead not[472] thou for those who defraud their souls,[473] verily Allah does not love one[474] who is a defrauder,[475] sinner.[476]

---

452. (thus curtailed and circumscribed).

453. (as usual).

454. *i. e.*, in every attitude and posture as may be practicable; and do not infringe the prescribed law of prayer in any of its details.

455. *i. e.*, out of danger, and not journeying.

456. (in its proper, regular form as duly prescribed).

457. (so it must be offered in every circumstance and at appointed hours). 'The religion of the Muslim is continually present with him and in the daily prayer manifests itself in a solemn and impressive ritual, which cannot leave either the worshipper or the spectator unaffected.' (Arnold, *Preaching of Islam*, p. 417). 'The timing of the daily prayer which according to the Qur'ān restores self-possession to the ego by bringing it into closer touch with the ultimate source of life and freedom, is intended to save the ego from the mechanising effects of sleep and business.

Prayer in Islam is the ego's escape from mechanism to freedom.' (Iqbal, *op. cit.*, pp. 151-152).

458. (through lack of grip, when that pursuit is necessary).

459. (of wounds and privations, O Muslims!).

460. *i. e.*, the enemy.

461. (so that you and they are equal so far as the physical aspect of the war is concerned).

462. (high reward).

463. (so in strength of mind and spirit you are their superior).

464. (so that He knows well your enemies' weakness of heart and body).

465. (so that He does not command you to do acts that are beyond you).

466. (O Prophet!).

467. (in this particular affair).

468. *i. e.*, in accordance with; by means of.

469. (by revelation). اراک is here synonymous with عرفک and علمک (LL).

470. (in the future, as thou hast never been in the past). Bashīr, a hypocrite, of the clan of Obeiraq, had stolen a bag of flour and some arms from the house of Rifā'a, a companion of the Prophet. The theft was detected. The Obeiraq people, in order to shield their kinsman, laid the guilt at the door of Labīd, a faithful Muslim, and protested to the Prophet with an air of injured innocence that they were being unjustifiably suspected by Rifā'a. The holy Prophet thereupon is reported to have remonstrated with the party of the complainant for suspecting without warrant members of the Muslim community. It was at this stage that real facts of the case became known to him by Revelation, and Bashīr, the real culprit, was exposed. Offended at this he returned to paganism and joined the Makkans openly.

471. (for thy remonstrating with the people of the complainant). The act on the part of the Prophet on the basis of the facts than available was perfectly innocent—even meritorious—but it might have had the effect of silencing the complainant, and was thus, in Divine wisdom, not quite politic for the Prophet.

472. (as they wish thee to contend).

473. (by wronging others and accusing them falsely).

474. —like Bashīr, in this instance—

475. *i. e.*, persistent deceiver.

476. *i. e.*, addicted to sin.

الله بما يعملون محيطا ﴿١٠٨﴾ هانتم هؤلاء جدلتم عنهم في الحيوة الدنيا فمن يجادل الله
عنهم يوم القيمة ام من يكون عليهم وكيلا ﴿١٠٩﴾ ومن يعمل سوءا او يظلم نفسه ثم يستغفر
الله يجد الله غفورا رحيما ﴿١١٠﴾ ومن يكسب اثما فانما يكسبه على نفسه وكان الله
عليما حكيما ﴿١١١﴾ ومن يكسب خطيئة او اثما ثم يرم به بريئا فقد احتمل بهتانا واثما مبينا ﴿١١٢﴾
ولولا فضل الله عليك ورحمته لهمت طائفة منهم ان يضلوك وما يضلون الا
انفسهم وما يضرونك من شيء وانزل الله عليك الكتب والحكمة وعلمك ما لم تكن

108. (يستخفون . . . محيطا) They feel ashamed of men[477] and not feel ashamed of Allah,[478] whereas He is[479] *present* with them when by night they plan together of discourse which does not please Him; and Allah is ever an Encompasser of what they do.[480]

109. (هانتم . . . وكيلا) Lo ! it is you[481] who have contended for them in the life of this world;[482] then who will contend for them with Allah on the Day of Judgement, or who will be their champion?

110. (و من . . . رحيما) And he who works an evil[483] or wrongs his *own* soul and thereafter begs forgiveness of Allah,[484] shall find Allah Forgiving, Merciful.[485]

111. (و من . . . حكيما) And he who earns a sin, only against his *own* soul earns it;[486] and Allah is ever Knowing,[487] Wise.[488]

112. (و من . . . مبينا) And he who earns a vice[489] or a sin[490] and thereafter[491] casts it on an innocent one,[492] has certainly borne a calumny[493] and a manifest sin.

---

477. (who are in reality as powerless as themselves).

478. *i. e.*, the Omniscient, the Omnipotent.

479. (as ever).

480. (so it is He alone who ought to be feared).

481. (O Muslims !).

482. This refers to the unsuspecting neutral Muslims who had assembled before the Prophet to defend and support Bashīr, the offender.

483. (to others).

484. (in the way prescribed).

485. (so Bashīr and his accomplices ought to have asked Divine forgiveness in the proper way).

486. *i. e.*, hurts himself and not others. This makes immediate penitence on his part the more necessary.

487. (so He is aware of every sin and sinner).

488. (so that His punishments are suited to every individual case).

489. (relatively small).

490. (grave or heinous).

491. (instead of asking forgiveness).

492. (as did Bashīr and his associates).

493. Calumny, denoting all the unjust accusations which have the effect of damaging or lowering another's reputation, is always a prominent feature of a depraved society. Islam condemns it in the strongest terms, so that it may not raise its head even in forms too subtle to be reached by the arms of law.

تَعْلَمُ ۚ وَكَانَ فَضْلُ اللهِ عَلَيْكَ عَظِيمًا ﴿١١٣﴾ لَا خَيْرَ فِي كَثِيرٍ مِّن نَّجْوٰىهُمْ إِلَّا مَنْ أَمَرَ بِصَدَقَةٍ أَوْ
مَعْرُوفٍ أَوْ إِصْلَاحٍ بَيْنَ النَّاسِ ۚ وَمَن يَفْعَلْ ذٰلِكَ ابْتِغَاءَ مَرْضَاتِ اللهِ فَسَوْفَ نُؤْتِيهِ أَجْرًا
عَظِيمًا ﴿١١٤﴾ وَمَن يُشَاقِقِ الرَّسُولَ مِن بَعْدِ مَا تَبَيَّنَ لَهُ الْهُدٰى وَيَتَّبِعْ غَيْرَ سَبِيلِ الْمُؤْمِنِينَ
نُوَلِّهِ مَا تَوَلّٰى وَنُصْلِهِ جَهَنَّمَ ۖ وَسَاءَتْ مَصِيرًا ﴿١١٥﴾ إِنَّ اللهَ لَا يَغْفِرُ أَن يُشْرَكَ بِهِ وَيَغْفِرُ مَا دُونَ
ذٰلِكَ لِمَن يَشَاءُ ۚ وَمَن يُشْرِكْ بِاللهِ فَقَدْ ضَلَّ ضَلٰلًا بَعِيدًا ﴿١١٦﴾ إِن يَدْعُونَ مِن دُونِهِ إِلَّا إِنٰثًا ۚ
وَإِن يَدْعُونَ إِلَّا شَيْطٰنًا مَّرِيدًا ﴿١١٧﴾ لَّعَنَهُ اللهُ ۘ وَقَالَ لَأَتَّخِذَنَّ مِنْ عِبَادِكَ نَصِيبًا مَّفْرُوضًا ﴿١١٨﴾

SECTION 17

113. (ولولا . . . عظيما) Were not the grace of Allah and His mercy on thee,[494] a party of them had surely resolved to mislead thee,[495] whereas they mislead not but themselves;[496] and they shall not *be able* to hurt thee in aught.[497] And Allah has sent down to thee the Book and wisdom,[498] and has taught thee[499] what thou knowest not; and the grace of Allah on thee is ever mighty.[500]

114. (لا خير . . . عظيما) No good[501] is there in much of their whispers[502] except *in him* who commands charity or kindness or reconciliation among mankind;[503] and he who does this, seeking the goodwill of Allah,[504] him We will presently give a mighty wage.

115. (و من . . . مصيرا) And he who opposes the Messenger after the truth has become manifest to him and follows other way than *that of* the believers,[505] him We will let follow[506] that to which he has turned[507] and him We will roast in Hell——an evil retreat!

SECTION 18

116. (ان . . . بعيدا) Verily Allah shall not forgive that aught be associated with Him,[508] and He shall forgive all else[509] to whom He will,[510] and he who associates *aught* with Allah has certainly strayed far away.[511]

117. (ان . . . مريدا) They[512] invoke not beside Him but females,[513] and they invoke not but a Satan rebellious.[514]

118. (لعنه . . . مفروضا) Allah has accursed him,[515] and he said:[516] 'I will surely take[517] of Thy creatures a portion allotted;[518]

---

494. (in this instance, as always, O Prophet!)

495. (by causing thee to deliver an unsound judgment).

496. *i. e.*, as they have failed in their unholy attempt in the past, so also they shall fail in the future.

497. (in this respect) *i. e.*, they shall not be able to cause thee to fall into error and they shall not succeed in wringing from thee a wrong verdict.

498. (and it is impossible for error to co-exist with these Divine gifts).

499. (of higher truths).

500. It was this unvarying and constant Divine grace which made it impossible for any one to lead the Holy Prophet astray.

501. *i. e.*, merit or virtue.

502. The hypocrites in their secret counsels mostly talked in whispers. The pronoun هم refers to the multitude of mankind.

503. (and to effect these ends have to counsel in secret).

504. (and not with an unworthy or ignoble motive). Note the emphasis Islam lays on the rightness of motives, on the purity of the springs of action.

505. This 'way of the believers' includes dress, food, personal appearance, and many other habits and customs generally believed to lie outside the path of religion and spirituality. And that the Muslims have, or, at any rate, till very recently have had, a definite and distinctive culture of their own goes without saying. 'Up to the nineteenth century it was generally possible to recognise Muḥammadans by their external appearance. They felt that they were heirs of a culture which was bound up with their creed, and they wished to preserve the characteristic marks of their civilization. So persistent has been the influence of this distinctive Muslim culture that a strong sense of corporate unity may often survive the disappearance of intellectual assent to the dogmas of the faith and may serve as a social bond long after faith is dead.' (Arnold, *Islamic Faith*, p. 48).

506. (in this world without let or hindrance).

507. *i. e.*, to the ways that are not of the believers. 'The imitation of outward appearance leads, by degrees, to a corresponding assimilation of the mental disposition . . . Only very superficial people can believe that it is possible to imitate a civilization in its external appearance, without being at the same time affected by its spirit. A civilization is not an empty form only, but a living energy. The moment we begin to accept its form, its internal currents and dynamic influences set to work in ourselves and mould slowly, imperceptibly our whole mental attitude.' (Asad, *op. cit.*, pp. 83-84).

508. (either in His Person or in His Attributes). Note the unique and unmistakable insistence with which the Holy Qur'ān follows this one theme, the absolute unity of God. See n. 160 above.

509. (either altogether or after some initial punishment).

510. (in accordance with His universal Plan).

511. (from the right path, and so eternal damnation must be his natural due).

512. *i. e.*, the infidels in general, and Arab pagans in particular.

513. *i. e.*, female deities; goddesses. It was not only the Arabs who worshipped as 'daughters of God' angels and certain of their images, but many divinities throughout the world, including the sun, the moon, and the 'Great

Mother,' have been construed as feminine, and the cult of goddesses has been almost universal. 'The emotional side of Semitic heathenism was always very much connected with the worship of female deities, partly through the associations of maternity, which appealed to the purest and tenderest feelings, and partly through other associations connected with woman, which too often appealed to the sensuality so strongly devleoped in the Semitic race.' (Robertson Smith, *Religion of the Semites*, p. 59). And as to other religions:—'In the religious imagination and devotion of the Cretans the goddess was markedly predominant over the God.' (UHW. II, p. 1365). 'The characteristic which specially distinguishes the Anatolian religion is its conception of the Divine Being as the mother, not the father, of mankind...... The God, the male element in the Divine nature, was conceived as a secondary figure to the Great Mother.' (DB. V, p. 122). 'The goddess was the fountain and source of human life. The principles on which that life must be lived emanated from her.' (ERE. IX, p. 905). Among the Hindus of south India, who mostly worship nondescript local village deities, 'these local deities are nearly all of the female, not the male, sex.' (EBr. XI, p. 577). 'Amongst many primitive peoples, and at the present time in a large number of less developed cults, goddesses occupy important places in the pantheon.' (ERE. V, p. 827). 'اناثا also signifies *inanimate things* as trees and stones and wood'. (LL)

514. *i. e.*, this goddess-worship is, in effect, nothing but devil-worship.
515. (for his rebellion)
516. (at the time of his expulsion from the Heaven).
517. (by seducing them).
518. *i. e.*, limited in number; determined in regard to time.

وَّلَاُضِلَّنَّهُمْ وَلَاُمَنِّيَنَّهُمْ وَلَاٰمُرَنَّهُمْ فَلَيُبَتِّكُنَّ اٰذَانَ الْاَنْعَامِ وَلَاٰمُرَنَّهُمْ فَلَيُغَيِّرُنَّ خَلْقَ اللّٰهِ ؕ
وَمَنْ يَّتَّخِذِ الشَّيْطٰنَ وَلِيًّا مِّنْ دُوْنِ اللّٰهِ فَقَدْ خَسِرَ خُسْرَانًا مُّبِيْنًا ﴿۱۱۹﴾ يَعِدُهُمْ وَيُمَنِّيْهِمْ ؕ وَمَا
يَعِدُهُمُ الشَّيْطٰنُ اِلَّا غُرُوْرًا ﴿۱۲۰﴾ اُولٰٓئِكَ مَاْوٰىهُمْ جَهَنَّمُ ۫ وَلَا يَجِدُوْنَ عَنْهَا مَحِيْصًا ﴿۱۲۱﴾ وَالَّذِيْنَ
اٰمَنُوْا وَعَمِلُوا الصّٰلِحٰتِ سَنُدْخِلُهُمْ جَنّٰتٍ تَجْرِيْ مِنْ تَحْتِهَا الْاَنْهٰرُ خٰلِدِيْنَ فِيْهَاۤ اَبَدًا ؕ وَعْدَ اللّٰهِ
حَقًّا ؕ وَمَنْ اَصْدَقُ مِنَ اللّٰهِ قِيْلًا ﴿۱۲۲﴾ لَيْسَ بِاَمَانِيِّكُمْ وَلَاۤ اَمَانِيِّ اَهْلِ الْكِتٰبِ ؕ مَنْ يَّعْمَلْ
سُوْٓءًا يُّجْزَ بِهٖ ۙ وَلَا يَجِدْ لَهٗ مِنْ دُوْنِ اللّٰهِ وَلِيًّا وَّلَا نَصِيْرًا ﴿۱۲۳﴾ وَمَنْ يَّعْمَلْ مِنَ الصّٰلِحٰتِ مِنْ ذَكَرٍ

119. (ولا . . . مبينا) and surely I will lead them astray,[519] and I will fill them with vain desires,[520] and I will bid them so that they will slit the ears of the cattle,[521] and I will bid them so that they will alter the creation of Allah.[522] And he who takes Satan instead of Allah, for a friend,[523] shall surely suffer a loss manifest.[524]

120. (يعدهم . . . غرورا) Satan makes them promises[525] and fills them with vain desires, and Satan promises them but vain desires.

121. (اولئک . . . محيصا) These:[526] their resort shall be Hell, and they shall not find an escape therefrom.

122. (والذين . . . قيلا) And those who believe and work righteous *works* soon We shall admit them to Gardens beneath which the rivers flow *as* abiders therein for ever : promise of Allah, true.[527] And who is more truthful than Allah in speech.

123. (ليس . . . نصيرا) Not by your vain desires nor by the vain desires of the people of the Book[528] *are the promise of Allah to be fulfilled ;* he who works an evil shall be requited therefor,[529] and he shall not find, beside Allah, a protector nor a helper.

---

519. (from the path of faith and rectitude).
520. *i. e.*, with false hopes and a craving to commit sins.
521. The pagan Arabs used to slit the ears of camels and other animals invoking on them the names of their gods and goddesses.
522. (by putting it to uses not intended by the creator). For example, the castration of slaves ; or, to take a modern instance, the artificial change of sex. The Amazons' practice of burning off their right breast may also be cited as a further example.
523. (by obeying his commands instead of God's).
524. *i. e.*, eternal damnation.
525. (under false pretences).
526. *i. e.*, the dupes of the devil.
527. (as contrasted with the false pretences of the devil).
528. (are these promises of God to be obtained). No mere wish and desire, shorn of acts and deeds, would avail anything.
529. Or, 'on account of it.'

اَوْ اُنْثٰى وَهُوَ مُؤْمِنٌ فَاُولٰٓئِكَ يَدْخُلُوْنَ الْجَنَّةَ وَلَا يُظْلَمُوْنَ نَقِيْرًا ۝ وَمَنْ اَحْسَنُ دِيْنًا مِّمَّنْ
اَسْلَمَ وَجْهَهٗ لِلّٰهِ وَهُوَ مُحْسِنٌ وَّاتَّبَعَ مِلَّةَ اِبْرٰهِيْمَ حَنِيْفًا ۭ وَاتَّخَذَ اللّٰهُ اِبْرٰهِيْمَ خَلِيْلًا ۝
وَلِلّٰهِ مَا فِي السَّمٰوٰتِ وَمَا فِي الْاَرْضِ ۭ وَكَانَ اللّٰهُ بِكُلِّ شَيْءٍ مُّحِيْطًا ۝ وَيَسْتَفْتُوْنَكَ فِي
النِّسَاۗءِ ۭ قُلِ اللّٰهُ يُفْتِيْكُمْ فِيْهِنَّ ۙ وَمَا يُتْلٰى عَلَيْكُمْ فِي الْكِتٰبِ فِيْ يَتٰمَى النِّسَاۗءِ الّٰتِيْ لَا تُؤْتُوْنَهُنَّ
مَا كُتِبَ لَهُنَّ وَتَرْغَبُوْنَ اَنْ تَنْكِحُوْهُنَّ وَالْمُسْتَضْعَفِيْنَ مِنَ الْوِلْدَانِ ۙ وَاَنْ تَقُوْمُوْا لِلْيَتٰمٰى
بِالْقِسْطِ ۭ وَمَا تَفْعَلُوْا مِنْ خَيْرٍ فَاِنَّ اللّٰهَ كَانَ بِهٖ عَلِيْمًا ۝ وَاِنِ امْرَاَةٌ خَافَتْ مِنْ بَعْلِهَا

124. (و من . . . نقيرا) And he who works righteous *works*, male or female,[530] and is a believer——these shall enter the Garden and shall not be wronged a speck.[531]

125. (و من . . . خليلا) And who *can be* better in religion than he who submits his face to Allah,[532] and is sincere,[533] and follows the faith of Ibrāhīm, the upright ?[534] And Allah has taken Ibrāhīm for a friend.[535]

126. (وللہ . . . محيطا) And Allah's is whatsoever is in the heavens and whatsoever is in the earth,[536] and Allah is ever an Encompasser of everything.[537]

SECTION 19

127 (و يستفتونک . . . عليما) And they[538] ask thy decree[539] concerning women.[540] Say thou : 'Allah decrees to you concerning them and *so do the revelations* that have been recited to you in the Book[541] concerning the orphan women[542] to whom you[543] do not give what is prescribed for them[544] and *yet* desire that you will wed them, and *concerning* the oppressed children,[545] and *concerning this* that you will deal[546] with the orphans in equity,[547] and whatsoever good you do, then verily Allah is ever Aware of it.[548]

---

530. This means that so far as spiritual merits are concerned there is no difference between man and woman. It has never been a subject of discussion among the Muslims whether woman possessed a soul or not.

531. This, in a nutshell, is the Islamic law of Divine requital. The proviso وهو مؤمن is vital, for without right faith 'righteous works' are meaningless.

532. *i. e.*, who has surrendered his entire self to God, and is obedient to God, both in word and deed.

533. (not simulating faith).

534. See P. 1, nn. 617, 618.

535. *Cf.* the OT :—' . . . the seed of Abraham, my friend.' (Is. 41 : 8). ' . . . and gavest it to the seed of Abraham thy friend.' (2 Ch. 20 : 7). But the English word 'friend' does scant justice to the idea of خليل which, in Arabic, denotes the

dearest or most sincere friend who has no rival in the love and reliance placed upon him.

536. (so His sovereignty is all-comprehensive).

537. (so His knowledge is all-comprehensive).

538. *i.e.*, the people.

539. O (Prophet!) *i. e.*, Divine decree received by the Prophet through Revelation.

540. *i. e.*, concerning their dower and their share in inheritance.

541. (in the beginning of the Surah). Questions are referred back to the previous commandments with respect to all these subjects already dealt with in the opening verses of this chapter.

542. Orphan girls, in pre-Islamic Arabia, with properties of their own, in charge of their wards, were of two descriptions. Either they happened to be handsome or not. If handsome, the guardians used to take them as their own wives, but not to pay them their dower in full. If otherwise, the guardians, in order to profit by the estate of their wards, suffered them not to seek husband elsewhere. Islām at one stroke did away with this dual injustice.

543. (O guardians!)

544. *i. e.*, their proper dower.

545. *i. e.*, male children of tender age who also were subjected to many inequities and hardships in pagan days. Taking the Holy Qur'ān as the work, not of God but of the Prophet, says a Christian writer:—'One of the most commendable things which one finds in reading the Qoran is the solicitude which Muhammed shows for the young, and especially for such as have been deprived of their natural guardians. Again and again he insists upon a kind and just treatment being accorded to children. And working upon his words, the Muhammedan doctors have framed a system of rules concerning the appointment and duties of guardians which is most complete, and extending to the most minute details.' (Roberts, *op. cit.*, pp. 40-41).

546. (in all your dealings).

547. 'The enactments of the Qoran have supplied the foundation for a most comprehensive law on the subject of guardians and wards. And since this law is thus based upon the express teaching of the Qoran, we find a greater agreement here between the Shiahs and Sunnis than in any other matter of law' (Roberts, *op. cit.*, p. 43).

548. (so ye ought to hasten towards good).

نُشُوزًا اَوْ اِعْرَاضًا فَلَا جُنَاحَ عَلَيْهِمَا اَنْ يُّصْلِحَا بَيْنَهُمَا صُلْحًا ۚ وَالصُّلْحُ خَيْرٌ ۚ وَاُحْضِرَتِ الْاَنْفُسُ
الشُّحَّ ۚ وَاِنْ تُحْسِنُوْا وَتَتَّقُوْا فَاِنَّ اللّٰهَ كَانَ بِمَا تَعْمَلُوْنَ خَبِيْرًا ۝ وَلَنْ تَسْتَطِيْعُوْٓا اَنْ تَعْدِلُوْا بَيْنَ
النِّسَآءِ وَلَوْ حَرَصْتُمْ فَلَا تَمِيْلُوْا كُلَّ الْمَيْلِ فَتَذَرُوْهَا كَالْمُعَلَّقَةِ ۚ وَاِنْ تُصْلِحُوْا وَتَتَّقُوْا فَاِنَّ اللّٰهَ
كَانَ غَفُوْرًا رَّحِيْمًا ۝ وَاِنْ يَّتَفَرَّقَا يُغْنِ اللّٰهُ كُلًّا مِّنْ سَعَتِهٖ ۚ وَكَانَ اللّٰهُ وَاسِعًا حَكِيْمًا ۝ وَلِلّٰهِ مَا
فِى السَّمٰوٰتِ وَمَا فِى الْاَرْضِ ۚ وَلَقَدْ وَصَّيْنَا الَّذِيْنَ اُوْتُوا الْكِتٰبَ مِنْ قَبْلِكُمْ وَاِيَّاكُمْ اَنِ اتَّقُوا اللّٰهَ ۚ
وَاِنْ تَكْفُرُوْا فَاِنَّ لِلّٰهِ مَا فِى السَّمٰوٰتِ وَمَا فِى الْاَرْضِ ۚ وَكَانَ اللّٰهُ غَنِيًّا حَمِيْدًا ۝ وَلِلّٰهِ مَا فِى السَّمٰوٰتِ

128. (و ان . . . خبیرا) And if a woman apprehends refractoriness[549] or estrangement[550] from her husband, it shall be no blame on the pair if they effect between them a reconciliation,[551] and reconciliation is always good.[552] And souls[553] are engrained with greed.[554] And if you act kindly[555] and fear Him,[556] then verily Allah is ever Aware[557] of what you do.

129. (و لن . . . رحیما) And you are not able[558] to deal equitably between wives,[559] even though you long *to do so ;* but[560] incline not[561] an extreme inclining,[562] so that you leave her[563] as it were suspended.[564] And if you effect a reconciliation[565] and fear Allah,[566] then Allah is ever Forgiving, Merciful.

130. (و ان . . . حکیما) And if the pair *must* separate,[567] Allah shall enrich[568] each of them of His bounty ;[569] and Allah is ever Bountiful, Wise.

131. (و لله . . . حمیدا) And Allah's is whatsoever is in the heavens and whatsoever is in the earth [570] And assuredly We enjoined those who were given the Book before you and yourselves : fear Allah,[571] and if you disbelieve, then Allah's is whatsoever is in the heavens and whatsoever is in the earth,[572] and Allah is ever Self-sufficient,[573] Praiseworthy.[574]

---

549. or cruelty.

550. (or desertion).

551. (by foregoing, on the part of the wife, her dower in part or in full).

552. (in any case than separation or incessant wrangling).

553. (of mankind in general).

554. (so that man is likely to consent to live with his wife, if she is prepared to part with some of her rights).

555. (towards your wives: and do not coerce them into relinquishing their dues).

556. (in fulfiling the obligations to your wives).

557. (so He is sure to reward you for your acts of equity and benevolence).

558. (by your very constitution, O men !)

559. (when they are more than one in the matter of heart) *i. e.*, to hold the

balance even in love and affection, which feelings are of involuntary nature and beyond human control.

560. (for that reason).

561. (to one wife, in your dealings, in your voluntary conduct, even when absolute justice and perfect equality are impossible).

562. (to the exculsion of others), *i. e.*, be fair and considerate in respect of outer duties at least. The purport of the whole passage is: while unable constitutionally to observe perfect equality among your wives in respect of your feelings of love and attachment, you are not, on that account, by any means warranted in bestowing your favour, voluntary favour, entirely on the one, to the utter neglect of the others. Your duties you have to perform, so far as lies in your power, to every one of them.

363. *i. e.*, the less favoured wife.

564. *i. e.*, like the one neither in wedlock, nor divorced and free to marry someone else. This condemns the Christian institution of 'separation from bed and board' which even when perpetual 'does not however give either party the right to remarry during the lifetime of the other.' (EBr. XVI, p. 952)

565. *i. e.*, if you improve your relations with the less favoured wives, and they willingly pardon you for your undutiful ways in the past.

566. (in fulfilling your obligation towards them in the future).

567. (in an approved, legal way after all the attempts at reconciliation have failed)

568. (of each other). So none should regard himself or herself as indispensable.

569. *i. e.*, He shall bless the wronged party either with a better match or with peace of mind.

570. The commands, therefore, of this Sovereign Lord are to be carried out most implicitly and in every little detail.

571. This fear of God is the true basis of wisdom and all good actions. (See P. I, n. 182)

572. (so you will disobey to your own peril, and cannot hurt this Sovereign Lord in the least).

573. *i. e.*, independent of all His creatures; standing in no need of service on the part of His creatures. His commands and injunctions are all for our own good.

574. *i. e.*, Perfect in His essence and attributes.

وَمَا فِي الْأَرْضِ ۚ وَكَفَىٰ بِاللَّهِ وَكِيلًا ﴿١٣٢﴾ إِن يَشَأْ يُذْهِبْكُمْ أَيُّهَا النَّاسُ وَيَأْتِ بِآخَرِينَ ۚ وَكَانَ
اللَّهُ عَلَىٰ ذَٰلِكَ قَدِيرًا ﴿١٣٣﴾ مَّن كَانَ يُرِيدُ ثَوَابَ الدُّنْيَا فَعِندَ اللَّهِ ثَوَابُ الدُّنْيَا وَالْآخِرَةِ ۚ وَكَانَ
اللَّهُ سَمِيعًا بَصِيرًا ﴿١٣٤﴾ يَا أَيُّهَا الَّذِينَ آمَنُوا كُونُوا قَوَّامِينَ بِالْقِسْطِ شُهَدَاءَ لِلَّهِ وَلَوْ عَلَىٰ أَنفُسِكُمْ
أَوِ الْوَالِدَيْنِ وَالْأَقْرَبِينَ ۚ إِن يَكُنْ غَنِيًّا أَوْ فَقِيرًا فَاللَّهُ أَوْلَىٰ بِهِمَا ۖ فَلَا تَتَّبِعُوا الْهَوَىٰ أَن تَعْدِلُوا ۚ
وَإِن تَلْوُوا أَوْ تُعْرِضُوا فَإِنَّ اللَّهَ كَانَ بِمَا تَعْمَلُونَ خَبِيرًا ﴿١٣٥﴾ يَا أَيُّهَا الَّذِينَ آمَنُوا آمِنُوا بِاللَّهِ وَ
رَسُولِهِ وَالْكِتَابِ الَّذِي نَزَّلَ عَلَىٰ رَسُولِهِ وَالْكِتَابِ الَّذِي أَنزَلَ مِن قَبْلُ ۚ وَمَن يَكْفُرْ بِاللَّهِ وَمَلَائِكَتِهِ

132. (و لله . . . وكيلا) And Allah's is whatsoever is in the heavens and whatsoever is in the earth,[575] and sufficies Allah as a Champion.[576]

133. (ان . . . قديرا) If He will, He can take you away, O mankind ![577] and bring forward others.[578] And Allah is ever Potent over that.[579]

134. (من . . . بصيرا) He who seeks the reward of this world,[580] with Allah is the reward of this world and the Hereafter,[581] and Allah is ever Hearing,[582] Seeing.[583]

SECTION 20

135. (يايها . . . خبيرا) O you who believe! be you maintainer of equity[584] *and* bearers of testimony[585] for Allah's sake[585] though *it be* against yourselves[587] or your parents or kindred.[588] Be he[589] rich[590] or poor[591] Allah is nigher unto either;[592] so follow not the caprice,[593] lest you may deviate.[594] If you incline[595] or turn away,[596] then verily Allah is Aware of what you work.[597]

---

575. *i. e.*, He alone is All-Mighty; He alone is to be looked up to.

576. (so why should His servants fear others, or look up to them for favours ?)

577. So Powerful is He! He can destroy everything without the slightest harm to Himself.

578. *i. e.*, other creatures, or another race, to serve Him.

579. (but purely out of His grace and beneficence He asks you, again and again, to observe His commands and to fulfil His law, entirely for your own benefit).

580. (for his acts of devotion and piety).

581. (how foolish is then to seek from Him the immediate rewards of this world only and to be indifferent to a reward that is infinitely more precious !) Note that it is not the desire to get riches of this world that is discouraged. Every one is quite at liberty to pray for, and strive after, health, prosperity, offspring and the like. It is the habit of seeking worldly rewards *for acts of duty, devotion and piety* that

is condemned. Duties to God and men are to be performed for their own sake entirely irrespective of abundant gains and rewards.

582. (so He listens to your words and petitions).

583. (so He is Aware of your motives and intentions).

584. (in every dealing as a party, and in every decision as a judge).

585. *i. e.*, veracious and incorruptible in bearing testimony when any matter comes up before the tribunal.

586. *i. e.*, to win His approval and goodwill.

587. *i. e.*, even though it may amount to an admission of your guilt.

588. *i. e.*, no fear of self-injury and no ties of love and kinship are to stand in the way of giving absolutely true evidence.

589. *i. e.*, the party opposite.

590. (so that you might be tempted to seek his favour).

591. (so that you might be moved by pity or compassion to shield him).

592. (than you) *i. e.*, the Creator has far stronger ties with the party concerned than you can possibly have; so allow not yourselves to be influenced by any extraneous considerations while tendering evidence.

593. (of your heart) *i. e.*, your inclination or prejudice.

594. (from the truth). 'False testimony is not regarded as evidence by the Muhammedan jurists, as the very object of information is to disclose what occurred. In fact according to them false testimony or false evidence or false information would be a contradiction in terms.' (Abdur Rahim, *op. cit.*, p. 375).

595. (from true testimony).

596. (from tendering evidence at all).

597. (so that you can by no means escape His punishment).

وَكُتُبِهٖ وَرُسُلِهٖ وَالْيَوْمِ الْاٰخِرِ فَقَدْ ضَلَّ ضَلٰلًاۢ بَعِيْدًا﴿۱۳۶﴾ اِنَّ الَّذِيْنَ اٰمَنُوْا ثُمَّ كَفَرُوْا ثُمَّ اٰمَنُوْا ثُمَّ
كَفَرُوْا ثُمَّ ازْدَادُوْا كُفْرًا لَّمْ يَكُنِ اللّٰهُ لِيَغْفِرَ لَهُمْ وَلَا لِيَهْدِيَهُمْ سَبِيْلًا﴿۱۳۷﴾ بَشِّرِ الْمُنٰفِقِيْنَ بِاَنَّ لَهُمْ
عَذَابًا اَلِيْمَا﴿۱۳۸﴾ الَّذِيْنَ يَتَّخِذُوْنَ الْكٰفِرِيْنَ اَوْلِيَآءَ مِنْ دُوْنِ الْمُؤْمِنِيْنَ ۚ اَيَبْتَغُوْنَ عِنْدَهُمُ الْعِزَّةَ
فَاِنَّ الْعِزَّةَ لِلّٰهِ جَمِيْعًا﴿۱۳۹﴾ وَقَدْ نَزَّلَ عَلَيْكُمْ فِي الْكِتٰبِ اَنْ اِذَا سَمِعْتُمْ اٰيٰتِ اللّٰهِ يُكْفَرُ بِهَا وَ
يُسْتَهْزَاُ بِهَا فَلَا تَقْعُدُوْا مَعَهُمْ حَتّٰى يَخُوْضُوْا فِيْ حَدِيْثٍ غَيْرِهٖٓ ۖ اِنَّكُمْ اِذًا مِّثْلُهُمْ ۚ اِنَّ اللّٰهَ جَامِعُ
الْمُنٰفِقِيْنَ وَالْكٰفِرِيْنَ فِيْ جَهَنَّمَ جَمِيْعَا﴿۱۴۰﴾ الَّذِيْنَ يَتَرَبَّصُوْنَ بِكُمْ ۚ فَاِنْ كَانَ لَكُمْ فَتْحٌ مِّنَ اللّٰهِ قَالُوْٓا

136. (يايها . . . بعيدا) O you who believe! believe[598] in Allah[599] and His Messenger[600] and the Book He has sent down to His Messenger and the Book He sent down formerly; and he who disbelieves in Allah and His angels and His books and His messengers and the Last Day, has strayed far away.

137. (ان . . . سبيلا) Verily those who believed and then disbelieved, and then[601] believed[602] and then[603] disbelieved,[604] and thereafter waxed in infidelity,[605] Allah shall not forgive them nor guide them on the way.[606]

138. (بشر . . . اليما) Announce thou[607] to the hypocrites that theirs shall be a torment afflictive.[608]

139. (الذين . . . جميعا) Those who take infidels, instead of the believers, for friends,[609]—do they seek honour with them[610]?—verily then honour is Allah's altogether.[611]

140. (وقد . . . جميعا) And it has been revealed to you in the Book[612] that when you hear Allah's revelations being disbelieved in and mocked at, do not sit down with them[613] until they plunge into a discourse other than that; for, then,[614] you would surely become like unto them.[615] Verily Allah is about to gather hypocrites and infidels in Hell together—[616].

---

598. (perfectly, in full and complete faith, and in every little detail). There is no phase of a Muslim's life which his religion leaves untouched. Nothing that he does or even thinks lies outside the scope of his religion.

599. *i. e.*, in His essence and attributes. This is the first and foremost article of faith, the rest of the articles following in the verse.

600. *i. e.*, the Prophet Muhammad; the apostle *par excellence.*

601. (Once again).

602. (but this time again they did not stick to the faith, or else their sin of apostacy would have been condoned).

603. (once again).

604. (to return no more to Islam)

605. (as did certain waverers in the early days of Islam, going over again and again to paganism and ending their life in infidelity).

606. (to Paradise).

607. (O Prophet).

608. (in the Hereafter).

609. This refers to such of the hypocrites as could not even keep up appearances, and mixed freely with the open enemies of Islam.

610. *i. e.*, is that their motive in cultivating the friendship of the pagans ?

611. He is the fountain of all honour and its sole dispenser.

612. (O believers!) *Cf. Surat-ul-An'ām,* verse 68, revealed prior to this *surah*.

613. *i. e.*, the scoffers and blasphemers.

614. *i. e.*, in case you do not withdraw from such company.

615. (in point of sinfulness).

616. The guilt of both being the same, the punishment must also be common.

الم نكن معكم وان كان للكفرين نصيب قالوا الم نستحوذ عليكم ونمنعكم من المؤمنين فالله
يحكم بينكم يوم القيمة ولن يجعل الله للكفرين على المؤمنين سبيلا ﴿١٤١﴾ ان المنفقين يخدعون
الله وهو خادعهم واذا قاموا الى الصلوة قاموا كسالى يراءون الناس ولا يذكرون الله الا
قليلا ﴿١٤٢﴾ مذبذبين بين ذلك لا الى هؤلاء ولا الى هؤلاء ومن يضلل الله فلن تجد له
سبيلا ﴿١٤٣﴾ يايها الذين امنوا لا تتخذوا الكفرين اولياء من دون المؤمنين اتريدون
ان تجعلوا لله عليكم سلطنا مبينا ﴿١٤٤﴾ ان المنفقين في الدرك الاسفل من النار ولن

141. (الذين . . . سبيلا) Those who wait about you.[617] If then there is victory for you[618] from Allah, they say : 'were we not with you ?[619]' And if there is a portion for the infidels, they say:[620] 'did we[621] not gain mastery over you[622] and did we[623] not keep you back from the believers?[624] Allah shall judge[625] between you[626] on the Day of Judgment, and Allah shall not make[627] a way for the infidels against the believers.[628]

SECTION 21

142. (ان . . . قليلا) Verily the hypocrites would beguile Allah,[629] whereas *it is* He *who* beguiles them[630] and when they stand up to prayer, they stand up languidly,[631] making a show to the people,[632] and they remember Allah[633] but little.[634]

143. (مذبذبين . . . سبيلا) Wavering between *this and* that,[635] neither for this nor for that;[636] and he whom Allah sends astray,[637] for him thou wilt not find a way.[638]

144. (يايها . . . مبينا) O you who believe ! do not take infidels,[639] instead of believers, for friends. Would you give Allah a manifest authority against you ?[640]

---

617. (that some misfortune befall you, and long for it).

618. (in the war).

619. (so give us our share of the booty).

620. (to the infidels taking advantage of the occasion).

621. This 'we' refers to the total Muslim army with which the hypocrites used to remain in contact for appearance sake.

622. (and had we not it in our power to slay you).

623. *i. e.*, the hypocrites.

624. (by our deserting the Muslim army or by our effort to dishearten them). The hypocrites did not fail to take advantage of temporary pagan successes, and used to say to them : we were in the Muslim ranks on purpose to protect you when they were overpowering you.

625. (in a demonstrable, practical way).

626. *i. e.*, the believers on the one hand and the open and secret disbelievers on the other.

627. (in the final judgment).

628. (the believers entering their abodes of eternal Bliss and the infidels their abode of eternal perdition).

629. (by the lip-profession of their faith, and by the suppression of their heartfelt denial and defiance).

630. Or 'requites them for their deceit'. معناه مجازيهم بالخداع (Rgh).

631. (since they have no faith in prayer and since motive force in their case is entirely wanting).

632. (in order that they may be counted as Muslims).

633. (even with their tongue and outwardly).

634. *i. e.*, of real, genuine faith they have none, but even by way of affectation they make but a poor show.

635. *i. e.*, vacillating between faith and infidelity.

636. *i. e.*, they belong neither to the Muslims wholly, but only in appearance, nor to the infidels wholly, but only at heart.

637. (consequent on the individual's own will to go astray).

638. (of deliverance, O reader!) The case of these deliberate and wilful offenders is hopeless, no Muslim need be solicitous on their account.

639. (of either description, whether overt or covert).

640. (by making friends with the enemies of Islam).

تَجِدَ لَهُمْ نَصِيرًا ﴿١٤٥﴾ إِلَّا الَّذِينَ تَابُوا وَأَصْلَحُوا وَاعْتَصَمُوا بِاللَّهِ وَأَخْلَصُوا دِينَهُمْ لِلَّهِ فَأُولَٰئِكَ مَعَ الْمُؤْمِنِينَ ۖ وَسَوْفَ يُؤْتِ اللَّهُ الْمُؤْمِنِينَ أَجْرًا عَظِيمًا ﴿١٤٦﴾ مَا يَفْعَلُ اللَّهُ بِعَذَابِكُمْ إِنْ شَكَرْتُمْ وَآمَنْتُمْ ۚ وَكَانَ اللَّهُ شَاكِرًا عَلِيمًا ﴿١٤٧﴾

145. (ان . . . نصيرا) Verily the hypocrites *shall be* in the lowest abyss of the Fire,[641] and thou[642] wilt not find for them a helper—

146. (الا . . . عظيما) Except those who will *yet* repent[643] and amend[644] and hold fast by Allah and make their religion solely for Allah. These[645] then shall be[646] with the believers,[647] and soon shall Allah give the believers a mighty wage.

147. (ما يفعل . . . عليما) What will Allah[648] do with your torment, if you return thanks[649] and believe?[650] And Allah is ever Appreciative,[651] Knowing.[652]

---

641. (corresponding with their lowest moral depths). The hypocrites 'outward conformity, cloaking an apposition ill concealed, was more dangerous than open animosity.' (Muir, *op. cit.*, p. 182).

642. (O reader!).

643. (of their hypocrisy).

644. (their ways, specially their habit of playing false to the Muslims).

645. (seekers of His goodwill and approval).

646. (in Paradise).

647. *i. e.*, those who have been believers all along.

648. —the Benign One who is so unlike the malevolent, vindinctive deities of paganism, and to whom surely infliction of pain is no pleasure—

649. (to your Lord for his countless favour, O ungrateful men!)

650. (in His religion, which is the only approved way of expressing your gratitude). This clearly shows that the attributes of mercy, compassion and loving kindness are part and parcel of His essence, while His retributive justice is only called forth by the handiwork of the rebellious creature.

651. (so He bestows immense reward for small services, and multiplies them to His servants).

652. (so no service, however, trivial, can escape His notice).

لَا يُحِبُّ اللّٰهُ الْجَهْرَ بِالسُّوْٓءِ مِنَ الْقَوْلِ اِلَّا مَنْ
ظُلِمَ ؕ وَكَانَ اللّٰهُ سَمِيْعًا عَلِيْمًا ﴿۱۴۸﴾ اِنْ تُبْدُوْا خَيْرًا اَوْ تُخْفُوْهُ اَوْ تَعْفُوْا عَنْ سُوْٓءٍ فَاِنَّ اللّٰهَ كَانَ عَفُوًّا
قَدِيْرًا ﴿۱۴۹﴾ اِنَّ الَّذِيْنَ يَكْفُرُوْنَ بِاللّٰهِ وَرُسُلِهٖ وَيُرِيْدُوْنَ اَنْ يُّفَرِّقُوْا بَيْنَ اللّٰهِ وَرُسُلِهٖ وَيَقُوْلُوْنَ
نُؤْمِنُ بِبَعْضٍ وَّنَكْفُرُ بِبَعْضٍ ۙ وَّيُرِيْدُوْنَ اَنْ يَّتَّخِذُوْا بَيْنَ ذٰلِكَ سَبِيْلًا ﴿۱۵۰﴾ اُولٰٓئِكَ هُمُ الْكٰفِرُوْنَ
حَقًّا ۚ وَاَعْتَدْنَا لِلْكٰفِرِيْنَ عَذَابًا مُّهِيْنًا ﴿۱۵۱﴾ وَالَّذِيْنَ اٰمَنُوْا بِاللّٰهِ وَرُسُلِهٖ وَلَمْ يُفَرِّقُوْا بَيْنَ اَحَدٍ مِّنْهُمْ
اُولٰٓئِكَ سَوْفَ يُؤْتِيْهِمْ اُجُوْرَهُمْ ؕ وَكَانَ اللّٰهُ غَفُوْرًا رَّحِيْمًا ﴿۱۵۲﴾ يَسْـَٔلُكَ اَهْلُ الْكِتٰبِ اَنْ تُنَزِّلَ ع

PART VI

148. (لا يحب . . . عليما) Allah does not approve of the uttering of harsh words,[1] except by one who has been wronged;[2] and Allah is ever Hearing,[3] Knowing.[4]

149. (ان . . . قديرا) Whether you disclose a good or conceal it, or pardon an evil,[5] surely Allah is ever Pardoning,[6] Potent.[7]

150. (ان . . . سبيلا) Verily those who disbelieve in Allah and His messengers[8] and would differentiate between Allah and His messengers[9] and say: some we believe in and others we deny, and who would take a way in-between *this and* that.[10]

151. (اولئک . . . مهينا) They are the disbelievers in very truth,[11] and We have prepared for the disbelievers a torment ignominious.

152. (والذين . . . رحيما) And as to those who believe in Allah and His messengers and do not differentiate[12] between any of them, soon We shall give them their wages; and Allah is ever Forgiving,[13] Merciful.[14]

---

1. (respecting any one). This bans all forms of calumny and slander, and interdicts the utterance or dissemination of all statements likely to defame others—apart from their truth or falsity—unless it be for some justifiable reasons.

2. (and he is seeking public redress).

3. (who readily attends to the cry of the oppressed).

4. (who is well aware of the oppressor's guilt).

5. (instead of seeking revenge).

6. So the covering of an evil with pardon by the aggrieved party is highly meritorious.

7. *i. e.*, Able to inflict any punishment He chooses.

8. (by separating Him from His apostles).

9. (by professing to believe in Him in the abstract, but rejecting His Law as propounded by His prophets and apostles).

10. (accepting certain prophets as true and rejecting the others).

11. Their profession of faith in some of the Divine messengers to the exclusion of others would be of no avail; and no system of eclecticism in religion would ever do. Note the emphasis of the Holy Qur'ān on the universality of Revelation.

12. (so far as the fact of their messengership is concerned).

13. (so He will forgive the misdeeds of the new converts, which they committed prior to their acceptance of Islam).

14. (so He will amplify and multiply His rewards).

عَلَيْهِمْ كِتٰبًا مِّنَ السَّمَآءِ فَقَدْ سَاَلُوْا مُوْسٰٓى اَكْبَرَ مِنْ ذٰلِكَ فَقَالُوْٓا اَرِنَا اللّٰهَ جَهْرَةً فَاَخَذَتْهُمُ
الصّٰعِقَةُ بِظُلْمِهِمْ ۚ ثُمَّ اتَّخَذُوا الْعِجْلَ مِنْۢ بَعْدِ مَا جَآءَتْهُمُ الْبَيِّنٰتُ فَعَفَوْنَا عَنْ ذٰلِكَ ۚ وَاٰتَيْنَا
مُوْسٰى سُلْطٰنًا مُّبِيْنًا ﴿١٥٣﴾ وَرَفَعْنَا فَوْقَهُمُ الطُّوْرَ بِمِيْثَاقِهِمْ وَقُلْنَا لَهُمُ ادْخُلُوا الْبَابَ سُجَّدًا وَّقُلْنَا
لَهُمْ لَا تَعْدُوْا فِى السَّبْتِ وَاَخَذْنَا مِنْهُمْ مِّيْثَاقًا غَلِيْظًا ﴿١٥٤﴾ فَبِمَا نَقْضِهِمْ مِّيْثَاقَهُمْ وَكُفْرِهِمْ بِاٰيٰتِ
اللّٰهِ وَقَتْلِهِمُ الْاَنْۢبِيَآءَ بِغَيْرِ حَقٍّ وَّقَوْلِهِمْ قُلُوْبُنَا غُلْفٌ ۗ بَلْ طَبَعَ اللّٰهُ عَلَيْهَا بِكُفْرِهِمْ فَلَا يُؤْمِنُوْنَ
اِلَّا قَلِيْلًا ﴿١٥٥﴾ وَّبِكُفْرِهِمْ وَقَوْلِهِمْ عَلٰى مَرْيَمَ بُهْتَانًا عَظِيْمًا ﴿١٥٦﴾ وَّقَوْلِهِمْ اِنَّا قَتَلْنَا الْمَسِيْحَ

SECTION 22

153. (يسئلك . . . مبينا) The people of the Book[15] ask thee[16] to bring down a Book[17] to them from the heaven. But surely they asked Mūsā[18] *a thing even* greater than that; they said: 'show us God openly'. Thereupon thunderbolt overtook them for their ungodliness.[19] Then[20] they took a calf[21] after there had come to them the evidences.[22] Even so We pardoned that, and We invested Mūsā with manifest authority.[23]

154. (ورفعنا . . . غليظا) We raised the Tūr over them for this bond.[24] And We said to them: enter the gate[25] prostrating yourselves: And We said to them: do not violate the Sabt,[26] and We took from them a firm bond.[27]

155. (فبما . . . قليلا) *Accursed are they* then for their breach of the bond and their rejection of the commandments of Allah[28] and their putting of the prophets[29] to death without justification, and their saying: our hearts are sealed.[30] Aye! Allah[31] has set a seal upon them for their disbelief,[32] so they believe not but a little.[33]

156. (وبكفرهم . . . عظيما) And for their blasphemy[34] and for the uttering against Maryam[35] a grievous calumny.[36]

---

15. *i. e.*, the Jews.
16. (O Prophet!)
17. (written in a celestial character as a miraculous evidence of thy mission).
18. (their own prophet).
19. (and arrogance). See P. I, nn. 228, 229.
20. ثم here marks off the two narratives, and does not denote sequence of time.
21. (for worship). See P. I, n. 217.
22. (and proofs of Divine Unity, leaving not the slightest ground for polytheism and idolatry).
23. (and great prestige; yet neither Our incessant favours nor his great prestige would cure this people of its arrogance and impiety).

24. *i. e.*, with a view to obtain their consent for the bond. See P. I, nn. 283, 284.

25. *i. e.*, the outer gate of a certain city. See P. I, n. 239. All these events refer to the well-known incidents and episodes in Jewish history.

26. See P. I, n. 291.

27. (to the effect that they would implicity obey the commandments)

28. (in the long course of their history). See P. I, nn. 267.

29. (of their own race) See P. I, nn. 268, 269.

30. See P. I, n. 381.

31. (as the Ultimate Cause of all causes).

32. (and defiance). Note that the setting of seal on their hearts is a necessary consequence of their own initial action—their deliberate and persistent flouting of the Divine truths.

33. (and that 'little' belief is of no avail).

34. This particular blasphemy of the Jews consisted in their rejection of Jesus (on him be peace !).

35. The saintly mother of Jesus (peace be on both of them !)

36. *i. e.*, going to any length in accusing her of immorality. In the ancient Jewish 'Life of Jesus' (the *Toldoth Jeshu*) occurs the following :—'Now over against the door of her house there dwelt a man of fair appearance (a warrior), Joseph the son of Pandera : he cast his eyes upon her. [Seven verses are here omitted which relate the seduction of Mary by Joseph, she being under the impression that he was her betrothed, until he came in later, and the mistake was discovered]. ('According to the Hebrews,' p. 35) The outrageous slander is supported by the Talmud.

عِيْسَى ابْنَ مَرْيَمَ رَسُوْلَ اللّٰهِ ۚ وَمَا قَتَلُوْهُ وَمَا صَلَبُوْهُ وَلٰكِنْ شُبِّهَ لَهُمْ ۚ وَاِنَّ الَّذِيْنَ اخْتَلَفُوْا
فِيْهِ لَفِيْ شَكٍّ مِّنْهُ ۚ مَا لَهُمْ بِهٖ مِنْ عِلْمٍ اِلَّا اتِّبَاعَ الظَّنِّ ۚ وَمَا قَتَلُوْهُ يَقِيْنًا ﴿۱۵۷﴾ بَلْ رَّفَعَهُ اللّٰهُ
اِلَيْهِ ۚ وَكَانَ اللّٰهُ عَزِيْزًا حَكِيْمًا ﴿۱۵۸﴾ وَاِنْ مِّنْ اَهْلِ الْكِتٰبِ اِلَّا لَيُؤْمِنَنَّ بِهٖ قَبْلَ مَوْتِهٖ ۚ وَيَوْمَ الْقِيٰمَةِ
يَكُوْنُ عَلَيْهِمْ شَهِيْدًا ﴿۱۵۹﴾ فَبِظُلْمٍ مِّنَ الَّذِيْنَ هَادُوْا حَرَّمْنَا عَلَيْهِمْ طَيِّبٰتٍ اُحِلَّتْ لَهُمْ وَبِصَدِّهِمْ عَنْ
سَبِيْلِ اللّٰهِ كَثِيْرًا ﴿۱۶۰﴾ وَّاَخْذِهِمُ الرِّبٰوا وَقَدْ نُهُوْا عَنْهُ وَاَكْلِهِمْ اَمْوَالَ النَّاسِ بِالْبَاطِلِ ۚ وَاَعْتَدْنَا
لِلْكٰفِرِيْنَ مِنْهُمْ عَذَابًا اَلِيْمًا ﴿۱۶۱﴾ لٰكِنِ الرّٰسِخُوْنَ فِي الْعِلْمِ مِنْهُمْ وَالْمُؤْمِنُوْنَ يُؤْمِنُوْنَ بِمَآ اُنْزِلَ

157. (وقولهم . . . يقينا) And for their saying:[27] we put to death the Messiah 'Isā,[38] son of Maryam, a messenger of Allah.[39] Yet they killed him not,[40] nor did they send him to the cross,[41] but it was made dubious to them.[42] And surely those who differ therein[43] are in doubt about it;[44] they have no *true* knowledge thereof; they but follow a conjecture;[45] of a surety they killed him not.

158. (بل . . . حكيما) But Allah raised him[46] unto Himself,[47] and Allah is ever Mighty,[48] Wise.[49]

159. (و ان . . . شهيدا) And there is none among the people of the Book[50] but shall surely believe in him[51] before his death,[52] and on the Day of Judgement he shall be a witness against them.[53]

160. (فبظلم . . . كثيرا) So because of the wrong-doing[54] on the part of those who are Judaised We forbade to them[55] the good things that had been allowed to them and *also* because of their keeping away from Allah's way.[56]

161. (و اخذهم . . . اليما) And *also because* of their taking the usury that they were prohibited,[57] and *also because* of their consuming the riches of men unlawfully.[58] And for the infidels among them We have prepared a torment afflictive.[59]

---

37. (with great boasting and bragging, as if the deed was creditable).

38. It were not only the Christians who made the Jews accountable for the 'death' of Jesus, but the Jews themselves spoke with pride and delight of their achievement. '. . . . Then all the men of Jerusalem being well-armed and mailed, captured Jesus. And when his disciples saw that he was captive in their hands, and that it was in vain to fight, they took to their legs, and lifted up their voices and wept bitterly. And the men of Jerusalem waxed stronger and conquered the bastard, the son of a woman in her separation, with his multitude, slaying many of them, while the rest fled to the mountains.' (***According to the Hebrews***, p. 46, f.n.).

39. The epithet is appended to emphasise the true rank and status of Jesus, which is in-between the two blasphemous extremes of Judaism and Christianity.

55. (by way of penalty).

56. Not content with their own infidelity and impiety, the Arab Jews dissuaded many pagans also from joining Islam.

57. 'If thou lend money to any of my people that is poor by thee, thou shalt not be to him as a usurer, neither shalt thou lay upon him usury.' (Ex. 22 : 25). 'But fear thy God ; that thy brother may live with thee. Thou shalt not give him thy money upon usury, nor lend him thy victuals for increase.' (Le. 25 : 36, 37).

58. *i. e.*, by methods forbidden in the Mosaic Law.

59. (in the Hereafter over and above their punishment in this world).

إِلَيْكَ وَمَا أُنْزِلَ مِنْ قَبْلِكَ وَالْمُقِيمِينَ الصَّلٰوةَ وَالْمُؤْتُونَ الزَّكٰوةَ وَالْمُؤْمِنُونَ بِاللّٰهِ وَالْيَوْمِ
الْاٰخِرِ ؕ اُولٰٓئِكَ سَنُؤْتِيهِمْ اَجْرًا عَظِيمًا ﴿۱۶۲﴾ اِنَّآ اَوْحَيْنَآ اِلَيْكَ كَمَآ اَوْحَيْنَآ اِلٰى نُوحٍ وَّالنَّبِيّٖنَ مِنْۢ بَعْدِهٖ ۚ
وَاَوْحَيْنَآ اِلٰٓى اِبْرٰهِيمَ وَاِسْمٰعِيلَ وَاِسْحٰقَ وَيَعْقُوبَ وَالْاَسْبَاطِ وَعِيسٰى وَاَيُّوبَ وَيُونُسَ وَهٰرُونَ
وَسُلَيْمٰنَ ۚ وَاٰتَيْنَا دَاوٗدَ زَبُورًا ﴿۱۶۳﴾ وَرُسُلًا قَدْ قَصَصْنٰهُمْ عَلَيْكَ مِنْ قَبْلُ وَرُسُلًا لَّمْ نَقْصُصْهُمْ
عَلَيْكَ ؕ وَكَلَّمَ اللّٰهُ مُوسٰى تَكْلِيمًا ﴿۱۶۴﴾ رُسُلًا مُّبَشِّرِينَ وَمُنْذِرِينَ لِئَلَّا يَكُونَ لِلنَّاسِ عَلَى اللّٰهِ
حُجَّةٌۢ بَعْدَ الرُّسُلِ ؕ وَكَانَ اللّٰهُ عَزِيزًا حَكِيمًا ﴿۱۶۵﴾ لٰكِنِ اللّٰهُ يَشْهَدُ بِمَآ اَنْزَلَ اِلَيْكَ اَنْزَلَهٗ بِعِلْمِهٖ ۚ

162. (لكن . . . عظيما) But of them the well-grounded in the knowledge[60] and believers[61] believe in what has been sent down to thee[62] and what has been sent down before thee and the establishers of prayer and the givers of the poor-rate and the believers in Allah and the Last Day——it is those to whom We shall soon give a mighty wage.

SECTION 23

163. (انا . . . زبورا) Surely We have revealed to thee,[63] even as We revealed to Nūh[63A] and the the prophets after him,[64] and as We revealed to Ibrāhīm[64A] and Ismā'īl[64B] and Is'hāq[64C] and Y'aqūb[64D] and the tribes,[65] and 'Isā[65A] and Ayūb[65B] and Yūnus[65C] and Hārūn[65D] and Sulaimān;[65E] and to Dāūd[65F] We gave a Scripture.[66]

164. (ورسلا . . . تكليما) And *We revealed* to messengers *of some of whom* We have narrated to thee before[67] and of others *of whom* We have not narrated to thee;[68] and to Mūsā Allah spoke directly.[69]

165. (رسلا . . . حكيما) *We sent all these* messengers as bearers of glad tidings[70] and warners[71] in order that there be no plea for mankind against Allah[72] after the messengers; and Allah is ever Mighty,[73] Wise.[74]

---

60. (of faith; and therefore well-disposed to Islam)
61. *i. e.*, such of the Jews as have already embraced Islam.
62. (O Prophet!).
63. (O Prophet!).
63-A. Noah of the Bible; the progenitor of all Prophets.
64. The similarity consists in the essence and origin of all Revelation being Divine, and not in its scope.
64-A. Abraham of the Bible (2160-1985 B.C.)
64-B. Ishmael of the Bible (2070-1933 B.C.)
64-C. Isaac of the Bible (2060-1880 B.C.)
64-D. Jacob of the Bible (2000-1850 B.C.)

65. *i. e.*, minor prophets in the twelve tribes of the Children of Israel.

65-A. Jesus of the Bible (6 B.C.-29 C.E.)

65-B. Job of the Bible.

65-C. Jonah of the Bible (782-740 B.C.)

65-D. Aaron of the Bible; Elder brother of the Prophet Moses.

65-E. Solomon of the Bible (d. 932 B.C.)

65-F. David of the Bible (d. 962 B.C.)

66. زبور signifies 'Any writing or book, on any divine book with which it is difficult to become acquainted.' (LL) It may also mean the Book of Psalms.

67. (through the Qur'ān).

68. Several of the prophets are mentioned by name in the Qur'ān while others are not.

69. This emphasizes the special character of Mosaic revelation.

70. (of eternal bliss of the believers).

71. (to the infidels).

72. *i. e.*, lest men should have an excuse before God that they had not been sufficiently forewarned.

73. *i. e.*, Absolute Master; justified in dealing with his creatures in any way He likes.

74. (so that He does not leave the slightest excuse for the infidels).

وَالْمَلٰٓئِكَةُ يَشْهَدُوْنَ ۚ وَكَفٰى بِاللّٰهِ شَهِيْدًا ﴿۱۶۶﴾ اِنَّ الَّذِيْنَ كَفَرُوْا وَصَدُّوْا عَنْ سَبِيْلِ اللّٰهِ قَدْ
ضَلُّوْا ضَلٰلًا ۢ بَعِيْدًا ﴿۱۶۷﴾ اِنَّ الَّذِيْنَ كَفَرُوْا وَظَلَمُوْا لَمْ يَكُنِ اللّٰهُ لِيَغْفِرَ لَهُمْ وَلَا لِيَهْدِيَهُمْ طَرِيْقًا ﴿۱۶۸﴾
اِلَّا طَرِيْقَ جَهَنَّمَ خٰلِدِيْنَ فِيْهَآ اَبَدًا ۚ وَكَانَ ذٰلِكَ عَلَى اللّٰهِ يَسِيْرًا ﴿۱۶۹﴾ يٰٓاَيُّهَا النَّاسُ قَدْ
جَآءَكُمُ الرَّسُوْلُ بِالْحَقِّ مِنْ رَّبِّكُمْ فَاٰمِنُوْا خَيْرًا لَّكُمْ ۚ وَاِنْ تَكْفُرُوْا فَاِنَّ لِلّٰهِ مَا فِى السَّمٰوٰتِ وَ
الْاَرْضِ ۚ وَكَانَ اللّٰهُ عَلِيْمًا حَكِيْمًا ﴿۱۷۰﴾ يٰٓاَهْلَ الْكِتٰبِ لَا تَغْلُوْا فِىْ دِيْنِكُمْ وَلَا تَقُوْلُوْا عَلَى اللّٰهِ
اِلَّا الْحَقَّ ۚ اِنَّمَا الْمَسِيْحُ عِيْسَى ابْنُ مَرْيَمَ رَسُوْلُ اللّٰهِ وَكَلِمَتُهٗ ۚ اَلْقٰهَآ اِلٰى مَرْيَمَ وَرُوْحٌ مِّنْهُ ۫ فَاٰمِنُوْا بِاللّٰهِ

166. (لكن . . . شهيدا) *But*[75] Allah bears witness[76] by what He has sent down to thee[77] He sent it down with His *own* knowledge[78] and the angels *also* bear witness;[79] and suffices Allah as a Witness.

167. (ان . . . بعيدا) Surely those who disbelieve[80] and keep *others* from the way of Allah, have strayed far away.[81]

168. (ان . . . طريقا) Surely those who have disbelieved and done wrong.[82] Allah is not one to forgive them nor to guide them to any way.[83]

169. (الا . . . يسيرا) Except the way to Hell *as* abiders therein for ever;[84] and this is ever easy with Allah.[85]

170. (يايها . . . حكيما) O mankind! assuredly there has come to you the Messenger with the truth[86] from your Lord; so believe[87] *in Him that it may be* well for your.[88] And if you disbelieve, then surely Allah's is whatever is in the heavens and the earth;[89] and Allah is ever Knowing,[90] Wise.[91]

---

75. The verse proceeds to establish the truth of the holy Prophets's messengership.

76. (to thy apostleship) *i. e.*, He establishes it in the eyes of mankind.

77. *i. e.*, a Book so unique that its uniqueness alone is enough to substantiate its claim of being the Word of God.

78. *i. e.*, perfected by His knowledge.

79. (to the truth of the Prophet's mission).

80. *i. e.*, continue in their unbelief in spite of powerful arguments to the contrary.

81. (from the truth). This is their position in this world—wandering, lost souls.

82. (to others by keeping them away from Islam).

83. *Cf.* the OT:—'So I gave them up unto their own hearts' lust: and they walked in their own counsels.' (Ps. 81: 12).

And the NT:—'Wherefore God also gave them up to uncleanness through

the lusts of their own hearts, to dishonour their own bodies between themselves.' (Ro. 1 ; 24)

84. This shall be their plight in the Hereafter.

85. *i. e.*, causing Him no exertion or difficulty.

86. *i. e.*, with rightful claims and with perfect arguments. Mark once again the universality of the Prophet's mission. The address is to mankind in general, not to the Arab nation.

87. (in him and his mission).

88. (both in this world and the Next). Notice for the hunderedth time that Islam is all for our own good, both material and spiritual.

89. (so it is you who shall suffer, and He could not be harmed in any way by your denial and unbelief).

90. (so He knows the guilty at this very moment).

91. (so he defers their punishment in consonance with His universal plan, to the Hereafter).

وَرُسُلِهٖ ۚ وَلَا تَقُوْلُوْا ثَلٰثَةٌ ؕ اِنْتَهُوْا خَيْرًا لَّكُمْ ؕ اِنَّمَا اللّٰهُ اِلٰهٌ وَّاحِدٌ ؕ سُبْحٰنَهٗۤ اَنْ يَّكُوْنَ لَهٗ وَلَدٌ ۘ لَهٗ مَا
فِی السَّمٰوٰتِ وَمَا فِی الْاَرْضِ ؕ وَكَفٰى بِاللّٰهِ وَكِيْلًا ﴿۱۷۱﴾ لَنْ يَّسْتَنْكِفَ الْمَسِيْحُ اَنْ يَّكُوْنَ عَبْدًا لِّلّٰهِ وَلَا
الْمَلٰٓئِكَةُ الْمُقَرَّبُوْنَ ؕ وَمَنْ يَّسْتَنْكِفْ عَنْ عِبَادَتِهٖ وَيَسْتَكْبِرْ فَسَيَحْشُرُهُمْ اِلَيْهِ جَمِيْعًا ﴿۱۷۲﴾
فَاَمَّا الَّذِيْنَ اٰمَنُوْا وَعَمِلُوا الصّٰلِحٰتِ فَيُوَفِّيْهِمْ اُجُوْرَهُمْ وَيَزِيْدُهُمْ مِّنْ فَضْلِهٖ ۚ وَاَمَّا الَّذِيْنَ اسْتَنْكَفُوْا
وَاسْتَكْبَرُوْا فَيُعَذِّبُهُمْ عَذَابًا اَلِيْمًا ۙ وَّلَا يَجِدُوْنَ لَهُمْ مِّنْ دُوْنِ اللّٰهِ وَلِيًّا وَّلَا نَصِيْرًا ﴿۱۷۳﴾ يٰۤاَيُّهَا
النَّاسُ قَدْ جَآءَكُمْ بُرْهَانٌ مِّنْ رَّبِّكُمْ وَاَنْزَلْنَاۤ اِلَيْكُمْ نُوْرًا مُّبِيْنًا ﴿۱۷۴﴾ فَاَمَّا الَّذِيْنَ اٰمَنُوْا بِاللّٰهِ وَاعْتَصَمُوْا

171. (يااهل . . . وكيلا) O people of the Book![92] do not exceed *the bounds* in your religion,[93] and do not say of Allah save what is the truth.[94] The Messiah 'Isā, son of Maryam, is but a messenger of Allah[95] and His word[96]——He cast it upon Maryam[97]——and a spirit[98] from Him. Believe therefore in Allah[99] and His messengers,[100] and do not say:[101] three.[102] Desist[103] *that it may be* well for you. Allah is but the One God;[104] hallowed be He that there should be upto Him a son![105] His is whatever is in the heavens and the earth[106] and suffices Allah as a Trustee![107]

SECTION 24

172. (لن . . . جميعا) The Messiah[108] does not disdain that he should be a Servant of Allah,[109] nor *do* the angels brought near[110] *to him*. And he who disdains serving Him and is stiff-necked, soon[111] He shall gather them all unto Him.[112]

173. (فاما . . . نصيرا) Then as to those who have believed and worked righteous *works* He will give them their wages in full and will give an increase[113] out of His grace. And as to those who disdained and were stiff-necked, He will torment them with a torment afflictive. And they shall not find for themselves, against Allah, a protector or a friend.

174. (يايها . . . مبينا) O mankind! there surely has come to you an argument[114] from your Lord and We have sent down to you a manifest light.[115]

---

92. Here it is the Christians who are meant.

93. (by ascribing Godhead to Jesus). Referring to the 'offensive zeal of Eutychian and Jacobite partisanship' in regard to 'the sacred dogma of Trinity' in the Syrian Christianity of the Prophet's time, and to 'the worship of Mary exhibited in so gross a form as to leave the impression . . . . . that she was held to be a goddess,' laments a Christian student of Islam:—'Lamentable, indeed, is the reflection that so small a portion of the fair form of Christianity was disclosed by the ecclesiastics and monks of Syria to the earnest inquirer; and that little, how

altered and distorted! . . . . We may well mourn that the misnamed Catholicism of the Empire thus grievously misled the master mind of the age, and through him eventually so great a part of the eastern world.' (Muir, *op. cit.* pp. 21-22). The Hellenization, the Romanization, in a word, the paganisation of the Christ's religion was complete by the time of the revelation of the Holy Qur'ān.

94. (and the first truth regarding God is that He is One without a second).

95. (and not His son or incarnation, as you assert in your blasphemy). 'According to the doctrine of the apostles at Jerusalem,' or original Christianity. 'Jesus was the Christ as the anointed man, not as the incarnate Angel-Messiah born by a virgin, nor as the man united with the celestial Christ by the Holy Spirit . . . . These conceptions of an Angel-Messiah, or a double Messiah, were not recognized by the Massora, by Jesus, by the twelve apostles, or by Mahomed.' (De Bunsen *op. cit.*, P. 14). See n. 39 above.

96. *i. e.*, born out of His word, without the ordinary instrumentality of a father. See P. III, nn. 388, 414.

97. *i. e.*, He transmitted it to Mary by an angel.

98. *i. e.*, a being possessing soul from God direct.

99. The One without a second; the Eternal.

100. (according to their true teachings).

101. When speaking and predicating of God.

102. Trinity denotes the central doctrine of the Christian religion. It means that God 'is three really distinct Persons,—the Father, the Son, and the Holy Ghost. Each of these Persons is truly the same God, and has all His infinite perfections, yet He is really distinct from each of the other Persons . . . . These Persons are co-equal, co-eternal and consubstantial, and deserve co-equal glory and adoration, which the Church expresses in the oft-repeated prayer: "Glory be to the Father, and to the Son, and to the Holy Ghost." (CD. p. 973). The Book of Islam 'found in the dogma of Trinity what every emancipated thinker finds on impartial reflection—an absurd legend, which is neither reconcilable with the first principles of reason nor of any value whatever for our religious advancement. In the Brahmanic religion the Trimurti is also conceived as a "divine unity" made up of three persons—Brahma (the Creator), Vishnu (the Sustainer), and Shiva (the Destroyer).' Haeckel, *Riddle of the Universe*, pp. 226, 233. "They divided the Divine Trinity into three persons, each one of them being God and Lord; and thence a sort of frenzy has gone fourth into the whole of theology, and thus into the Church. . . . . It is a frenzy, because the minds of men have been driven by it into such a delirium, that they do not know whether there is one God, or whether there are three: there is one in the speech of lips, but three in the thought of the mind." (Swedenborg, *The True Christian Religion*, p. 5). 'The Nicene Creed really 'teaches three Divine Persons and denies three Gods, and leaves us to guess what else is a

Divine Person but a God or a God but a Divine Person.' (Newman, *Phases of Faith*, p. 33).

103. (from holding a doctrine so flagrantly blasphemous and preposterous).

104. (with no second or third Person to share His substance and attributes)

105. *i. e.*, to impute fatherhood to Him is most derogatory to Him. The expression 'son of God,' even if used by Jesus, 'meant no more than a man who subordinates himself and his own will to God, as a human son does to his human father, and may in consequence feel assured that he has God's love, in the way in which Jesus himself has expressed it: Love your enemies and pray for them that persecute you, that ye may be sons of your Father which is in heaven.' (Schmiedel, *Jesus in Modern Criticism*, p. 40).

106. That is the true relationship that exists between all the creatures and their Maker and not that of sonship and fatherhood.

107. *i. e.*, He is the sole Arbiter, the Disposer of all affairs, needing no Redeemer or Mediator.

108. (himself).

109. *i. e.*, a true worshipper and obedient servant of God. *Cf.* Christ's own words as recorded in the Christian Gospels; 'My meat is to do the will of him that sent me, and to finish his work' (Jn. 4 : 34). 'If ye keep my commandments, ye shall abide in my love; even as I have kept my Father's commandments, and abide in his love,' (15 : 10). And Peter, an apostle, has in the course of a long address used the following words : 'Jesus of Nazareth, a man approved of God among you . . . .' (Ac, 2 : 22). These words, according to the best Biblical scholars, describe Jesus as he was known and regarded by his contemporaries. 'He was "found in fashion as a man," that is, in all particulars which presented themselves to outward observation. He appeared and behaved as one of the human race. He "was made man." The Gospels leave no room for doubt as to the completeness with which these statements are to be accepted . . . . He not only made no claim to omniscience: He distinctly waived it . . . . There is still less reason to predicate omnipotence of Jesus. There is no indication that he ever acted independently of God, or as an independent God. Rather does he acknowledge dependence upon God, by his habit of prayer and in such words as "this kind goeth not forth save by prayer." He even repudiates the ascription to himself of goodness in the absolute sense in which it belongs to God alone.' (EBr. 11th Edi. XIII, p. 24).

110. This knocks the bottom out of the Christian angelolatry. In the Catholic Catechism one comes across the following daily prayer addressed to 'Our Angel Guardian :' 'O Angel of God, to whose care I am committed ! enlighten and direct me, defend and govern me this day, and during my whole life ! Amen.' This adoration of the angels 'can be traced to the earliest ages of the Church. We venerate their excellence and petition their ministrations. The month of October

is specially dedicated to them and the feast of all the angels is celebrated in common with that of Michael, on 29th Sept.' (CD. p. 44). Also see P. III, n. 586.

111. *i. e.*, on the Day of Judgment.

112. to answer for their misdeeds).

113. (superabundantly; over and above what is their due).

114. (in the person of the holy Prophet). برهان is 'the finest, strongest, or most valid, evidence or proof, which is such as even necessarily implies truth, or veracity, as its consequence, or concomitant.' (LL)

115. *i. e.*, the Holy Qur'ān.

بِهٖ فَسَيُدۡخِلُهُمۡ فِيۡ رَحۡمَةٍ مِّنۡهُ وَفَضۡلٍ ۙ وَّيَهۡدِيۡهِمۡ اِلَيۡهِ صِرَاطًا مُّسۡتَقِيۡمًا ﴿۱۷۵﴾ يَسۡتَفۡتُوۡنَكَ ؕ قُلِ اللّٰهُ
يُفۡتِيۡكُمۡ فِي الۡكَلٰلَةِ ؕ اِنِ امۡرُؤٌا هَلَكَ لَيۡسَ لَهٗ وَلَدٌ وَّلَهٗۤ اُخۡتٌ فَلَهَا نِصۡفُ مَا تَرَكَ ۚ وَهُوَ يَرِثُهَاۤ
اِنۡ لَّمۡ يَكُنۡ لَّهَا وَلَدٌ ؕ فَاِنۡ كَانَتَا اثۡنَتَيۡنِ فَلَهُمَا الثُّلُثٰنِ مِمَّا تَرَكَ ؕ وَاِنۡ كَانُوۡۤا اِخۡوَةً رِّجَالًا وَّنِسَآءً
فَلِلذَّكَرِ مِثۡلُ حَظِّ الۡاُنۡثَيَيۡنِ ؕ يُبَيِّنُ اللّٰهُ لَكُمۡ اَنۡ تَضِلُّوۡا ؕ وَاللّٰهُ بِكُلِّ شَيۡءٍ عَلِيۡمٌ ﴿۱۷۶﴾

175. (فاما . . . مستقيما) Then as to those who believe in Allah[116] and hold fast by Him,[117] soon He will admit them[118] to His mercy and grace and will lead them to Himself by a path straight.

176. (يستفتونك . . . عليم) They[119] ask thee for a pronouncement.[120] Say thou: Allah pronounces *thus* in the matter of one without father[121] or child;[122] if a person perishes and has no child[123] but has a sister,[124] hers will be the half of what he has left;[125] and he will be her heir[126] if she has no child:[127] if there be two[128] *sisters,* then theirs shall be[129] two-third of what he has left; and if there be *both* brothers and sisters,[130] then male will have as much as the portion of two females.[131] Allah explains *this* to you[132] lest you err,[133] and Allah is Knower of everything.[134]

---

116. *i. e.*, in His unity, absolute and unalloyed.
117. *i. e.*, by His law and commandments.
118. *i. e.*, the believers in Him, His apostle and His Book.
119. *i. e.*, certain people.
120. (regarding certain cases of inheritance, O Prophet!).
121. (and mother).
122. (male or female).
123. (and neither father nor mother).
124. (or a half-sister)
125. (of course, after debts and funeral expenses have been disbursed, and the other half will go to the residuaries, if any; if there is no residuary, it also will revert to the sister).
126. (inheriting her whole substance, in case the sister predeceases him).
127. (and neither father nor mother).
128. (or more).
129. (between them).
130. (several in number, as heirs).
131. See P. IV, n. 548.
132. (these precepts regarding succession).
133. (from ignorance). ان in the phrase is synonymous with لئلا.
134. (including all human needs and exigencies).

APPENDIX ON POLYGAMY

(See Sūrat-ul-Nisā', v. 3, P. IV, n. 498)

So this is polygamy! And this is the much-maligned Holy Text, with necessary explanations in the parentheses. It recognizes monogamy as the ideal; but also allows polygyny as a safeguard against much greater social evils. The verse limits the number of wives to four, and permits no more. The injunction of course holds good for all times, but it was first promulgated at a time when polygyny, with no limit or restriction, was the law rather than the exception.* The word 'polygamy' which every Christian mouth has been taught to pronounce with scorn, has in effect become, in the English language a synonym for almost unbridled gratification of sexual desire, and is now altogether tinged with disreputable associations. The institution, we are told in terms of pious horror, disorganises society, and strikes at the root of public morals, and that it is pre-eminently this evil that has more than counterbalanced any benefits that Islam may have conferred on humanity.

Is the indictment, even in an appreciable degree, just? The question may well be resolved into three sub-heads:—

(*i*) Is polygyny unnatural?
(*ii*) Is it immoral?
(*iii*) Is it irrational?

1. To answer the first question first. Is polygyny opposed to man's natural instinct? Is man, by nature or even by long-established habit, monogamous? Let the European anthropologists and sociologists of repute, themselves favouring and advocating monogamy, answer. 'In general a gregarious life,' says the French *savant*, M. Letourneau, 'a life in association, favours polygamy.' Now man is surely the most sociable of animals, therefore he is much more inclined to polygamy' (*Evolution of Marriage*, p. 122). And further:—'The most civilized nations must have begun with polygamy, and, in reality, it has been thus everywhere and always. In the various civilized societies, living or dead, marriage has commenced by being polygamous. It is a law which has few exceptions.' (*ib*. p. 134). Monogamy far from being defended on the score of its 'naturalness' no anthropologist of note has even maintained that monogamic marriage was natural to male human being. The evidence is all the other way, and we learn on the best of authorities that 'as an institution polygyny exists in all parts of the world,' (EBr. XIV, p. 949) and that

*'Polygamy was the rule among the Eastern peoples before Muhammad's time.' (Roberts, *op. cit.*, p. 8)

it has flourished among the Hebrews, the Slavs, the Teutons, the Irish and the Indians; none of the Hindu law-givers ever restricting 'the number of wives a man is allowed to marry.' (*ib.*, XVIII, p. 186). One may choose to dub polygamous communities barbarians or savages, yet there is no denying the fact that a very large proportion of mankind has practised polygamy in the past, and is practising in the present, without any qualms of conscience, and the myth of monogamy being the normal marriage relationship has been continually exploded by the actual fact of man in all ages and in many places taking unto himself several wives. 'Man', says G. R. Scott, 'is essentially polygamous, and the development of civilization extends this innate polygamy.' (*History of Prostitution*, p. 21).

Even that acute observer, Professor Westermarck, has been led to remark :—'Among pastoral peoples I have found none that can be regarded as strictly monogamous.' (*op. cit.*, p. 230). He adds that polygamy existed 'among most of the Indo-European peoples, and among the ancient Slavs.' (*ib.*, p. 234).

M'Lennan, the famous author of *Primitive Marriage*, asks a question as plain as possible: 'What ancient nation can be named that was originally monogamous ?' (quoted in Darwin's *Descent of Man*, p. 222). That man is in this respect, as in many other respects, essentially different from woman, has been well noted by the students of biology. 'Woman is,' says Dr. Mercier, 'by nature a monogamist; man has in him the element of a polygamist.' (*Conduct and its Disorders Biologically Considered*, pp. 292-293). And N. W. Ingalls, Associate Professor of Anatomy in one of the American Universities, has gone so far as to suggest a biological reason for polygyny :—'Has man always been essentially monogamous or has he come up from a state often designated as promiscuity ? The available evidence points to the latter. As an animal, in his sexual make-up, and in his beginnings as far as we can reconstruct them, he is anything but monogamous; and one would have great difficulty in explaining, biologically, such a sudden change of heart, the transition from the harem to a single wife.' (Wile, *Sex Life of the Unmarried Adult*, p. 88).

2. So far with regard to the charge of 'unnaturalness'. Next, is the institution inherently immoral ? Is it revolting to the innate moral sense of humanity ? Was it unknown to, or repudiated by Abraham, Jacob, Moses, Jesus and other prophets and recognised founders of religion in the East ? The answer, which is neither dubius nor contestable, is that 'polygamy seems to have been a well-established institution, dating from the most ancient times and extending to comparatively modern days. The law indeed regulated and limited this usage.' (JE. X, p. 120). 'In 'Biblical as in Talmudical times polygamy was a recognised institution.' (III, p. 210). The Mosaic law, far from interdicting polygamy, encouraged it. 'Polygamy was the rule in Biblical days among the ancient Jews, and was permitted and even enjoined in certain cases by the Mosaic law . . . It is nowhere forbidden, except to "bishops" in the New Testament (EBr. XXII, p. 24). The renowned Patriarchs practised it; and so did the Judges, the Kings and the more

spiritually-minded amongst the Jews. According to the EBi, a common Jew could take as many as four wives, and a king up to eighteen. 'When the first wife proved childless, polygamy, to this extent at least, was regarded a necessity.' (EBi. c. 2946). In ancient India, in the age of great sages a plurality of wives was not only allowed in theory but also practised. 'The practice of polygamy among the Vedic Indians is abundantly proved by direct references in the Rig Veda and other texts, though in the main monogamy is recognized as normal. In the case of the king four wives are expressly mentioned . . . The heroes and Brahmans of the epic are frequently represented as having several wives.' (ERE. VIII, p. 452).

Again, is the practice repellent even to the entire modern conscience? Is Christendom unanimous in condemning it? What, then, about the Anabaptists and the Mormons who not only permit but advocate 'polygyny with much religious fervour. (EBr. XVIII, p. 187). And what about the sixteenth-century German 'reformers' sanctioning second and third marriage in certain cases, and Schopenhauer (d. 1860) commending the Mormons for 'throwing off the unnatural bondage of monogamy' and Edward Hartmann (d. 1906) laying down the proposition that 'the natural instinct of man is in favour of polygamy, and that of woman is in favour of monogamy?' (Roberts, *op. cit.*, p. 9). In the admirable and succinct summing up of Professor Westermarck 'polygyny has been found even in Christian Europe . . . In the middle of the 6th century Diarmait, king of Ireland, had two queens and two concubines. Polgyny was frequently practised by the Merovingian kings. Charlemagne had two wives and many concubines; and one of his laws seems to imply that polygyny was not unknown even among priests. In later times Philip of Hesse and Frederick William II of Prussia contracted bigamous marriages with the sanction of the Lutheran clergy.' (EBr. XVIII, p. 186).

Then, again, does polygyny necessarily connote a low status of womanhood and invariably assigns to the wives a position of inferiority and degradation? And are co-wives always unhappy? The hypothesis is, on the face of it, untenable. Apart from the cases of thousands of the Muslim families spread all over the world, where co-wives live in perfect peace and contentment, under other simple cultures also where a patriarchal system is the order of the day, 'plural marriage is more often a matter of prestige or economics than of sex; and while there is a distinction of function as between man and woman . . . the woman will herself often urge her husband to take another wife, to increase the prestige of the family and to ease her own labour in supplying him with food.' (EMK, V, p. 2340).

3. Lastly, is the institution of polygyny utterly 'irrational'—so clearly opposed to sound reason and commonsense that under no possible scheme of things it shall be feasible? Let the answer, once more, come not from the Muslim East but from the Christian West.

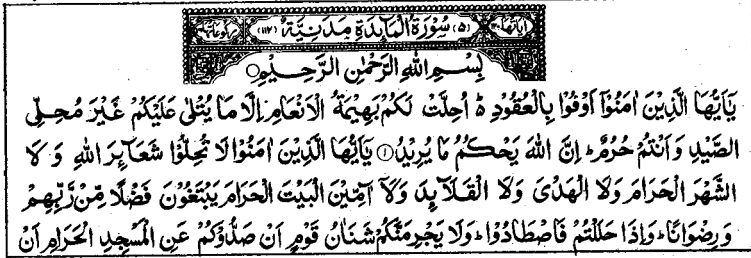
What about the problem of 'surplus women'? What solution other than 'part-time marriage' has yet the ingenuity of the European mind evolved? 'In our

own century,' says Sir George Scott referring to England, 'there have been not a few who, noting the preponderance of marriageable women over men since the Great War, have considered the feasibility of introducing some sort of secondary marriages for men, with minor wives.' (*ib* V, p. 2572). What else could the wise men of the West suggest, when in 1650 at the termination of the Thirty Years' War the population was greatly reduced and there was a considerable surplus of females, but to pass a resolution that 'thenceforth every man should be allowed to marry two women? (EBr. XVIII, p. 107).

Apart from the conditions of war even taking England in the normal state as a concrete case this is what an English writer has to say. Summarising the census figures of 1921, he gives the total number of unmarried women (*i. e.*, the single, the widowed and the divorced) without visible means of existence as 3,665,668; and asks, 'to what use does the nation put this unmarried and unemployed three and half a million ?' (Macfarlane, *The Case for Polygamy*, p. 19). He proceeds:—'The fact that polygamy has been practised is in itself a proof that the sexes do not exist in the uniform proportion; and I am yet to learn that any widespread scarcity of women has been experienced in the past as a result of such a practice. Even if there were an eqnal number of men and women in the world the enforcement of monogamous marriage would involve as its logical corollary the compelling of every one to marry...On this point alone, without the aid of any other argument, monogamy as a universal system, stands condemned.' (p. 79). And then controverting the fatuous doctrine that polyandry is on the same footing as polygamy, he observes:—'It is mischievously and foolishly thought, and implied in our social practice that the sexual needs of men and women are identical. Nothing is further from the truth. A woman's urgent need of man has, as its ultimate instinctive motive the bearing of the children; when that it achieved the desire for a man becomes quite a secondary matter. On the other hand, a man needs women for himself... Both desires are complementary and fulfil each other; they are not identical.' (p. 86).

Universal monogamy far from being the final and ultimate form of sex relationship is foredoomed, according to some of the modern European thinkers, even to lose that hold which it now possesses. Dr. Gustave Le Bon of France, for instance, envisages a condition of society in the West when European laws will have to legalise polygamy while for the preservation of the pure Aryan stock, Professor V. Ehrenfels regards the adoption of polygyny as a necessity. (Westermarck's *op. cit.*, p. 249).

Last but not least comes the considered dictum of a German Professor, Earnst Bergman of Leipzig, delivered in the course of an essay on 'Knowledge and the Spirit of Motherhood' in the year 1939:—'Lifelong monogamy is perverse, and would prove harmful to any race. Were this institution ever really enforced—and fortunately this is almost never the case in reality—the race must decay ... There are plenty of willing and qualified youths ready to unite with girls and women on hand. Fortunately one boy of good race suffices for twenty girls. And the girls for their part would gladly fulfil the demand for children were it not for the nonsensical so-called civilized idea of the monogamous permanent marriage, an idea in complete contradiction to all natural facts.' (Quoted in the *Hindu*, Madras, dated the 5th of November, 1939).

يٰٓاَيُّهَا الَّذِيْنَ اٰمَنُوْٓا اَوْفُوْا بِالْعُقُوْدِ ۬ اُحِلَّتْ لَكُمْ بَهِيْمَةُ الْاَنْعَامِ اِلَّا مَا يُتْلٰى عَلَيْكُمْ غَيْرَ مُحِلِّي
الصَّيْدِ وَاَنْتُمْ حُرُمٌ ۭ اِنَّ اللّٰهَ يَحْكُمُ مَا يُرِيْدُ ① يٰٓاَيُّهَا الَّذِيْنَ اٰمَنُوْا لَا تُحِلُّوْا شَعَاۗىِٕرَ اللّٰهِ وَلَا
الشَّهْرَ الْحَرَامَ وَلَا الْهَدْيَ وَلَا الْقَلَاۗىِٕدَ وَلَآ اٰۗمِّيْنَ الْبَيْتَ الْحَرَامَ يَبْتَغُوْنَ فَضْلًا مِّنْ رَّبِّهِمْ
وَرِضْوَانًا ۭ وَاِذَا حَلَلْتُمْ فَاصْطَادُوْا ۭ وَلَا يَجْرِمَنَّكُمْ شَنَاٰنُ قَوْمٍ اَنْ صَدُّوْكُمْ عَنِ الْمَسْجِدِ الْحَرَامِ اَنْ

Sūrat-ul-Mā'ida

The Food-Table. V

(Madinian, 16 Sections and 120 Verses)

In the name of Allah, the Compassionate, the Merciful.

SECTION 1

1. (يا يها . . . يريد) O you who believe! fulfil *your* obligations.[135] Allowed to you are *all* cattle quadrupeds[136] except those announced to you,[137] not allowing the game[138] while you are in a state of sanctity:[139] verily Allah ordains what He will.[140]

---

135. (consequent on your belief; arising out of your faith). عقد literally is a contract, a compact, a covenant, or an engagement. Thus the word عقود here may mean, 'contracts, etc., or obligatory statutes, or ordinances of God; or the covenant imposed by God, and those imposed mutually by men agreeably with the requirements of the religion.' (LL). These 'compacts' comprehend all duties towards God and man.

136. *i. e.*, four-footed animals such as goats, sheep, oxen and camel, and those resembling them, such as antelopes, wild cows, etc.

137. (hereinafter).

138. (though lawful at other times).

139. (on your way to Makka, or within the Sacred Precincts) حرام of which the plural is حرم, 'applied to a man signifies entering into the حرم or sacred territory of Mekkah or of El-Madenah; . . . . or محرم as meaning, in, or, entering upon, the state of احرام: *i. e.*, entering upon the performance of those acts of the حج, or of the عمرة, whereby certain things before allowable, or lawful, to him become forbidden, or unlawful.' (LL)

140. (in His infinite Wisdom).

تَعْتَدُوا ۘ وَتَعَاوَنُوا عَلَى الْبِرِّ وَالتَّقْوَىٰ ۖ وَلَا تَعَاوَنُوا عَلَى الْإِثْمِ وَالْعُدْوَانِ ۚ وَاتَّقُوا اللَّهَ ۖ إِنَّ اللَّهَ شَدِيدُ
الْعِقَابِ ﴿٢﴾ حُرِّمَتْ عَلَيْكُمُ الْمَيْتَةُ وَالدَّمُ وَلَحْمُ الْخِنْزِيرِ وَمَا أُهِلَّ لِغَيْرِ اللَّهِ بِهِ وَالْمُنْخَنِقَةُ
وَالْمَوْقُوذَةُ وَالْمُتَرَدِّيَةُ وَالنَّطِيحَةُ وَمَا أَكَلَ السَّبُعُ إِلَّا مَا ذَكَّيْتُمْ وَمَا ذُبِحَ عَلَى النُّصُبِ وَ
أَنْ تَسْتَقْسِمُوا بِالْأَزْلَامِ ۚ ذَٰلِكُمْ فِسْقٌ ۗ الْيَوْمَ يَئِسَ الَّذِينَ كَفَرُوا مِنْ دِينِكُمْ فَلَا تَخْشَوْهُمْ وَاخْشَوْنِ ۚ
الْيَوْمَ أَكْمَلْتُ لَكُمْ دِينَكُمْ وَأَتْمَمْتُ عَلَيْكُمْ نِعْمَتِي وَرَضِيتُ لَكُمُ الْإِسْلَامَ دِينًا ۚ فَمَنِ اضْطُرَّ
فِي مَخْمَصَةٍ غَيْرَ مُتَجَانِفٍ لِإِثْمٍ ۙ فَإِنَّ اللَّهَ غَفُورٌ رَحِيمٌ ﴿٣﴾ يَسْأَلُونَكَ مَاذَا أُحِلَّ لَهُمْ ۖ قُلْ أُحِلَّ لَكُمُ

2. (يا يها . . . العقاب) O you who believe! do not profane the landmarks of Allah[141] nor any sacred month,[142] nor the offering[143] nor the *victims with the* garlands,[144] nor those repairing to the Sacred House seeking the grace and good-will[145] of their Lord. And when you have put off *the state of sanctity,*[146] *you may* chase,[147]. And let not the detestation for a people, because they[148] kept you[149] from the Sacred Mosque.[150] incite you to trespass.[151] Co-operate with each other in virtue and piety, and do not co-operate in sin and trangression.[152] Fear Allah,[153] verily Allah is Severe in chastising.[154]

3. (حرمت . . . رحيم) Forbidden to you are dead-meat, blood, swine-flesh,[155] any animal dedicated to other than Allah,[156] the strangled,[157] the felled,[158] the tumbled,[159] the gored,[160] the mangled by beasts of prey,[161] unless you make it clean[162] *by giving it death-stroke yourselves* and what has been sacrificed on the altars.[163] Also forbidden to you is partition[164] by *divining* arrow.[165] *All* that is an abomination. Those who disbelieve have this day[166] despaired of your religion[167]. So fear them not;[168] fear Me.[169] This day I have perfected[170] your religion for you and have completed My favour upon you,[171] and have chosen for you ISLAM as religion.[172] He who is driven to extreme hunger,[173] not inclining to sin,[174] verily then Allah is Forgiving,[175] Merciful.[176]

---

141. Such, for instance, as the rites prescribed for Hajj which are to be respected. For شعائر الله see P. II, n. 87.

142. (by having recourse to fighting in that season).

143. (which is being led to Makka to be sacrificed there).

144. (in their necks to mark them off as sacred).

145. The pagans also at that time went to perform Hajj and 'Umra according to their own rites. The passage says that infidels though they are, they are not to be molested out of respect to these landmarks of Allah.

146. (and the pilgrim garb, and have returned to your common and everyday life).

147. (provided the game happens to be outside the Sacred Precincts).

148. *i. e.*, the pagans of Makka.

149. The address is to the contemporary Muslims with the holy Prophet, at their head.

150. The reference is to the Quraish having prevented the holy Prophet, who with 1400 of the faithful, was on his way to Makka on a purely religious and peaceful visit, from entering the Holy City. A truce for 10 years had been concluded at Hudaibiya.

151. (the proper bounds, by taking revenge on them in the Sacred months or in any other way violating the sanctity of شعائر الله, natural though your provocation may be).

152. *i. e.*, co-operate in righteousness; non-cooperate in impiety. As universal maxims of justice the two commandments are of exquisite beauty.

153. (so that all difficulties will be removed, and practice of virtue will be facilitated).

154. (those who violate His ordinances).

155. (it is the rigid observance of this command that, according to a Christian scholar, 'has emphasized the separate character of the Muslim community' and has put an obstacle 'in the way of social intercourse between them and the Christians.' (Arnold, *Islamic Faith*, p. 14). See V. II nn. 140, 145.

156. See P. II, n. 146.

157. *Cf.* the NT: 'Ye abstain from meats offered to idols, and from blood, and from things strangled.' (Ac. 15: 29) 'They keep themselves from things offered to idols, and from blood, and from strangled.' (Ac. 21: 25)

158. *i. e.*, killed by a blow.

159. *i. e.*, killed by a fall.

160. (by the horns of an animal).

161. (or the animals trained up for hunting) سبع is any hostile beast having a مخلب or tearing claw.' (LL)

162. (by slaughtering it in the proper, lawful way, while yet there is life in it). By this ritual slaughter, even if it is done at the last moment, the animal is saved from becoming *maita*, and can be eaten.

163. (or, 'sacred stones'; stones dedicated to gods). In pagan Arabia, 'sacred stones' served the purpose of an altar. نصب signifies 'an idol; or a stone which the pagan Arabs set up, to sacrifice, or slay animals, before it, or by it, and which became red with the blood.' (LL)

164. (of the meat).

165. زلم is 'An arrow without a head and without feathers: plural ازلام: which was applied to those divining arrows by means of which the Arabs in the time of Ignorance sought to know what was allotted to them; . . . . and they put them in a receptacle, and when any of them desired to make a journey, or to accomplish a want, or when he desired to perform some affair, he put his hand into

that receptacle, and took forth an arrow; and if the arrow upon which was "Command" came forth, he went to accomplish his purpose, but if that upon which was "Prohibition" came forth, he refrained; and if the blank came forth, they shuffled them a second time.' (LL) 'It was the custom to draw lots for joints of a camel with arrows some feathered and others unfeathered, kept for this purpose in the temple of Mecca.' (Rodwell).

166. *i. e.*, now. The verse was revealed on Friday, the 9th of Zul-Hijja at 'Arafāt, in itself a festive occasion in the 10th year of the Hijrah when the holy Prophet performed his valedictory Hajj, triumpant at the head of 1,20,000 devoted and faithful followers. Memorable indeed was the address he delivered on this memorable occasion. The following abridged version is by Lane-Poole (corrected at one place) :—

'Ye people! Hearken to my words; for I know not whether after this year I shall ever be amongst you, here again.

'Your lives and your property are sacred and inviolable amongst one another until the end of time.

'The Lord hath ordained to every man the share of his inheritance: a testament is not lawful to the prejudice of heirs.

'The child belongeth to the parent; and the violator of wedlock shall get stoned.

'Ye people! Ye have rights demandable of your wives, and they have rights demandable of you. Treat your women well.

'And your slaves, see that you feed them with such food as ye eat yourselves, and clothe them with the stuff ye wear. And if they commit a fault which ye are not willing to forgive, then sell them, for they are the servants of the Lord, and are not to be tormented.

'Ye people! Hearken unto my speech and comprehend it. Know that every Muslim is the brother of every other Muslim. All of you are on the same equality: ye are one brotherhood.'

Then, looking up to heaven, he cried 'O Lord! I have delivered my message and fulfilled my mission.' And all the multitude answered, 'Yea, verily hast thou.' 'O Lord! I beseech Thee, bear Thou witness to it'! and, like Moses, he lifted up his hands and blessed the people.' (LSK. Intro. pp. LXVIII-LXIX).

167. *i. e.*, have given up their fond hope that Islam could ever be vanquished. By then the triumph of Islam was complete, and the solidarity of the Muslim community had become marvellous—nothing short of miraculous.

168. (who with all the material resources at their command and the superiority of their numbers had been proved uttterly powerless before the might of the Lord).

169. (as the only object of dread; as the only entity entitled to the highest

moral reverence).

170. (in every little detail and until the end of time, and which mankind shall never be able to outgrow). The world, says an European convert to Islam, 'has not been able to produce a better system of ethics than that expressed in Islam; it has not been able to put the idea of human brotherhood on a practical footing as Islam did in its supernational conception of "Ummat"; it has not been able to create a social structure in which the conflicts and conflictions between the members are as efficiently reduced to minimum as in the social plan of Islam; it has not been able to enhance the dignity of man; his feeling of security; his spiritual hope; and last, but surely not least, his happiness. In all these things the present achievements of the human race fall considerably short of the Islamic programme. Where, then, is the justification for saying that Islam is "out of date?" (Asad, *op. cit.*, p. 133).

171. (by having given you this true, perfect and final religion).

172. See P. III, nn. 290, 609.

173. (and partakes of some unlawful food by sheer necessity, of saving his life). See P. II, n. 147 ff.

174. *i. e.*, neither exceeds the limits of bare necessity, nor seeks the pleasure of the palate. 'Not affecting an inclining to sin; intending, or purposing it.' (LL)

175. (so He will overlook accidental lapses).

176. (and it is out of His unbounded mercy that He has made all such concessions.

الطَّيِّبٰتُ وَمَا عَلَّمْتُمْ مِّنَ الْجَوَارِحِ مُكَلِّبِيْنَ تُعَلِّمُوْنَهُنَّ مِمَّا عَلَّمَكُمُ اللّٰهُ فَكُلُوْا مِمَّآ اَمْسَكْنَ عَلَيْكُمْ وَاذْكُرُوا
اسْمَ اللّٰهِ عَلَيْهِ وَاتَّقُوا اللّٰهَ اِنَّ اللّٰهَ سَرِيْعُ الْحِسَابِ ۝ اَلْيَوْمَ اُحِلَّ لَكُمُ الطَّيِّبٰتُ وَطَعَامُ الَّذِيْنَ اُوْتُوا
الْكِتٰبَ حِلٌّ لَّكُمْ وَطَعَامُكُمْ حِلٌّ لَّهُمْ وَالْمُحْصَنٰتُ مِنَ الْمُؤْمِنٰتِ وَالْمُحْصَنٰتُ مِنَ الَّذِيْنَ اُوْتُوا
الْكِتٰبَ مِنْ قَبْلِكُمْ اِذَآ اٰتَيْتُمُوْهُنَّ اُجُوْرَهُنَّ مُحْصِنِيْنَ غَيْرَ مُسٰفِحِيْنَ وَلَا مُتَّخِذِيْٓ اَخْدَانٍ وَمَنْ يَّكْفُرْ
بِالْاِيْمَانِ فَقَدْ حَبِطَ عَمَلُهٗ وَهُوَ فِي الْاٰخِرَةِ مِنَ الْخٰسِرِيْنَ ۝ يٰٓاَيُّهَا الَّذِيْنَ اٰمَنُوْٓا اِذَا قُمْتُمْ اِلَى ع
الصَّلٰوةِ فَاغْسِلُوْا وُجُوْهَكُمْ وَاَيْدِيَكُمْ اِلَى الْمَرَافِقِ وَامْسَحُوْا بِرُءُوْسِكُمْ وَاَرْجُلَكُمْ اِلَى الْكَعْبَيْنِ وَاِنْ

4. (يسئلونك . . . الحساب) They ask thee, what is allowed to them.[177] Say thou: allowed to you are *all* clean foods,[178] and *as to* the animals of prey[179] which you have trained[180] as Allah has taught you,[181] eat of what they[182] have caught for you, and mention the name of Allah over it,[183] and fear Allah;[184] verily Allah is Swift in reckoning.[185]

5. (اليوم . . . الخسرين) This day allowed to you[186] are *all* clean foods and the meat of those given the Book[187] is allowable for you and your meat[188] is allowable for them *as also allowed to you* are[189] the wedded[190] believing women and the wedded women of those given the Book before you[191] when you have given them their dowers, taking *them* in wedlock,[192] neither fornicating nor taking *as* mistresses.[193] And whoso rejects the faith,[194] his work will surely come to naught,[195] and in the Hereafter he will be of the losers.

---

177. (of the animals chased by hound or hawk).

178. The meaning is: all animals, clean and lawful in themselves, are retained for you as lawful, when chased by hound or hawk.

179. (whether beasts or birds).

180. (and trained to prey).

181. (through His Prophet).

182. *i. e.*, the beasts and birds of prey trained by you in the way prescribed.

183. (when ye let go the hound or the hawk after the game).

184. (in infringing any of His laws and commandments).

185. Or, 'Allah is to make a reckoning soon'. (Th)

186. (until the end of time; with no fear of abrogation).

187. *i. e.*, animals slain and dressed by the Jews and Christians.

188. *i. e.*, animals slain and dressed by the Muslims.

189. (allowed unto you).

190. See P. V. n. 2.

191. Notice the distinction Islam makes between a marriage with a Jewess or a Christian woman and a marriage with a pagan woman. Notice again that the

Jew an Christian wives are not asked to renounce their religion forthwith.

192. Notice the emphasis on the purity of the motive and the procedure. The object, in any case, must be permanent partnership in life, not the fleeting pleasure of passion.

193. See P. V. n. 26.

194. Every act of making a forbidden thing lawful or a lawful thing forbidden is a denial of faith.

195. *i. e.*, while he is in this state of virtual unbelief, his other good works would not avail him.

كُنْتُمْ جُنُبًا فَاطَّهَّرُوْا ۭ وَاِنْ كُنْتُمْ مَّرْضٰٓى اَوْ عَلٰي سَفَرٍ اَوْ جَاۗءَ اَحَدٌ مِّنْكُمْ مِّنَ الْغَاۗىِٕطِ اَوْ لٰمَسْتُمُ النِّسَاۗءَ فَلَمْ تَجِدُوْا مَاۗءً فَتَيَمَّمُوْا صَعِيْدًا طَيِّبًا فَامْسَحُوْا بِوُجُوْهِكُمْ وَاَيْدِيْكُمْ مِّنْهُ ۭ مَا يُرِيْدُ اللّٰهُ لِيَجْعَلَ عَلَيْكُمْ مِّنْ حَرَجٍ وَّلٰكِنْ يُّرِيْدُ لِيُطَهِّرَكُمْ وَلِيُتِمَّ نِعْمَتَهٗ عَلَيْكُمْ لَعَلَّكُمْ تَشْكُرُوْنَ ۝ وَاذْكُرُوْا نِعْمَةَ اللّٰهِ عَلَيْكُمْ وَمِيْثَاقَهُ الَّذِيْ وَاثَقَكُمْ بِهٖٓ ۙ اِذْ قُلْتُمْ سَمِعْنَا وَاَطَعْنَا ۡ وَاتَّقُوا اللّٰهَ ۭ اِنَّ اللّٰهَ عَلِيْمٌۢ بِذَاتِ الصُّدُوْرِ ۝ يٰٓاَيُّهَا الَّذِيْنَ اٰمَنُوْا كُوْنُوْا قَوّٰمِيْنَ لِلّٰهِ شُهَدَاۗءَ بِالْقِسْطِ ۡ وَلَا يَجْرِمَنَّكُمْ شَنَاٰنُ قَوْمٍ عَلٰٓي اَلَّا تَعْدِلُوْا ۭ اِعْدِلُوْا ۣ هُوَ اَقْرَبُ لِلتَّقْوٰى ۡ وَاتَّقُوا اللّٰهَ ۭ اِنَّ اللّٰهَ خَبِيْرٌۢ بِمَا تَعْمَلُوْنَ ۝

SECTION 2

6. (يا يها . . . تشكرون) O you who believe! when you stand up for prayer wash your faces and your hands up to the elbows,[196] and wipe your heads[197] and *wash* your feet up to the ankles;[198] and if you are polluted,[199] purify *yourselves*.[200] And if you are ailing[201] or on a journey[202] or one of you comes from the privy[203] or you have touched women,[204] and you do not find water,[205] betake yourselves to clean earth and wipe your faces and hands *with it*.[206] Allah does not mean to lay upon you a hardship,[207] but means to purify you and to complete His favour upon you that perhaps you may return thanks.[208]

7. (واذكروا . . . الصدور) And remember Allah's favour on you[209] and His bona with which He bound you firmly when you said: we hear and we obey.[210] And fear Allah;[211] surely Allah is Knower of what is in *your* breasts.[212]

8. (يا يها . . . تعملون) O you who believe! be maintainers of your pact with Allah[213] and witnesses in equity,[214] and let not the detestation for a people[215] incite you not to act fairly;[216] act fairly; that is nigh unto piety. And fear Allah; surely Allah is Aware of what you work.[217]

---

196. الٰی here has the significance of مع, and الی المرافق means, 'with the elbows', and not 'as far as the elbows'. The elbow is meant to be included among the parts to be washed, not to be excluded therefrom.

197. (with water). 'There is an ellipsis in the phrase; the meaning being امسحوا رؤسکم بالماء 'wipe ye your heads with water.' (LL)

198. ارجلکم is grammatically coupled with وجوھکم and ایدیکم, and not with رؤسکم. Referring to these careful preparatory ablutions observes a Christian writer:—'The scrupulous cleanliness of the Mohammadan, which contrasts so favourably with the unsavoury state of Easterns of other creeds, is an excellent feature in the practical influence of Islam.' (LSK. Intro. p. LXVIII).

199. (by sexual acts). The emission of seed, whether in waking or in sleep, makes bathing obligatory.

200. (by bathing). Contrast this emphasis on physical cleanliness with the Christian view obtaining in the early Christian centuries. 'The cleanliness of the body was regarded as a pollution of the soul, and the saints who were most admired had become one hideous mass of clotted filth. St. Athanasius relates with enthusiasm how St. Anthony, the patriarch of monachism, had never, to extreme old age, been guilty of washing his feet . . . St. Euphraxia joined a convent of one hundred and thirty nuns, who never washed their feet, and who shuddered at the mention of a bath.' (Lecky, *op. cit.*, II, p. 47) A pious pilgrim, in the 4th century, 'boasted that she had not washed her face for 18 years for fear of removing the baptismal chrism.' (EBr. I, p. 49). See P. II, n. 478; XI, n. 67.

201. (and the use of water is likely to aggravate or prolong disease).

202. (and water is not obtainable nearby).

203. (in which case, a fresh *wudhu* or ablution of face is obligatory for praying purpose).

204. *i. e.*, have had intercourse with them, which makes bathing obligatory.

205. (for use) *i. e.*, whether it is unobtainable or injurious to health.

206. See P. V. n. 129.

207. —on the contrary, He provides you with every facility—

208. (and the best way of returning thanks is to obey His commandments).

209. (in furnishing you with detailed directions for your good).

210. This is the pledge implied in the very act of the acceptance of Islam.

211. (by implicitly following His commands).

212. (so be sincere in every act of devotion and duty).

213. (by implicitly following His commands).

214. (in the affairs of men when called upon to give evidence).

215. (however justifiable in itself).

216. (in their affairs whatever the provocation). The meaning is: be always fair in your dealings with men and let no indignation, howsoever righteous, against any person make your depart from the path of truth, justice and equity.

217. (so that none of your acts can go undetected).

وَعَدَ اللّٰهُ الَّذِيْنَ اٰمَنُوْا وَعَمِلُوا الصّٰلِحٰتِ ۙ لَهُمْ مَّغْفِرَةٌ وَّاَجْرٌ عَظِيْمٌ ⑨ وَالَّذِيْنَ كَفَرُوْا وَكَذَّبُوْا
بِاٰيٰتِنَاۤ اُولٰٓئِكَ اَصْحٰبُ الْجَحِيْمِ ⑩ يٰۤاَيُّهَا الَّذِيْنَ اٰمَنُوا اذْكُرُوْا نِعْمَتَ اللّٰهِ عَلَيْكُمْ اِذْ هَمَّ قَوْمٌ
اَنْ يَّبْسُطُوْۤا اِلَيْكُمْ اَيْدِيَهُمْ فَكَفَّ اَيْدِيَهُمْ عَنْكُمْ ۚ وَاتَّقُوا اللّٰهَ ؕ وَعَلَى اللّٰهِ فَلْيَتَوَكَّلِ الْمُؤْمِنُوْنَ ⑪
وَلَقَدْ اَخَذَ اللّٰهُ مِيْثَاقَ بَنِيْۤ اِسْرَآءِيْلَ ۚ وَبَعَثْنَا مِنْهُمُ اثْنَيْ عَشَرَ نَقِيْبًا ؕ وَقَالَ اللّٰهُ اِنِّيْ مَعَكُمْ ؕ
لَئِنْ اَقَمْتُمُ الصَّلٰوةَ وَاٰتَيْتُمُ الزَّكٰوةَ وَاٰمَنْتُمْ بِرُسُلِيْ وَعَزَّرْتُمُوْهُمْ وَاَقْرَضْتُمُ اللّٰهَ قَرْضًا حَسَنًا
لَّاُكَفِّرَنَّ عَنْكُمْ سَيِّاٰتِكُمْ وَلَاُدْخِلَنَّكُمْ جَنّٰتٍ تَجْرِيْ مِنْ تَحْتِهَا الْاَنْهٰرُ ۚ فَمَنْ كَفَرَ بَعْدَ ذٰلِكَ

9. (وعدالله . . . عظيم) Allah has promised those who believe and work righteous *works* that for them shall be forgiveness and a mighty wage.

10. (والذين . . . الجحيم) And those who disbelieve and belie Our signs, they *shall be* the inmates of the Flame.

11. (يا يها . . . المؤمنون) O you who believe! remember Allah's favour on you when[218] a people[219] determined to stretch forth their hands against you,[220] but He withheld their hands from you.[221] And fear Allah, and on Allah let the believers rely.[222]

---

218. (in the early days of Islam).
219. *i. e.*, the Quraish at Makka.
220. (so as to exterminate you).
221. (and at long last made you triumphant).
222. (in the future, as they have trusted in the past).

مِنْكُمْ فَقَدْ ضَلَّ سَوَآءَ السَّبِيْلِ ﴿١٢﴾ فَبِمَا نَقْضِهِمْ مِّيْثَاقَهُمْ لَعَنّٰهُمْ وَجَعَلْنَا قُلُوْبَهُمْ قٰسِيَةً
يُحَرِّفُوْنَ الْكَلِمَ عَنْ مَّوَاضِعِهٖ وَنَسُوْا حَظًّا مِّمَّا ذُكِّرُوْا بِهٖ وَلَا تَزَالُ تَطَّلِعُ عَلٰى خَآئِنَةٍ مِّنْهُمْ
اِلَّا قَلِيْلًا مِّنْهُمْ فَاعْفُ عَنْهُمْ وَاصْفَحْ اِنَّ اللّٰهَ يُحِبُّ الْمُحْسِنِيْنَ ﴿١٣﴾ وَمِنَ الَّذِيْنَ قَالُوْٓا اِنَّا نَصٰرٰٓى
اَخَذْنَا مِيْثَاقَهُمْ فَنَسُوْا حَظًّا مِّمَّا ذُكِّرُوْا بِهٖ فَاَغْرَيْنَا بَيْنَهُمُ الْعَدَاوَةَ وَالْبَغْضَآءَ اِلٰى يَوْمِ الْقِيٰمَةِ وَسَوْفَ
يُنَبِّئُهُمُ اللّٰهُ بِمَا كَانُوْا يَصْنَعُوْنَ ﴿١٤﴾ يٰٓاَهْلَ الْكِتٰبِ قَدْ جَآءَكُمْ رَسُوْلُنَا يُبَيِّنُ لَكُمْ كَثِيْرًا مِّمَّا كُنْتُمْ
تُخْفُوْنَ مِنَ الْكِتٰبِ وَيَعْفُوْا عَنْ كَثِيْرٍ قَدْ جَآءَكُمْ مِّنَ اللّٰهِ نُوْرٌ وَّكِتٰبٌ مُّبِيْنٌ ﴿١٥﴾ يَّهْدِيْ بِهِ اللّٰهُ

SECTION 3

12. (و لقد . . . السبيل) Assuredly Allah took a bond from the Children of Isrā'īl[223] and We raised from amongst them twelve leaders.[224] And Allah said: surely I am[225] with you;[226] if you establish prayer and pay poor-rate and believe in My messengers and support them and lend to Allah a goodly loan,[227] I will expiate for you your misdeeds and will admit you to Gardens beneath which rivers flow,[228] then he of you who disvelieves thereafter has surely strayed from the level way.

13. (فبما . . . المحسنين) Thus for[229] their breach of their bond We accursed them[230] and We made their hearts hard.[231] They pervert the words[232] from their meanings[233] and have abandoned[234] a good portion of that with which they were exhorted.[335] And thou[236] wilt not cease to light upon defrauding[237] on their part,[238] save a few of them,[239] yet pardon thou them[240] and overlook *them*;[241] surely Allah loves the well-doers.[242]

14. (ومن . . . يصنعون) And of them who say: we are Nazarenes,[243] We took a bond from them,[244] but they have abandoned a *good* portion of that with which they were exhorted;[245] so[246] We have caused enmity and hatred among them[247] till the Day of Judgment,[248] and soon[249] will Allah declare to them what they have been performing[250] *all along*.

15. (يآ هل . . . مبين) O people of the Book! surely there has come to you Our messenger[251] expounding to you much in the Book that you were wont to hide[252] and much he passes over.[253] To be sure, there has come to you from Allah a light and a Book luminous.[254]

---

223. (that they would receive His successive messengers with due respect).

224. (or 'captains', to supervise that they acquit their charge faithfully). *Cf.* the OT: 'And with you there shall be a man of every tribe; every one head of the house of his father.' (Nu. 1 : 4). And these tribes were twelve. 'And the Lord spake unto Moses, saying, Send thou men, that they may search the land of

Canaan, which I give unto the Children of Israel: of every tribe of their fathers shall ye send a man, every one a ruler among them.' (Nu. 13: 2, 3). This time again their number was twelve.

225. (and shall be).

226. (to watch your conduct).

227. (by contributing to the poor and needy and by financing the holy cause).

228. Note that all these rewards are contingent on Israel's observance of the bond to follow and obey the fresh prophets as they arise.

229. *i. e.*, as a reprisal to.

230. *i. e.*, estranged them from Our mercy and grace. For a series of curses upon the disobedient among Israel. See Le. 26: 14-39; Dt. 31: 16-18; Josh. 23: 12-16.

231. *Cf.* the OT: 'They have refused to receive correction, they have made their faces harder than a rock; they have refused to return.' (Je. 5: 3). 'Yea! they have made their hearts as an adamant stone, lest they should hear the law.' (Ze. 7: 12).

232. (of Torah). The reference is to the religious leaders of the Jews. See P. I, n. 323; P. V. n. 143.

233. Look at the Jews' own estimate of the correctness and accuracy of their Bible:—'We may infer with certainly that the ancient copies of the Torah contained no vowels or accents, and that these have come down to us by oral tradition. For the multiplication of copies, human copyists had to be employed. It is by no means contrary to our faith in the Bible to assume that, as far as the human work of these copyists is concerned, it must have been subject to the fate of all human work, to error and imperfection. And, in fact, there are many copies of the Bible that abound in mistakes; there are passages in Scripture that vary in the different manuscripts; hence numerous *varioe lectiones* met with in the critical editions of the Bible.' (Friedlander, *The Jewish Religion*, p. 53) See P. I, n. 325, ff. P. V. n. 143.

234. The proper significance of نسى is to dismiss something from one's mind either wilfully or involuntarily. In the context the word connotes the sense of deliberate abandonment.

235. (in their Scripture) *i. e.*, they are bereft, to a very large extent, of the benefits of the Torah.

236. (O Prophet!).

237. *i. e.*, deceitful practices; literary forgeries.

238. *i. e.*, they are still busy in tampering with their holy texts, retaining what suits their purpose and suppressing what does not.

239. (and these few have already embraced Islam).

240. *i. e.*, bear thou patiently with them.

241. *i. e.*, refrain from exposing publicly their frauds and forgeries.

242. The phrase implies the high merit of forgiveness and tolerance.

243. *i. e.*, we are the people of Jesus of Nazareth.

244. (to the effect that they would believe in the Final Prophet). Witness numerous references to him, the well-known and well-recognized "that Prophet" or "the Prophet" found even in the garbled text of the modern Gospels:—'And this is the record of John, when the Jews sent priests and Levites from Jerusalem to ask him, Who art thou ? . . . . Art thou that prophet ! And he answered, No. . . . . And they asked him, and said unto him, Why baptizest thou then, if thou be not that Christ, nor Elijah, neither that Prophet.' (Jn. 1 : 19,21, 25). 'Jesus stood and cried, saying, If any man thirst, let him come unto me and drink . . . . Many of the people therefore, when they heard this saying, said, Of a truth this is the Prophet.' (Jn. 7 : 37, 40). 'If ye love me, keep my commandments. And I will pray the Father, and he shall give you another Comforter, that he may abide with you for ever.' (Jn. 14 : 15, 16) 'It is expedient for you that I go away : for if I go not away, the Comforter will not come unto you ; but if I depart, I will send him unto you. And when he is come, he will reprove the world of sin, and of righteousness, and of judgment.' (Jn. 16 : 7, 8).

245. And the most serious loss they have incurred is their abandonment of monotheism, and its substitution by trinitarianism—a flagrant variety of polytheism. According to an impartial observer, a famous biologist of Germany, 'Christian monotheism shared the fate of its mother, Mosaism ; it was generally only monotheistic in theory while it degenerated practically into evey kind of polytheism.' Haeckel. *op. cit.*, p. 232) See also n. 235 above.

246. —as their punishment in this world—

247. *i. e.*, among the Christian sects and sub-sects. The reference here is to the permanent and perennial 'war of creeds within the Church' and not the political antagonism between the European states which happen to be Christian—some of them only in name. The Catholics are, from the Protestant stand-point, no better than 'Popish persons, who . . . . desire still to keep the people in ignorance and darkness.' (See dedication of the AV to King James). In a similar vein the Catholics point their finger to the amount of 'immorality and corruption prevalent among Luther's followers.' (CD. p. 815). And the wordy acrimony has frequently given place to severe religious persecutions, and even massacres. In Dean Milman's admirable summing up of the Church history, 'Bloodshed, murder, treachery, assassination, even during the public worship of God—these are the frightful means by which each party strives to maintain its opinions and to defeat its adversary (quoted by Lecky, *History of European Morals*, II, p. 82 n.) 'After having been persecuted by the pagans, the Christians persecuted each other over nonsensical follies. They killed, imprisoned or exiled each other over the word *homooesiss* or the sense of the word *pheysis*, nature, which the Nestorian school of Antioch understood differently from the Monophysite school of Alexandria. (Dermingham, *Life of*

Mohammed, p. 117).

248. 'A prophecy which thirteen centuries have not falsified.' (ERE. X, p. 544) 'There is an Abyssianian proverb which says that the Christians never agree except on one point, the birth of Christ. (Dermingham. *op. cit.*, p. 117)

249. *i. e.*, in the Hereafter.

250. (and punish accordingly).

251. (as the Final Prophet).

252. (without himself being learned in your Scriptures at all), *i. e.*, guided and aided as he is by Divine knowledge, himself being illiterate, he brings to light, whenever required in the interests of religion, many of the things in your Scriptures which ye seek to conceal.

253. (out of his modesty). This refers to that portion of the Gospel the exposition of which is not immediately imperative.

254. مبین implies that the Holy Book is not only in itself imbued with shining light, but it also makes other things clear and bright.

مَنِ اتَّبَعَ رِضْوَانَهُ سُبُلَ السَّلٰمِ وَ يُخْرِجُهُمْ مِّنَ الظُّلُمٰتِ إِلَى النُّوْرِ بِإِذْنِهٖ وَيَهْدِيْهِمْ إِلٰى
صِرَاطٍ مُّسْتَقِيْمٍ (١٦) لَقَدْ كَفَرَ الَّذِيْنَ قَالُوْٓا إِنَّ اللّٰهَ هُوَ الْمَسِيْحُ ابْنُ مَرْيَمَ ۚ قُلْ فَمَنْ يَّمْلِكُ
مِنَ اللّٰهِ شَيْـًٔا إِنْ أَرَادَ أَنْ يُّهْلِكَ الْمَسِيْحَ ابْنَ مَرْيَمَ وَأُمَّهٗ وَمَنْ فِي الْأَرْضِ جَمِيْعًا ۗ وَ لِلّٰهِ
مُلْكُ السَّمٰوٰتِ وَالْأَرْضِ وَمَا بَيْنَهُمَا ۚ يَخْلُقُ مَا يَشَآءُ ۚ وَاللّٰهُ عَلٰى كُلِّ شَيْءٍ قَدِيْرٌ (١٧) وَ قَالَتِ
الْيَهُوْدُ وَالنَّصٰرٰى نَحْنُ أَبْنٰٓؤُا اللّٰهِ وَأَحِبَّآؤُهٗ ۚ قُلْ فَلِمَ يُعَذِّبُكُمْ بِذُنُوْبِكُمْ ۚ بَلْ أَنْتُمْ بَشَرٌ مِّمَّنْ
خَلَقَ ۚ يَغْفِرُ لِمَنْ يَّشَآءُ وَيُعَذِّبُ مَنْ يَّشَآءُ ۚ وَلِلّٰهِ مُلْكُ السَّمٰوٰتِ وَالْأَرْضِ وَمَا بَيْنَهُمَا ۖ وَإِلَيْهِ

16. (يهدي . . . مستقيم) With it Allah guides those who follow His good-will[255] to the ways of safety,[256] and He brings them forth out of darkness[257] into the light[258] by His command,[259] and guides them on to the right path.

17. (لقد . . . قدير) Certainty they are disbelievers who assert:[260] Massih, son of Maryam,[261] is the very God himself. Say thou:[262] who can avail in aught against Allah, if He meant to destroy Christ,[263] son of Maryam,[264] and his mother[265] and those on the earth altogether?[266] And Allah's is the kingdom of the heavens and the earth and what is in-between.[267] He creates whatever He will, and Allah is Potent over everything.

---

255. Note once again that they alone can profit by the Qur'ān who are willing to be helped by it, although the 'ways of safety' it shows are open to one and all.

256. (both in this world and the Hereafter).

257. (of sin and infidelity).

258. (of belief and piety).

259. (and grace).

260. (and believe). 'Those who asserted that their God was a man, and that a crucified man was their God, laid themselves open to the accusation that they were idolaters and blasphemers.' (Denison, *op. cit.*, p. 286).

261. The reference here is mainly to certain less well-known varieties of Christianity, such as Docetism, Monarchianism and Sabellianism, which rest on some such propositions are the following:—'That one and the same God is the Creator and Father of all things; and that when it pleased Him, He appeared.' 'When the Father had not been born, He yet was justly styled Father; and when it pleased Him to undergo generation, having been begotten, He himself became His own Son, not another's.' 'Father and Son, so called, are one and the same substance, not an individual produced from a different one, but Himself for Himself.' (ERE. VIII, p. 779) 'Modalistic monarchianism conceiving that the

whole fullness of the Godhead, dwelt in Christ . . . . maintained that the names Father and Son were only different designations of the same subject, the one God.' (EBr. XV. p. 686). But hardly distinguishable from these 'heresies' and equally bewildering to the Muslim mind is the accepted central doctrine of the orthodox Christianity: 'Jesus is very God of very God, who for us men and for our salvation came down from heaven and was made Man.' His nature is 'consubstantial' with God. 'He is not inferior to the Father, nor posterior, nor merely like unto Him, but identical in substance and in essence with Him. He is truly God, God of very God, consubstantial with the Father, as the Nicene Creed has it, having, or rather, being, the Godhead no less than the Father.' (CD. p. 252). In short, for all practical purposes the terms God and Christ are interchangeable. 'As early as twenty years after the Ascension the doctrine of Christ's Deity was already finally established in the Church. It is not argued about or proved, but assumed as one of those fundamental ideas about which Christians are agreed. Thus it is stated that He existed before He was born into the world, and indeed before all creation, in a status of equality with God; that He created the world as the Father's agent; . . . . that He is . . . . actually God, and therefore, to be worshipped with divine honours by angels and men (Dummelow, *op. cit.*, p. cviii). Two references in the N. T. itself are quite explicit, 'Christ came, who is over all, God blessed for ever' (Ro. 9: 5) 'looking for that blessed hope, and the glorious appearing of the great God and our Saviour Jesus Christ.' (Ti. 2, 13). See also p. XXII, n. 307.

262. (to these Christolators, O Prophet!)

263. (a mere mortal, by death).

264. *i. e.*, son of a frail mortal woman.

265. (who also is adored and worshipped as a Divinity by a very large number of the Christians). 'In the most widely distributed form of Christianity the "virgin" mother of Christ plays an important part as a fourth deity; in many Catholic countries she is practically taken to be much more powerful and influential than the three male persons of the celestial administration.' (Haeckel, *op. cit.*, p. 232). Even as early as the 3rd century, the titles of Mary as the 'Mother of God' and as the 'Queen of Heaven', 'were demanded by the more fanatical Christians who claimed Divine honours for the ideal and prototype of virginity. (DB. III, p. 289). 'Mariolatry is probably now more prevalent in the Church of Rome than at any former time.' (p. 291). In the Orient there existed, in the early centuries, certain (Christian) sects who worshipped Mary. The Collyridians, says St. Epiphany, offered little cakes (*collyris*) as sacrifices to the Virgin like those offered to Ceres by the pagans.' (Dermingham, *op. cit.*, p. 111). The title of Thotokos, or 'Mother of God' was enforced on the Virgin Mary by the Oecumenical Council of Ephesus in 431. According to the Roman Catholic Church God, without ceasing to be God, in the characteristic phrase of St. Paul "implied Himself" and was born in human form of Mary's womb and she became Virgin

Mother, the Virgin Mother of God.' (Ptoserpie, *The Council of Ephesus and the Divine Motherhood*, p. 4) To Catholics the Council of Ephesus is above all, the Council of "Thotokos," Mother of God. From it dates the rise of that intimate and personal devotion to Our Blessed Lady which ever since has found one of the most beautiful and distinguishing features of the Catholic Church. Mother of God! It is the form and centre and explanation of the worship we pay to her (p. 23). See also P. VII, n. 199.

266. (with whom Jesus is on a par in the attribute of powerlessness).

267. *i. e.*, He is the sole Creator, the sole Author, the sole Ruler of the universe, undivided into several 'persons'.

الْمَصِيرُ ﴿١٨﴾ يَا أَهْلَ الْكِتَابِ قَدْ جَاءَكُمْ رَسُولُنَا يُبَيِّنُ لَكُمْ عَلَىٰ فَتْرَةٍ مِّنَ الرُّسُلِ أَن تَقُولُوا مَا
جَاءَنَا مِن بَشِيرٍ وَلَا نَذِيرٍ فَقَدْ جَاءَكُم بَشِيرٌ وَنَذِيرٌ وَاللَّهُ عَلَىٰ كُلِّ شَيْءٍ قَدِيرٌ ﴿١٩﴾ وَإِذْ قَالَ
مُوسَىٰ لِقَوْمِهِ يَا قَوْمِ اذْكُرُوا نِعْمَةَ اللَّهِ عَلَيْكُمْ إِذْ جَعَلَ فِيكُمْ أَنبِيَاءَ وَجَعَلَكُم مُّلُوكًا وَآتَاكُم
مَّا لَمْ يُؤْتِ أَحَدًا مِّنَ الْعَالَمِينَ ﴿٢٠﴾ يَا قَوْمِ ادْخُلُوا الْأَرْضَ الْمُقَدَّسَةَ الَّتِي كَتَبَ اللَّهُ لَكُمْ وَلَا
تَرْتَدُّوا عَلَىٰ أَدْبَارِكُمْ فَتَنقَلِبُوا خَاسِرِينَ ﴿٢١﴾ قَالُوا يَا مُوسَىٰ إِنَّ فِيهَا قَوْمًا جَبَّارِينَ وَإِنَّا لَن نَّدْخُلَهَا
حَتَّىٰ يَخْرُجُوا مِنْهَا فَإِن يَخْرُجُوا مِنْهَا فَإِنَّا دَاخِلُونَ ﴿٢٢﴾ قَالَ رَجُلَانِ مِنَ الَّذِينَ يَخَافُونَ أَنْعَمَ

18. (وقالت . . . المصير) And the Jews[268] and the Nazarenes[269] say: we[270] are the children of God and His loved ones.[271] Say thou:[272] why then does He perish you for your sins?[273] Aye! you are *but* men *part* of His creation.[274] He forgives whom He will,[275] and chastises whom He will.[276] And Allah's is the kingdom of the heavens and the earth and what is in-between, and to Him[277] is the return.

19. (يا هل . . . قدير) O people of the Book! there has come to you Our messenger, after a cessation of the messengers,[278] expounding[279] to you lest you may say:[280] there came not to us any bearer of glad tidings or warner.[281] So *now* there has surely come to you[282] a bearer of glad tidings and a warner; and Allah is Potent over everything.[283]

SECTION 4

20. (و اذ قال . . . العلمين) And *re-call* when Mūsā said to his people:[284] O my people! remember the favour of Allah on you when He made amongst you messengers[385] and made you[286] princes,[287] and gave to you[288] what He did not give to any *people*[289] in the world.[290]

21. (يقوم . . خسرين) O my people! enter the holy land which Allah has ordained for you,[291] and do not turn back,[292] for then you will become losers.[293]

22. (قالوا . . . دخلون) They said: O Mūsā! verily therein are a people high-handed[294] and we shall never march to it so long as they do not depart; if they depart, we shall certainly march to it.[295]

---

268. 'Thus saith the Lord, Israel is my son, even my first-born.' (Ex. 4 : 22) 'Ye are the children of the Lord your God,' (Dt. 14 : 1) 'When Israel was a child, then I loved him, and called my son, out of Egypt.' (Ho. 11 : 1). 'The Israelites are addressed as "the children of the Lord your God." When Israel was young, he was called from Egypt to be God's son. 'The Israelites are designated also the "children of the living God." (JE. VI. p. 15).

269. 'As many as received him, to them gave he power to become the sons of God, even to them that believe on his name' (Jn. 1 : 12). As many as are led by the Spirit of God, they are the sons of God' (Ro. 8 : 14). 'Children of God' is a title of the faithful in virtue of special adoption by God.' (CD. p. 204). 'Jesus teaches that this relation of sonship to God is connected with his own person, and to be enjoyed through him.' (DB. II. p. 217).

270. (as a race or community). The plural pronoun is here used in the collective, not in the distributive sense. It refers to the Jewish people and the Christian community, not to individuals.

271. *i. e.*, His chosen people or community. 'I am a father to Israel, and Ephraim is my firstborn. Hear the word of the Lord, O Ye nations, and declare it in the isles afar off, and say, He that scattered Israel will gather him, and keep him, as a shepherd doth his flock.' (Je. 31 : 9-10) 'Speak unto all the congregation of the children of Israel, and say unto them, Ye shall be holy : for I the Lord your God am holy.' (Le. 19 : 2) 'Ye are the children of the Lord your God . . . . . For thou art an holy people unto the Lord thy God, and the Lord hath chosen thee to be a peculiar people unto himself, above all the nations that are upon the earth.' (Dt. 14 : 1-2). And the Jewish rabbis have said : 'Beloved one Israel, for they are called "Sons of the Highest" . . . . Even if they are foolish, even if they transgress, even if they are full of blemishes, they are still called "Sons" (quoted in Klausner's *Jesus of Nazareth*, p. 377). So far with regard to the Jewish claims. Then as to the Christian :—This sonship conferred on men depended not on human-descent from Abraham, nor upon the sexual relations of their parents, nor could it be had for willing or wishing it, *i. e.*, human effort. It was a free and supernatural gift from God, inward and spiritual, implanted by the Holy Ghost, and dependent for its maintenance on union with Christ.' (Dummelow, *Commentary on the Holy Bible*, p. 775). 'The specific condition of the "new man", in contrast to the "old", is that of sonship and installation into sonship after the likeness of Christ's . . . . . God himself is the veritable Father of the Christian believer, the kindred fontal source of his new life . . . . Baptism is to him [St. John] the normal condition under which believers came to rank as "Children of God", in virtue of a manifest sealing by Holy Spirit power.' (DB. IV, pp. 218-219).

272. (O Prophet ! to the Jews and Christians).

273. (as you yourselves admit).

274. *i. e.*, ordinary mortals like the rest of mankind.

275. (and His will to forgiveness is occasioned by right belief of which you are destitute).

276. (and His will to chastisement is occasioned by unbelief which you possess in plenty).

277. (and not to Christ or anyone else).

278. (when old dispensations have ceased to exit anywhere in their purity).

فترة is 'a cessation of the mission of apostles, and a state of effacement of the signs of their religion." (LL) or an interval of time between the disappearance of a prophet and the appearance of another. The conception is not altogether unfamiliar to the readers of the Bible. 'Behold, the days come, saith the Lord God, that I will send a famine in the land, not a famine of bread, nor a thirst for water, but of hearing the words of the Lord.' (Am. 8: 11).

279. (the eternal verieties).

280. (in the Hereafter, by way of excuse).

281. (and so we could not find guidance).

282. (in the Person of the Holy Prophet).

283. (so He deferred the raising of a prophet so long as He willed, and has now raised a Final Prophet).

284. (after their deliverance from the Egyptian bondage, to induce in them readiness for holy war). This must have happened sometime between 1440 and 1400 B. C. According to the OT, Moses delivered this sermon on this side of Jordan, in the land of Moab.' (Dt. 1: 5).

285. (as in no other people). 'A succession of men so absorbed in the living God . . . . cannot be found in antiquity elsewhere than in Israel.' (EBi, c. 3854) 'The term has received its popular acceptation from Israel alone, because, taken as a class, the Hebrew prophets have been without parallel in human history in their work and influence; (JE. X. p. 213).

286. *i. e.*, the people of Israel as a whole. The pronoun كم is here used in the collective sense.

287. *i. e.*, masters of your own selves. A ملك is not necessarily a king. He may be anybody possessing dominion, authority, or even independence. The allusion may also be to the past history of Israelites, when in the time of Joseph, they were really a ruling nation.

288. (as a race).

289. (of the other races and nations).

290. The 'Unity of God' is the first lesson the Israelites were taught when God revealed Himself to them on Mount Sinai . . . . The Jews were the first nation of monotheists. From them monotheism has spread among other peoples, who, however, did not always receive or preserve it in its original purity (Friedlander, *op. cit.*, pp. 38, 39). For Israelite preference see P. I. nn. 198, 199.

291. *i. e.*, the land of Canaan; vaguely referred to in old commentaries as Syria. 'Behold, I have set the land before you: go in and possess the land which the Lord sware unto your fathers, Abraham, Isaac and Jacob to give unto them and to their seed after them.' (Dt. 1: 8). 'And Moses called unto Joshua, and said unto him in the sight of all Israel, Be strong and of a good courage; for thou must go with this people unto the land which the Lord hath sworn unto their fathers to give them; and thou shalt cause them to inherit it.' (31: 7). Its eastern limit

was at Beth Shemesh. It included possibly 2,000 square miles of land, most of it remarkably fertile.' (DB. III p. 844). 'A rich soil, well-worked, and nearly all capable of cultivation, (EBi. c. 3741).

292. 'Be strong and of a good courage, fear not, nor be afraid of them: for the Lord thy God, he it is that doth go with thee; he will not fail thee, nor forsake thee' (Dt. 31 : 6).

293. 'Losers' both in a spiritual and a temporal sense. Spiritually, because of disobeying the command of the Prophet for the holy war; temporally, because of being deprived of a land so fair and so vast.

294. (as also warlike and of gigantic stature). 'They were distinguished specially for military prowess.' (DB. III, p. 845). The Amalekites were .... excessively warlike, well-armed, and fairly disciplined, having been long accustomed to hold their own against the surrounding nations, with whom they had frequent collisions.' (Rawlinson, *Moses: His Life and Times*, p. 139). It was 'a country defended by a multitude of cities, small, it is true, but with very formidable defences and warlike inhabitants.' (Marston, *The Bible is True*, p. 183). The people were also given to superstition and lewdness. 'To understand the Hebrew prophets and their fierce indignation against Canaanite worship we must have in mind that with such worship was associated the religious immorality which disgraces Southern Indian temples at the present day. They were fired by a moral indignation against cruelty and lust.' (Drinkwater, *Outline of Literature*, I, pp. 74, 75).

295. 'We be not able to go up against the people; for they are stronger than we .... The land .... is a land that eateth up the inhabitants thereof; and all the people that we saw in it are men of a great stature. And there we saw the giants; the sons of Anak, which come of the giants: and we were in our own sight as grasshoppers, and so we were in their sight.' (Nu. 13 : 31-33). It was full summer, probably about the end of July or the beginning of August. Palestine might at once have been occupied, or its conquest at any rate commenced, if the people had had faith. But, on the near approach of danger, their hearts failed them (Rowlinson, *Moses: His Life and Times*, p. 177).

اللهُ عَلَيْهِمَا ادْخُلُوْا عَلَيْهِمُ الْبَابَ فَاِذَا دَخَلْتُمُوْهُ فَاِنَّكُمْ غٰلِبُوْنَ وَعَلَى اللهِ فَتَوَكَّلُوْٓا اِنْ كُنْتُمْ
مُّؤْمِنِيْنَ ﴿٢٣﴾ قَالُوْا يٰمُوْسٰٓى اِنَّا لَنْ نَّدْخُلَهَآ اَبَدًا مَّا دَامُوْا فِيْهَا فَاذْهَبْ اَنْتَ وَرَبُّكَ فَقَاتِلَآ اِنَّا
هٰهُنَا قٰعِدُوْنَ ﴿٢٤﴾ قَالَ رَبِّ اِنِّيْ لَآ اَمْلِكُ اِلَّا نَفْسِيْ وَاَخِيْ فَافْرُقْ بَيْنَنَا وَبَيْنَ الْقَوْمِ الْفٰسِقِيْنَ ﴿٢٥﴾
قَالَ فَاِنَّهَا مُحَرَّمَةٌ عَلَيْهِمْ اَرْبَعِيْنَ سَنَةً يَتِيْهُوْنَ فِي الْاَرْضِ فَلَا تَاْسَ عَلَى الْقَوْمِ
الْفٰسِقِيْنَ ﴿٢٦﴾ وَاتْلُ عَلَيْهِمْ نَبَاَ ابْنَيْ اٰدَمَ بِالْحَقِّ اِذْ قَرَّبَا قُرْبَانًا فَتُقُبِّلَ مِنْ اَحَدِهِمَا وَلَمْ يُتَقَبَّلْ
مِنَ الْاٰخَرِ قَالَ لَاَقْتُلَنَّكَ قَالَ اِنَّمَا يَتَقَبَّلُ اللهُ مِنَ الْمُتَّقِيْنَ ﴿٢٧﴾ لَىِٕنْ بَسَطْتَّ اِلَيَّ يَدَكَ

23. (قال . . . مؤمنين) *Thereupon* spoke a couple of man[296] who feared[297] God and whom Allah had favoured:[298] enter the gate[299] against them, then as you enter it you will overcome,[300] and put your trust in God, if you are *indeed* believers.[301]

24. (قالوا . . . قعدون) *Yet the people* said: O Mūsā! certainly we shall never march to it so long as they remain there, go forth thou and thy Lord, and fight you twain,[302] we remain here sitting.[303]

25. (قال . . . الفسقين) Mūsā said: my Lord! I have no control over any but myself and brother[304] so decide Thou between us and *this* wicked people.[305]

26. (قال . . . الفسقين) Allah said: verily then it[306] is forbidden to them for forty years,[306A] while they shall wander about in the land,[307] so lament not thou over *the fate of this* wicked people.[308]

SECTION 5

27. (واتل . . . المتقين) And recite thou to them[309] with truth[310] the tale of the two sons of Adam,[311] when the twain offered an offering, and it was accepted from one of them,[312] and was not accepted from the other.[313] He said:[314] I will surely kill thee. *The other* said: Allah accepts only from the *God*-fearing.[315]

---

296. *i. e.*, Caleb and Joshua: two of the twelve 'spies' deputed by Moses to search out the land and bring word concerning it and its people.

297. (to disobey God and His apostle). They were among the chiefs whom Moses had deputed to discover the circumstances of the country and its people. The Israelites in their nervousness had proposed to their leader and lawgiver to send men to bring a report on the condition of the country and the people before they ventured an invasion ; and Moses had acceded to this request.

298. (inasmuch as they had remained faithful to their Lord and His apostle).

299. (of the city).

300. (and they shall vanquish, because they are bodies without hearts) 'And

Caleb stilled the people before Moses, and said, Let us go up at once, and possess it; for we are able to overcome it.' (Nu. 13: 30) Also JE. III. p. 498.

301. 'And Joshua .... and Caleb .... rent their clothes: And they spake unto all the company of the children of Israel, saying,.... Only rebel not ye against the Lord, neither fear ye the people of the land; for they are bread for us: their defence is departed from them, and the Lord is with us: fear them not. But all the congregation bade stone them with stones.' (Nu. 14: 6-10).

302. This answer of the Israelites has a tinge of polytheism about it, for among the polytheistic people gods also were supposed to participate in war.

303. 'And all the congregation lifted up their voice, and cried: and the people wept that night. And all the children of Israel murmured against Moses and against Aaron.' (Nu. 14: 1, 2).

304. The main army of Israel, like that of all primitive nations. consisted of the whole able-bodied adult male population, (EBi, c. 312).

305. *i. e.*, decree Thou against each of us according to his deserts. The Israelites were not only insubordinate, but they openly slandered and reviled Moses. (JE. IX, p. 51).

306. *i. e.*, the promised holy land.

306A. The wandering lasted according to Sir Charles Marston's computation, from 1440 BC. to 1400 BC.

307. *i. e.*, in the wilderness of Sinai. 'Surely they shall not see the land which I sware unto their fathers, neither shall any of them that provoked me see it.' (Nu. 14: 23). 'Your carcases shall fall in this wilderness; and all that were numbered of you, according to your whole number, from twenty years old upward, which have murmured against me, ... And your children shall wander in the wilderness forty years, and bear your whoredoms, until your carcases be wasted in the wilderness.' (Nu. 14: 29-33). 'After the number of the days in which ye searched the land, even forty days, each day for a year, shall ye bear your iniquities, even forty years, and ye shall know my breach of promise.' (Nu. 14: 34).

308. (O Moses!) Moses, true prophet of God as he was, pitied his rebellious people, and was moved at their miseries. 'All the injuries and slanders heaped upon Moses by the people did not lessen his love for them.' (JE. IX, p. 51).

309. *i. e.*, unto the people of the Book, O Prophet!

310. 'With truth' is added to distinguish the story as related here from its corrupted form occurring in the OT.

311. *i. e.*, Cain (Qābīl) and Abel (Hābīl).

312. (because of his sincerity and the purity of his motives).

313. (since it proceeded from an impure heart).

314. (in rage and chagrin). The reference is to Cain the elder brother.

315. Compare and contrast with the Quranic narrative, replete with moral lessons, the insipid and uninspiring version of the Bible (Ge. 4: 2-5, 8).

لِتَقْتُلَنِيْ مَآ اَنَا بِبَاسِطٍ يَّدِيَ اِلَيْكَ لِاَقْتُلَكَ ۚ اِنِّيْٓ اَخَافُ اللّٰهَ رَبَّ الْعٰلَمِيْنَ ﴿۲۸﴾ اِنِّيْٓ اُرِيْدُ
اَنْ تَبُوْٓاَ بِاِثْمِيْ وَاِثْمِكَ فَتَكُوْنَ مِنْ اَصْحٰبِ النَّارِ ۚ وَذٰلِكَ جَزٰٓؤُا الظّٰلِمِيْنَ ﴿۲۹﴾ فَطَوَّعَتْ لَهٗ
نَفْسُهٗ قَتْلَ اَخِيْهِ فَقَتَلَهٗ فَاَصْبَحَ مِنَ الْخٰسِرِيْنَ ﴿۳۰﴾ فَبَعَثَ اللّٰهُ غُرَابًا يَّبْحَثُ فِي الْاَرْضِ لِيُرِيَهٗ
كَيْفَ يُوَارِيْ سَوْءَةَ اَخِيْهِ ۚ قَالَ يٰوَيْلَتٰٓى اَعَجَزْتُ اَنْ اَكُوْنَ مِثْلَ هٰذَا الْغُرَابِ فَاُوَارِيَ سَوْءَةَ
اَخِيْ ۚ فَاَصْبَحَ مِنَ النّٰدِمِيْنَ ﴿۳۱﴾ مِنْ اَجْلِ ذٰلِكَ ۚ كَتَبْنَا عَلٰى بَنِيْٓ اِسْرَآءِيْلَ اَنَّهٗ مَنْ قَتَلَ نَفْسًا
بِغَيْرِ نَفْسٍ اَوْ فَسَادٍ فِي الْاَرْضِ فَكَاَنَّمَا قَتَلَ النَّاسَ جَمِيْعًا ۗ وَمَنْ اَحْيَاهَا فَكَاَنَّمَآ اَحْيَا

28. (لئن . . . العلمين) If thou stretchest forth thy hand agains tme to kill me, I shall not be stretching forth my hand against thee to kill thee, verily I fear Allah, the Lord of the worlds.[316]

29. (انی . . . الظلمین) I would rather that thou bear my sin[317] and thine own[318] sin, and then thou become of the inmates of the Fire: that is the recompense of the wicked.

30. (فطوعت . . . الخسرین) Then his mind made the killing of his brother pleasant to him, so he killed him and became of the losers.

31. (فبعث . . . الندمین) Then Allah sent a reven scratching in the earth[319] to show how he might cover the corpse of his brother.[320] He said: woe unto me! I am incapable of being even like this reven so that I might cover the corpse of my brother. And he was of the remorseful.[321]

---

316. (and this fear of the Lord impels me to forego even the right of self-defence).

317. *i. e.*, any sin or sins that I may have committed before, I being the victim of thy unjust wrath.

318. (in slaying me).

319. (with its bill and talons to bury a dead raven).

320. As this was the first murder, in fact the first human death upon the face of the earth, the murderer did not know what to do with the corpse and stood puzzled.

321. *i. e.*, sorry for his ignorance and folly, and not repentant over his guilt. A sinful act may be followed by either of two painful feelings. One is called remorse, but in that there is no merit. The other is known as repentance, which alone is capable of wiping out the guilt.

لا يحب الله ٦ المائدة ٥

النَّاسَ جَمِيعًا ۚ وَلَقَدْ جَاءَتْهُمْ رُسُلُنَا بِالْبَيِّنَاتِ ثُمَّ إِنَّ كَثِيرًا مِّنْهُم بَعْدَ ذَٰلِكَ فِي الْأَرْضِ
لَمُسْرِفُونَ ۝ إِنَّمَا جَزَاءُ الَّذِينَ يُحَارِبُونَ اللَّهَ وَرَسُولَهُ وَيَسْعَوْنَ فِي الْأَرْضِ فَسَادًا أَن يُقَتَّلُوا
أَوْ يُصَلَّبُوا أَوْ تُقَطَّعَ أَيْدِيهِمْ وَأَرْجُلُهُم مِّنْ خِلَافٍ أَوْ يُنفَوْا مِنَ الْأَرْضِ ۚ ذَٰلِكَ لَهُمْ
خِزْيٌ فِي الدُّنْيَا ۖ وَلَهُمْ فِي الْآخِرَةِ عَذَابٌ عَظِيمٌ ۝ إِلَّا الَّذِينَ تَابُوا مِن قَبْلِ أَن تَقْدِرُوا
عَلَيْهِمْ ۖ فَاعْلَمُوا أَنَّ اللَّهَ غَفُورٌ رَّحِيمٌ ۝ يَا أَيُّهَا الَّذِينَ آمَنُوا اتَّقُوا اللَّهَ وَابْتَغُوا إِلَيْهِ الْوَسِيلَةَ
وَجَاهِدُوا فِي سَبِيلِهِ لَعَلَّكُمْ تُفْلِحُونَ ۝ إِنَّ الَّذِينَ كَفَرُوا لَوْ أَنَّ لَهُم مَّا فِي الْأَرْضِ جَمِيعًا

32. (من . . . لمسرفون) Because of that[322] We prescribed to the Children of Israel:[323] whoso kills a person, except for[324] a person, or for corruption in the land,[325] it shall be as if he had killed all mankind,[326] and whoso brings life to one[327] it shall be as if he had brought life to all mankind. And assuredly there came to them[328] Our messengers with evidences,[329] yet *even* after that[330] many of them are acting in the land extravagantly.[331]

33. (انما . . . عظيم) The recompense of those who wage war against Allah and His messenger,[332] and go about in the land making mischief[333] is only that they shall be slain[334] or crucified[335] or their hands and their feet be cut off[336] on the opposite *sides,*[337] or be banished from the land.[338] Such shall be their humiliation in this world,[339] and in the Hereafter theirs shall be a torment mighty—

34. (الا الذين . . . رحيم) Save those who repent before you overpower them:[340] for know that Allah is Forgiving,[341] Merciful.[342]

SECTION 6

35. (يا يها . . . تفلحون) O you who believe; fear Allah[343] and seek approach to Him,[344] and strive *hard* in His way,[345] that haply you may thrive.[346]

---

322. (which Cain did).

323. 'Whosoever sheddeth man's blood, by man shall his blood be shed: for in the image of God made he man.' (Ge. 9:6) And the following rabbinical dictum has been quoted by Rodwell: 'To him who kills a single individual of Israel it shall be reckoned as if he had slain the whole race.'

324. *i. e.* in retaliation for.

325. *i. e.*, for creating disorder and bloodshed.

326. As the doctrine implies in Islamic jurisprudence the murder of an individual is a crime against the whole community, or rather humanity, and therefore, it is the duty of the community to see to it that lawful vengeance through the direct and lawful avenger has its course.

327. *i. e.*, saves a life from unjust murder. إحياء is here synonymous with إبقاء, and signifies the making one to continue in life and the preserving him alive. (LL)

328. *i. e.*, the children of Israel.

329. (of their apostleship).

330. *i. e.*, after We had impressed upon them the gravity of the sin of unjustifiable murder even so much.

331. (some of them even going to the length of murdering the prophets of God or plotting their murder).

332. (by violating the security granted by the Divine law).

333. *i. e.*, committing robbery and bloodshed.

334. (if they are guilty of murder only).

335. (if they are guilty of murder and robbery both).

336. (if they are guilty of robbery only).

337. *i. e.*, right hands and left feet.

338. (if they have not yet committed murder or robbery, but are on the point of doing so). Such criminals may also be segregated from society by being placed in prisons.

339. Lest some of these penalties may appear 'barbarous' to some hypersensitive Western reader, let him cast a glance on 'drawing and quartering,' a penalty of the English Criminal Code maintained as late as the 18th century, 'inflicted on those found guilty of high treason touching the king's person or government. The person committed was usually drawn on a sledge to the place of execution; there he was hung by the neck from a scaffold, being cut down and disembowelled, while still alive; his head then was cut from his body and his corpse divided into four quarters.' Many were the Catholics of England and Ireland—since the profession of their faith was declared high treason by law—who suffered this death. 'In the reign of Henry III and Edward I there is abundant evidence that death was the common punishment for felony; and this continued to be the law of the land as to treason and as to all felonies, except petty larceny, down to the year 1826.' (Stephen's *History of the Criminal Law of England*, I p. 458). In contemporary English law, robbery is larceny with violence; and the guilty is liable to penal servitude for life, and, in addition, if a male, to be once privately whipped . . . . The elements of the offence are essentially the same under American law. (EBr. XIX, p. 346).

340. *i. e.*, before they are arrested. So far as the rights of God are concerned, the guilt of these penitents will be condoned.

341. (so He will forgive so far as their sin of God is concerned).

342. (so He will show mercy by accepting their repentance).

343. (and renounce sin). A negative precept to acquire merit.

344. (through acts of duty and devotion). A positive precept to acquire merit, وسيلة, is a means of access to a thing; a means of attainment or accomplishment.

345. (with might and main). This 'striving hard' includes fighting for religion.

346. (and win the goodwill and pleasure of God—the highest goal conceivable).

وَمِثْلَهُ مَعَهُ لِيَفْتَدُوا بِهِ مِنْ عَذَابِ يَوْمِ الْقِيٰمَةِ مَا تُقُبِّلَ مِنْهُمْ ۚ وَلَهُمْ عَذَابٌ اَلِيْمٌ ﴿٣٦﴾ يُرِيْدُوْنَ
اَنْ يَّخْرُجُوْا مِنَ النَّارِ وَمَا هُمْ بِخٰرِجِيْنَ مِنْهَا ۫ وَلَهُمْ عَذَابٌ مُّقِيْمٌ ﴿٣٧﴾ وَالسَّارِقُ وَالسَّارِقَةُ
فَاقْطَعُوْا اَيْدِيَهُمَا جَزَآءً ۢ بِمَا كَسَبَا نَكَالًا مِّنَ اللّٰهِ ۗ وَاللّٰهُ عَزِيْزٌ حَكِيْمٌ ﴿٣٨﴾ فَمَنْ تَابَ مِنْ ۢ بَعْدِ
ظُلْمِهٖ وَاَصْلَحَ فَاِنَّ اللّٰهَ يَتُوْبُ عَلَيْهِ ۗ اِنَّ اللّٰهَ غَفُوْرٌ رَّحِيْمٌ ﴿٣٩﴾ اَلَمْ تَعْلَمْ اَنَّ اللّٰهَ لَهٗ مُلْكُ
السَّمٰوٰتِ وَالْاَرْضِ ۭ يُعَذِّبُ مَنْ يَّشَآءُ وَيَغْفِرُ لِمَنْ يَّشَآءُ ۭ وَاللّٰهُ عَلٰى كُلِّ شَيْءٍ قَدِيْرٌ ﴿٤٠﴾ يٰٓاَيُّهَا
الرَّسُوْلُ لَا يَحْزُنْكَ الَّذِيْنَ يُسَارِعُوْنَ فِي الْكُفْرِ مِنَ الَّذِيْنَ قَالُوْٓا اٰمَنَّا بِاَفْوَاهِهِمْ وَلَمْ تُؤْمِنْ

36. (ان . . . اليم) Surely those who have disbelieved, if they[347] possessed all that is in the earth and with it as much again to ransom themselves thereby from the torment on the Day of Judgement, it shall not be accepted of them, and theirs shall be a torment afflictive.

37. (يريدون . . . مقيم) They will long[348] to escape from the Fire, but they shall not *be able* to escape from it, and theirs shall be a torment lasting.[349]

38. (والسارق . . . حكيم) *As for* the man-thief and the woman-thief, cut off their hands[350] as a recompense for what they have earned[351] a deterrent punishment from Allah;[352] and Allah is Mighty,[353] Wise.[354]

39. (فمن . . . رحيم) Then whoso repents after his wickedness[355] and makes amends[356] Allah shall certainly relent towards him.[357] Allah is Forgiving,[358] Merciful.[359]

40. (الم . . . قدير) Dost thou not know[360] that Allah's is the kingdom of the heavens and the earth?[361] He chastises whom He will,[362] and He forgives whom He will;[363] and Allah is Potent over everything.[364]

---

347. *i. e.*, every one of them. The plural pronoun is used in its distributive sense.

348. (with all the intensity at their command).

349. (*i. e.*, never to be relaxed or lightened).

350. (from the wrist-joint, O men of authority). According to the Hanafi school of Islamic law, the penalty for the first offence is the amputation of the right hand at the wrist; for a second, that of the left foot at the ankle. But for a third offence, no more amputation, but a long term of imprisonment—until the culprit shall presumably reform (*Hidāyā*).

351. (provided—
   (*i*) the value of the thing stolen be not less than one dinar or 10 dirhams; and
   (*ii*) two male witnesses of good character give their testimony against the accused, or he himself confesses his guilt).

In addition, there are provisions in the Hanafi law to the effect that 'a thief's hands shall not be cut off for the theft of what cannot be guarded, or is not worth guarding, being found in the land in great quantity, such as dry wood, hay, grass, reeds, game, fish, lime, etc., also such articles of food as are quickly perishable, as milk, meat, fresh fruit, etc. . . . Finally, a thief's hand shall not be cut off if the thing stolen hath no conventional value, even though it be otherwise regarded as of great worth.' (Roberts, *op., cit.*, p. 93). *Cf.* the laws of the OT :—'If a thief be found breaking up, and be smitten that he die, there shall no blood be shed for him.' (Ex. 22 : 2) 'If a man be found stealing any of his brethren of the children of Israel, and maketh merchandise of him, or selleth him; then that thief shall die.' (Dt. 24: 7). Similarly in the Hammurabi, the Athenian, and the Roman codes, theft is, in certain cases, punishable with death. And in the common law of England, till a comparatively recent date, grand larceny, or theft of goods above the value of one shilling in the house of the owner, was a capital crime. (EBr. XIII, p. 721).

352. This emphasizes that the penalty prescribed is a Divine statute, and is not to be taken lightly. Next to high moral education and deep religious upbringing it is fear of consequences as world-wide human experience proves, that keeps in check the very natural tendency, almost inherent in human nature, to stealing and thieving.

353. (who has power and authority to issue any commands or decrees He will).

354. (Who issues only such commands as befit His infinite Wisdom).

355. (in the way approved by the law) *i. e.*, restitutes the property stolen to the owner, or is forgiven by him.

356. (his life for the future).

357. *i. e.*, shall forgive him his sin ; shall not punish him in the Hereafter.

358. (so He shall forgive him his past).

359. (so He shall keep him guided in the future).

360. (O reader !)

361. *i. e.*, He is their absolute Master.

362. (in accordance with the demands of justice).

363. (in exercise of His wisdom and mercy). This refutes the doctrine of *Karma* as promulgated in some of the Indian religions, that there is no remission of sins, and that God Himself is powerless to forego and forgive !

364. *i. e.*, He has a will of His own—Supreme Will ; and He can and does exercise His judgment in every individual case. He is not a mute, inert, First Cause, enchained by inexorable laws, and powerless to use His will.

قُلُوبُهُمْ ۛ وَمِنَ الَّذِينَ هَادُوا ۛ سَمَّاعُونَ لِلْكَذِبِ سَمَّاعُونَ لِقَوْمٍ آخَرِينَ لَمْ يَأْتُوكَ ۖ
يُحَرِّفُونَ الْكَلِمَ مِنْ بَعْدِ مَوَاضِعِهِ ۖ يَقُولُونَ إِنْ أُوتِيتُمْ هَٰذَا فَخُذُوهُ وَإِنْ لَمْ تُؤْتَوْهُ
فَاحْذَرُوا ۚ وَمَنْ يُرِدِ اللَّهُ فِتْنَتَهُ فَلَنْ تَمْلِكَ لَهُ مِنَ اللَّهِ شَيْئًا ۚ أُولَٰئِكَ الَّذِينَ لَمْ يُرِدِ
اللَّهُ أَنْ يُطَهِّرَ قُلُوبَهُمْ ۚ لَهُمْ فِي الدُّنْيَا خِزْيٌ ۖ وَلَهُمْ فِي الْآخِرَةِ عَذَابٌ عَظِيمٌ ﴿٤١﴾ سَمَّاعُونَ
لِلْكَذِبِ أَكَّالُونَ لِلسُّحْتِ ۚ فَإِنْ جَاءُوكَ فَاحْكُمْ بَيْنَهُمْ أَوْ أَعْرِضْ عَنْهُمْ ۖ وَإِنْ تُعْرِضْ عَنْهُمْ
فَلَنْ يَضُرُّوكَ شَيْئًا ۖ وَإِنْ حَكَمْتَ فَاحْكُمْ بَيْنَهُمْ بِالْقِسْطِ ۚ إِنَّ اللَّهَ يُحِبُّ الْمُقْسِطِينَ ﴿٤٢﴾ وَكَيْفَ

41. (يايها . . . عظيم) O messenger! let not those[365] grieve thee who hasten toward infidelity from *among* those who say with mouths: we believe, yet their hearts do not believe, and from among those who are Judaised: listeners to falsehoods,[366] listeners[367] to another people[368] who do not come to thee;[369] they distort the words from their places,[370] saying :[371] If what you are given[372] is this,[373] accept it,[374] and if that is not given you, be on your guard.[375] And thou shalt not avail[376] against Allah[377] in aught anyone whom Allah wishes to try.[378] These it is whose hearts He would not purify;[379] to them is humiliation in this world,[380] and to them in the Hereafter there *shall be* a torment mighty.

42. (سمعون . . . المقسطين) Listeners *are they* to falsehood *and* devourers of the forbidden.[381] So if they come to thee[382] *either* judge between them[383] or turn away from them.[384] And if thou turnest away from them, they shall not *be able to* harm thee in aught;[385] and if thou judgest, judge between them with equity; verily Allah loves the equitable.[386]

---

365. (of the hypocrites, whether from among the pagans or from the people of the Book).

366. (from their own chiefs and leaders).

367. (of thy discourses).

368. (only in their interest) *i. e.*, as their spies; as tale-bearers.

369. (out of pride and conceit).

370. Or, 'from their meanings.' See P. V. n. 143.

371. (to those whom they send as their secret emissaries to the holy Prophet).

372. (by the Prophet).

373. *i. e.*, what we tell you. The Jews are here pointing towards their perverted texts.

374. The ringleaders used to say to their followers who, guised as believers, joined the holy Prophet's company: if what you got there as Revelation agrees with what we tell you, accept it.

375. *i. e.*, reject that teaching.

376. (O reader !).

377. *i. e.*, against His natural laws of cause and effect.

378. (in consequence of his own will to go astray).

379. (since they themselves do not will to be cleansed).

380. Witness the frequent public exposure of the hypocrites, and the extirpation of the Jews in Arabia.

381. *i. e.*, greedy devourers of illegal gifts and presents against accepting which the Jews had special prohibitions. 'Thou shalt not wrest judgment; thou shalt not respect persons, neither take a gift: for a gift doth blind the eyes of the wise, and pervert the words of the righteous.' (Dt. 16: 19). Yet in the face of such strict injunctions there have not been wanting Jewish teachers who have openly proclaimed and preached: 'When an Israelite and a Gentile are the parties to a suit, if it is possible to give the former the judgment according to the Jewish code of law, do so and tell him that such is our law; if he can be given judgment according to the gentile code of law, do so and tell the non-Jew that such is his law. If neither code is of avail, use a subterfuge.' (ET. p. 221).

382. (for judgment, O Prophet !)

383. (making use of thy discretion). The choice whether to act or not as an arbitrator in the suits and disputes of the Jews entirely lay with the Prophet.

384. (declining to intervene in their affairs even when requested). The Madinese Jews, true to their traditions of mischief, sometimes submitted their disputes to the holy Prophet for decision. The text refers to such occasions. The Prophet is here empowered both to accede to their requests and to reject them.

385. (so have no fear on that account).

386. مقسطين literally means 'those who judge and decide with equity.' Here the reference is to those who judge according to the Islamic code of law (Th).

يُحَكِّمُونَكَ وَعِندَهُمُ التَّوْرٰىةُ فِيهَا حُكْمُ اللّٰهِ ثُمَّ يَتَوَلَّوْنَ مِنۢ بَعْدِ ذٰلِكَ ؕ وَمَآ أُولٰٓئِكَ بِالْمُؤْمِنِينَ ﴿٤٣﴾
إِنَّآ أَنزَلْنَا التَّوْرٰىةَ فِيهَا هُدًى وَّنُورٌ ۚ يَحْكُمُ بِهَا النَّبِيُّونَ الَّذِينَ أَسْلَمُوا لِلَّذِينَ هَادُوا
وَالرَّبّٰنِيُّونَ وَالْأَحْبَارُ بِمَا اسْتُحْفِظُوا مِن كِتٰبِ اللّٰهِ وَكَانُوا عَلَيْهِ شُهَدَآءَ ۚ فَلَا تَخْشَوُا النَّاسَ
وَاخْشَوْنِ وَلَا تَشْتَرُوا بِاٰيٰتِي ثَمَنًا قَلِيلًا ؕ وَمَن لَّمْ يَحْكُم بِمَآ أَنزَلَ اللّٰهُ فَأُولٰٓئِكَ هُمُ
الْكٰفِرُونَ ﴿٤٤﴾ وَكَتَبْنَا عَلَيْهِمْ فِيهَآ أَنَّ النَّفْسَ بِالنَّفْسِ ۙ وَالْعَيْنَ بِالْعَيْنِ وَالْأَنفَ بِالْأَنفِ
وَالْأُذُنَ بِالْأُذُنِ وَالسِّنَّ بِالسِّنِّ ۙ وَالْجُرُوحَ قِصَاصٌ ؕ فَمَن تَصَدَّقَ بِهِۦ فَهُوَ كَفَّارَةٌ لَّهُۥ ؕ

43. (كيف . . . بالمؤمنين) And how will they ask thee for judgment,[387] while they have the Tawrāt,[388] in which is Allah's judgement? And they turn away thereafter![389] They are no believers *at all.*

SECTION 7

44. (انا . . . الكفرون) It is We who have sent down the Tawrāt in which was a guidance[390] and a light.[391] By it[392] the prophets who submitted themselves[393] judged those who were Judaised, *and so did* the divines and the rabbis: *they judged* by what was committed to their keeping[394] of the Book of Allah,[395] and to which they were witnesses.[396] So fear not mankind,[397] but fear Me,[398] and sell not My revelations for a *paltry* price[399] And he who does not judge by what Allah has sent down,—it is they who are the infidels.[400]

---

387. *i. e.*, surely they do not approach thee as *bona fide* seekers of justice and with any honest motives at all.

388. (their own Scripture which they seek to follow).

389. (from thy decision also even after they had of their own accord sought thy decision). The Jews declined to abide by the decision of the holy Prophet whenever it went against them.

390. (to right belief).

391. (for right conduct).

392. *i. e.*, in accordance with its standard.

393. (to God, though themselves receiving the homage of the multitude).

394. (through the prophets).

395. *i. e.*, the Torah or any other Scripture of their age and time.

396. *i. e.*, had accepted that duty gladly; had cheerfully subjected themselves 'to the yoke of Torah,' 'Far from being considered a bondage, it was looked upon as a privilege and a mark of favour from God, to be appreciated with love and gratitude,' (ET. p. 158).

397. (in acting upon the precepts of the Torah, which includes belief in the mission of the Final Prophet).

398. (as I alone have power to punish). The address is to Jewish divines and priests. See P. I, n. 182.

399. (which you get in the form of money or honour from mankind) *i. e.*, do not suppress truth for fear of losing your hold upon the people. See P. I, n. 181.

400. *Cf.* the OT :—'If they speak not according to this word, it is because there is no light in them.' (Is. 8 : 20). 'Cursed be he that confirmeth not all the words of this law to do them.' (Dt. 27 : 26).

وَمَنْ لَّمْ يَحْكُمْ بِمَآ اَنْزَلَ اللّٰهُ فَاُولٰٓئِكَ هُمُ الظّٰلِمُوْنَ ۝ وَقَفَّيْنَا عَلٰٓى اٰثَارِهِمْ بِعِيْسَى ابْنِ
مَرْيَمَ مُصَدِّقًا لِّمَا بَيْنَ يَدَيْهِ مِنَ التَّوْرٰىةِ ۖ وَاٰتَيْنٰهُ الْاِنْجِيْلَ فِيْهِ هُدًى وَّنُوْرٌ ۙ وَّمُصَدِّقًا
لِّمَا بَيْنَ يَدَيْهِ مِنَ التَّوْرٰىةِ وَهُدًى وَّمَوْعِظَةً لِّلْمُتَّقِيْنَ ۝ وَلْيَحْكُمْ اَهْلُ الْاِنْجِيْلِ بِمَآ اَنْزَلَ
اللّٰهُ فِيْهِ ۗ وَمَنْ لَّمْ يَحْكُمْ بِمَآ اَنْزَلَ اللّٰهُ فَاُولٰٓئِكَ هُمُ الْفٰسِقُوْنَ ۝ وَاَنْزَلْنَآ اِلَيْكَ الْكِتٰبَ بِالْحَقِّ
مُصَدِّقًا لِّمَا بَيْنَ يَدَيْهِ مِنَ الْكِتٰبِ وَمُهَيْمِنًا عَلَيْهِ فَاحْكُمْ بَيْنَهُمْ بِمَآ اَنْزَلَ اللّٰهُ
وَلَا تَتَّبِعْ اَهْوَآءَهُمْ عَمَّا جَآءَكَ مِنَ الْحَقِّ ۗ لِكُلٍّ جَعَلْنَا مِنْكُمْ شِرْعَةً وَّمِنْهَاجًا ۗ وَلَوْ شَآءَ اللّٰهُ

45. (وكتبنا . . . الظلمون) **And We enjoined for them in it: life for life, eye for eye, nose for nose, ear for ear, tooth for tooth, and injuries *in* reprisal.[401] And whoso forgoes it,[402] this[403] shall be for him an expiation.[404] And he who does not judge according to what Allah has sent down,—it is they who are the wrong-doers.**

46. (وقفينا . . . للمتقين) **And in their[405] footsteps We caused 'Isā, son of Maryam, to follow, confirming what went afore him, the Tawrāt,[406] and We gave him Injīl,[407] in which was guidance[408] and light,[409] confirming that preceded it, the Tawrāt,[410] and a guidance and an admonition to the *God*-fearing.**

47. (وليحكم . . . الفسقون) **And let the people of the Injīl judge by what Allah has sent down in it, and he who does not judge according to what Allah has sent down,—it is they who are the ungodly.[411]**

---

401. 'And if any mischief follow, then thou shalt give life for life, eye for eye, tooth for tooth, hand for hand, foot for foot, burning for burning, wound for wound, stripe for stripe.' (Ex. 21 : 23-25).

402. *i. e.*, the retaliation.

403. *i. e.*, this relinquishment of one's due.

404. (for his sins, and an act of merit on his part).

405. *i. e.*, the Israelite prophet.

406. *Cf.* the NT :—'Think not that I am come to destroy the law, or the prophets: I am not come to destroy but to fulfil. For verily I say unto you, Till heaven and earth pass, one jot or one tittle shall in no wise pass from the law, till all be fulfilled.' (Mt. 5 : 17-18).

407. See P. III, n. 453.

408. (to right beliefs).

409. (for right conduct).

410. *Cf.* the NT :—'And it is easier for heaven and earth to pass, than one tittle of the law to fail' (Lk. 16 ; 17).

411. *Cf.* the NT :—'Whosoever therefore shall break one of these least commandments, and shall teach men so, he shall be called the least in the kingdom of heaven.' (Mt. 5 : 19).

لَجَعَلَكُمْ اُمَّةً وَّاحِدَةً وَّلٰكِنْ لِّيَبْلُوَكُمْ فِيْ مَآ اٰتٰكُمْ فَاسْتَبِقُوا الْخَيْرٰتِ ۭ اِلَى اللّٰهِ مَرْجِعُكُمْ جَمِيْعًا
فَيُنَبِّئُكُمْ بِمَا كُنْتُمْ فِيْهِ تَخْتَلِفُوْنَ ۝ وَاَنِ احْكُمْ بَيْنَهُمْ بِمَآ اَنْزَلَ اللّٰهُ وَلَا تَتَّبِعْ اَهْوَاۗءَهُمْ
وَاحْذَرْهُمْ اَنْ يَّفْتِنُوْكَ عَنْۢ بَعْضِ مَآ اَنْزَلَ اللّٰهُ اِلَيْكَ ۭ فَاِنْ تَوَلَّوْا فَاعْلَمْ اَنَّمَا يُرِيْدُ اللّٰهُ
اَنْ يُّصِيْبَهُمْ بِبَعْضِ ذُنُوْبِهِمْ ۭ وَاِنَّ كَثِيْرًا مِّنَ النَّاسِ لَفٰسِقُوْنَ ۝ اَفَحُكْمَ الْجَاهِلِيَّةِ يَبْغُوْنَ ۭ
وَمَنْ اَحْسَنُ مِنَ اللّٰهِ حُكْمًا لِّقَوْمٍ يُّوْقِنُوْنَ ۝ يٰٓاَيُّهَا الَّذِيْنَ اٰمَنُوْا لَا تَتَّخِذُوا الْيَهُوْدَ وَالنَّصٰرٰٓى
اَوْلِيَاۗءَ ۘ بَعْضُهُمْ اَوْلِيَاۗءُ بَعْضٍ ۭ وَمَنْ يَّتَوَلَّهُمْ مِّنْكُمْ فَاِنَّهٗ مِنْهُمْ ۭ اِنَّ اللّٰهَ لَا يَهْدِي الْقَوْمَ

48. (و انزلنا . . . تختلفون) And We have sent down the Book to thee with truth[412] and confirming what has preceded it of the Book,[413] and as a guardian over it.[414] So judge thou between them[415] according to what Allah has sent down, and do not follow their desires[416] away from what has come to thee of the truth. To every one of you[417] We have ordained[418] a law[419] and a way,[420] and had Allah *so* willed,[421] He would have made you all a single community,[422] but He *willed it* not,[423] in order that He may try you[424] by what He has given you.[425] Hasten therefore to virtues;[426] to Allah is the return of you all; then He shall declare to you regarding what you have been disputing.[427]

49. (وان . . . لفسقون) And judge thou between them[428] according to what Allah has sent down,[429] and do not follow their desires,[430] and be on thy guard lest they tempt thee away from any part of what Allah has sent down to thee.[431] Then if they turn away,[432] know thou that Allah wishes to afflict them for some of their sins.[433] And verily many of the mankind are transgressors.

50. (افحكم . . . يوقنون) Do they then seek[434] the judgment of paganism?[435] And who is better in judgment than Allah for a people who have firm faith?[436]

---

412. *i. e.*, this, the latest and final Book is true in itself.

413. *i. e.*, confirming the truth of the previous Revelations.

414. Or 'its protector.' That is one of the outstanding merits of the Holy Qur'ān. Not only it embodies within itself all the truths of the old Scriptures, but it also stands to preserve them from corruption, and serves as a text whereby their perversions, interpolations and inaccuracies can be known and corrected. And as to the very falliable nature of the Bible,—well, it is self-confessed. The infallibility of the Bible, says one of its best modern apologists, 'consists of no absolute immunity from errors . . . . Even the Gospels defy the harmonist in some details, misquote at least one passage from the OT, and misattribute another passage. The OT, in its cosmogony and in its history, fails again and again to satisfy an exact standard of accuracy and to consist with modern knowledge, while its statistics are not seldom

inconsistent in detail. Many of its lapses are covered up by the kindly offices of textual tradition and translation, though every scholar knows them familiarly. Others have been smoothed over by the indulgent resources of an ingenious interpretation. It is now a commonplace of Biblical learning that God has been at no pains to prevent errors of history and knowledge and defects in the text and its transmission from finding an entrance into the scared pages of His Written Word.' (ERE. VII, pp. 262-263).

415. *i. e.*, the people of the Book, when they approach thee as contending parties, O Prophet!

416. (in the future, as thou hast not followed in the past).

417. (O mankind!) *i. e.*, for every people and community.

418. (through Our Prophets prior to the universal message of the Qur'ān).

419. (of life).

420. (to eternal bliss).

421. (in conformity with His universal Plan). The *will* of God, which is the course of His physical law, is not to be confused with the *goodwill* or *pleasure* of God, which is the course of His moral law. 'What is' is always very distant from, and at times quite opposed to, 'what ought to be.'

422. (by forcing on you the religion of Islam; by leaving you no option but to tread the path of Truth and Faith).

423. (this enforced uniformity).

424. (in each case).

425. *i. e.*, as to who is obedient to Him by the exercise of His choice and who is not.

426. (by the right use of your limited free-will, O mankind!).

427. (without any justification whatever).

428. *i. e.*, the people of the Book when they come to thee as contending parties, O Prophet!

429. *i. e.*, the Holy Qur'ān.

430. (in the future, as thou hast not followed in the past).

431. To be ever vigilant, to be constantly on one's guard against the designs of the enemies of Islam, is in itself an act of positive merit.

432. (from abiding by the decision, or from willing to be judged by the Qur'ān).

433. (now and here). The principal sin referred to here is that of flouting the authority of the holy Prophet after seeking his intervention.

434. *i. e.*, the Jews, who were the parties concerned occasioning the revelations of the whole passage.

435. *i. e.*, do they, with all their high-sounding talk of the Scripture learning, stoop to be judged according to the canons of paganism? For الجاهلية see P. IV, n. 264.

436. *i. e.*, the appreciation of so plain a truth is possible only to those who are men of pure faith and perfect conviction.

الظّٰلِمِيْنَ ﴿٥١﴾ فَتَرَى الَّذِيْنَ فِيْ قُلُوْبِهِمْ مَّرَضٌ يُّسَارِعُوْنَ فِيْهِمْ يَقُوْلُوْنَ نَخْشٰٓى اَنْ تُصِيْبَنَا
دَآئِرَةٌ ؕ فَعَسَى اللّٰهُ اَنْ يَّاْتِيَ بِالْفَتْحِ اَوْ اَمْرٍ مِّنْ عِنْدِهٖ فَيُصْبِحُوْا عَلٰى مَآ اَسَرُّوْا فِيْٓ اَنْفُسِهِمْ
نٰدِمِيْنَ ﴿٥٢﴾ وَيَقُوْلُ الَّذِيْنَ اٰمَنُوْٓا اَهٰٓؤُلَآءِ الَّذِيْنَ اَقْسَمُوْا بِاللّٰهِ جَهْدَ اَيْمَانِهِمْ ۙ اِنَّهُمْ
لَمَعَكُمْ ؕ حَبِطَتْ اَعْمَالُهُمْ فَاَصْبَحُوْا خٰسِرِيْنَ ﴿٥٣﴾ يٰٓاَيُّهَا الَّذِيْنَ اٰمَنُوْا مَنْ يَّرْتَدَّ مِنْكُمْ عَنْ دِيْنِهٖ
فَسَوْفَ يَاْتِي اللّٰهُ بِقَوْمٍ يُّحِبُّهُمْ وَيُحِبُّوْنَهٗٓ ۙ اَذِلَّةٍ عَلَى الْمُؤْمِنِيْنَ اَعِزَّةٍ عَلَى الْكٰفِرِيْنَ ؗ
يُجَاهِدُوْنَ فِيْ سَبِيْلِ اللّٰهِ وَلَا يَخَافُوْنَ لَوْمَةَ لَآئِمٍ ؕ ذٰلِكَ فَضْلُ اللّٰهِ يُؤْتِيْهِ مَنْ

SECTION 8

51. (يايها . . . الظلمين) O you who believe! do not take the Jews and the Nazarenes for friends;[437] friends they are to each other[438] and if any of you befriends them, verily then he is one of them.[439] Surely Allah does not guide a transgressing people.[440]

52. (فترے . . . ندمين) So thou seest those in whose hearts is a disease[441] hasten toward them saying:[442] we fear lest some misfortune may befall us.[443] But may be Allah may bring a victory[444] or some *other* affair from Himself,[445] then[446] they shall find themselves regretful for what they have been keeping secret in their minds.[447]

53. (و يقول . . . خسرين) And those who believe will say:[448] are they the same who affirmed by solemn oath of Allah that they were with you?[449] Their works came to naught and they found themselves losers.[450]

---

437. (nor look up to them for help and advice). Of course there can be no very great community of interests between believers and non-believers.

438. *i. e.*, the Jews and Christians have much in common, and can, and do, readily form a combination against Islam. As the most recent instance of their animosity against Islam, witness the Christian Britain's zealous sponsoring of 'Zionism' and 'Jewish home in Palestine.'

439. *i. e.*, he must have some point or points of identity with them.

440. (to the comprehension of this very plain truth). Wrong-doing here consisted in the mixing with the infidels.

441. (of hypocrisy and half-heartedness, O reader!)

442. (excusing themselves).

443. (as a reprisal for the victory at Badr). Their execuse is: we are not really inclined towards the pagans in our hearts, but it is not wise or prudent to lose old friends,—who knows the next move of the wheel of fortune?—so to be on the safe side we have to keep appearances.' دائرة literally is 'a turn of fortune'.

444. (to Muslims over infidels). The allusion here is to the banishment and extirpation of the Jews. عسی is literally 'may-be', 'may-hap', 'perhaps' or 'belike'' but when used in reference to an act of God it signifies surety of the happening.

445. Such as detection and exposure of the hypocrites; so called because it was purely an act of Divine intervention, independent of any exertion on the part of the Muslims.

446. *i. e.*, on the accomplishment of the two events here promised.

447. *i. e.*, their hypocrisy; their friendship with the enemies of Islam.

448. (among themselves when each and every hypocrite is known and stands self-condemned).

449. An expression of astonishment on the part of the believers at the audacity of the hypocrites.

450. *i. e.*, to no profit came their friendship with the Jews; and distrusted by the Jews and the Muslims alike, the hypocrites stood discredited altogether.

يَشَآءُ ۚ وَاللّٰهُ وَاسِعٌ عَلِيمٌ ﴿٥٤﴾ إِنَّمَا وَلِيُّكُمُ اللّٰهُ وَرَسُولُهُ وَالَّذِينَ آمَنُوا الَّذِينَ يُقِيمُونَ الصَّلٰوةَ
وَيُؤْتُونَ الزَّكٰوةَ وَهُمْ رَاكِعُونَ ﴿٥٥﴾ وَمَنْ يَتَوَلَّ اللّٰهَ وَرَسُولَهُ وَالَّذِينَ آمَنُوا فَإِنَّ حِزْبَ
اللّٰهِ هُمُ الْغٰلِبُونَ ﴿٥٦﴾ يٰٓأَيُّهَا الَّذِينَ آمَنُوا لَا تَتَّخِذُوا الَّذِينَ اتَّخَذُوا دِينَكُمْ هُزُوًا وَّ ع
لَعِبًا مِّنَ الَّذِينَ أُوتُوا الْكِتٰبَ مِنْ قَبْلِكُمْ وَالْكُفَّارَ أَوْلِيَآءَ ۚ وَاتَّقُوا اللّٰهَ إِنْ كُنْتُمْ
مُّؤْمِنِينَ ﴿٥٧﴾ وَإِذَا نَادَيْتُمْ إِلَى الصَّلٰوةِ اتَّخَذُوهَا هُزُوًا وَّلَعِبًا ۚ ذٰلِكَ بِأَنَّهُمْ قَوْمٌ لَّا يَعْقِلُونَ ﴿٥٨﴾
قُلْ يٰٓأَهْلَ الْكِتٰبِ هَلْ تَنْقِمُونَ مِنَّآ إِلَّآ أَنْ آمَنَّا بِاللّٰهِ وَمَآ أُنْزِلَ إِلَيْنَا وَمَآ أُنْزِلَ

54. (يايها . . . عليم) O you who believe![451] whoever of you apostates from his religion, then Allah shall soon bring a people[452] whom He shall love and who shall love Him,[453] gentle towards the believers, stern towards the infidels, striving hard in the way of Allah, and unheeding the reproof of any reprover.[454] This[455] is the grace of Allah; He bestows it on whomso He will. And Allah is Bountiful,[456] Knowing.[457]

55. (انما . . . راكعون) Your friend[458] is but Allah and His messenger and those who have believed—those who establish the prayer[459] and pay the poor-rate,[460] while they bow down.[461]

56. (ومن . . . الغلبون) And whoever befriends Allah and His messenger and those who have believed, then the party of Allah!——it is they who will be triumphant.[462]

SECTION 9

57. (يايها . . . مؤمنين) O you who believe! do not take as friends those who make a mockery and fun of your religion from among those who have been given the Book before you and *other* infidels.[463] And fear Allah,[464] if you are believers.

58. (و اذا . . . يعقلون) And when you call for the prayer[465] they[466] make a mockery and fun of it.[467] This,[438] because they are a people who have no understanding.[469]

---

451. The address is to them who were Muslims at the time this passage was revealed.

452. (to replace Him).

453. Love of God is, in Islam, the standing motive of all moral and religious life.

454. (in the matter of faith, unlike the hypocrites who were always afraid of the pagans).

455. (strength of conviction and sincerity of purpose).

456. *i. e.*, able to endow everyone with excellent attributes.

457. *i. e.*, who bestows His grace only on those who are, in His knowledge, fitted to receive it.

458. *i. e.*, one to whom you should look up for help, comfort and guidance.

459. Symbolic of all bodily devotions.

460. Symbolic of all monetary obligations.

461. (and are meek in spirit). This sums up the chief characteristics of a Muslim. He holds right and sincere belief; he is steadfast in his prayers and other devotions; he is regular in the payment of the poor-rate and other obligations; and he is meek in spirit.

462. *i. e.*, they shall triumph in the end.

463. The rejection of the true Faith is the common ground between the scoffing people of the Book and the pagans.

464. *i. e.*, be on your guard against mixing freely with the rejecters of the faith after this prohibition.

465. The formula of the public call to prayers اذان runs thus:—

God is Most Great. (repeated four times).

I testify that there is no god but God, (repeated twice)

I testify that Muhammad is the apostle of God, (repeated twice).

Come to the prayer. (repeated twice).

Come to the bliss. (repeated twice).

Prayer is better than sleep. (repeated twice but added only in the morning prayer).

God is Most Great. (repeated twice). There is no god but God.

This call (or *azān*) the crier (*muezzin*) repeats five times a day at appointed hours standing on some platform or tower in a mosque with his face toword Ka'ba. The crier (*muezzin*) must not be one unclean or drunk and the recital must be listened to with respect.

466. *i. e.*, the scoffers, whether they be from the pagans or from the people of the Book.

467. Now, is there anything in the formula quoted above to laugh at or to make fun of? Here is what an English writer has to say, "The beauty of the Mohammadan Call to prayer", writes Hadland Davis in the ***Blue Peter*** "is unforgettable. Five times, within twenty-four hours, wherever Islam holds sway that sacred summons is sounded with sonorous, far-reaching voice. It comes, not from the gateway of a mosque, nor from a house-top, nor from the market-place, but from a lovely minaret that looks like a white, long-stemmed flower rising clear, strong and comely above the traffic of men. Whether it is heard at dawn or sunset, or when the purple bright sky is ablaze with stars, that call moves the infidel as well as the devotee . . . Someone has happily said that "the Moslem Call is eternally beginning and never terminating," a prayer "that may indeed be suspended yet never finished

. . . . . an adoration that may pause but never end".

468. (misplaced and blasphemous hilarity).

469. (a thing so simple and so evident). Thus describes an English Muslim lady the effects of this wonderful call to prayer:—'As the beautiful cadences are elaborated to rise and fall as the Muezzin moves round the minaret to call the four corners of the world beneath, I wonder, how anyone can listen to that call unmoved. Surely does the Koranic Arabic hold a spell—even as the reading of the Sacred Book thrills its hearers.' (Lady Cobbold, *op. cit.*, p. 9).

مِنْ قَبْلُ ۙ وَاَنَّ اَكْثَرَكُمْ فٰسِقُوْنَ ﴿٥٩﴾ قُلْ هَلْ اُنَبِّئُكُمْ بِشَرٍّ مِّنْ ذٰلِكَ مَثُوْبَةً عِنْدَ اللّٰهِ ۭ
مَنْ لَّعَنَهُ اللّٰهُ وَغَضِبَ عَلَيْهِ وَجَعَلَ مِنْهُمُ الْقِرَدَةَ وَالْخَنَازِيْرَ وَعَبَدَ الطَّاغُوْتَ ۭ اُولٰۗىِٕكَ
شَرٌّ مَّكَانًا وَّاَضَلُّ عَنْ سَوَاۗءِ السَّبِيْلِ ﴿٦٠﴾ وَاِذَا جَاۗءُوْكُمْ قَالُوْٓا اٰمَنَّا وَقَدْ دَّخَلُوْا بِالْكُفْرِ
وَهُمْ قَدْ خَرَجُوْا بِهٖ ۭ وَاللّٰهُ اَعْلَمُ بِمَا كَانُوْا يَكْتُمُوْنَ ﴿٦١﴾ وَتَرٰى كَثِيْرًا مِّنْهُمْ يُسَارِعُوْنَ فِي الْاِثْمِ
وَالْعُدْوَانِ وَاَكْلِهِمُ السُّحْتَ ۭ لَبِئْسَ مَا كَانُوْا يَعْمَلُوْنَ ﴿٦٢﴾ لَوْلَا يَنْهٰىهُمُ الرَّبّٰنِيُّوْنَ وَالْاَحْبَارُ
عَنْ قَوْلِهِمُ الْاِثْمَ وَاَكْلِهِمُ السُّحْتَ ۭ لَبِئْسَ مَا كَانُوْا يَصْنَعُوْنَ ﴿٦٣﴾ وَقَالَتِ الْيَهُوْدُ يَدُ اللّٰهِ مَغْلُوْلَةٌ ۭ

59. (قل . . . فسقون) Say thou:[470] O people of the Book ! what is that for which you persecute us save that we believe in Allah and in what has been sent down to us and what has been sent down before? And most of you are ungodly.[471]

60. (قل . . . السبيل) Say thou:[472] *O people of the Book !* shall I declare to you *something* worse as a way with Allah than that?[473] *it is they* whom Allah has accursed *and with whom* He is angered and whom *some* He has changed into apes and swine[474] and worshippers of false gods[475]—those are worse in abode[476] and furthest astray from the level way.[477]

61. (واذا . . . يكتمون) And when they[478] come to you[479] they say : we believe; yet infidels they came[480] and infidels they departed. And Allah is Knower of what they have been concealing.

62. (وترى . . . يعملون) And thou wilt see many of them[481] hastening towards sin and wickedness[482] and devouring of the unlawful.[483] Vile indeed is what they have been doing!

63. (لولا . . . يصنعون) Why then do their divines and priests forbid not them [484] from blasphemy and from devouring of the unlawful?[485] Vile indeed is what they have been performing!

470. (on behalf of the Muslims, O Prophet!).

471. (rejecting your own Scripture as well as ours).

472. (O Prophet!).

473. (way of ours which you still reject and denounce).

474. The transformation may not have been necessarily physical. It may have been only mental, as suggested by Rāghib and others.

475. عبدة and عباد both are the plurals of عبد, the distintion being that the former is used of the polytheists هم عبدة الطاغوت while the latter is used of the Muslims هم عباد الله (LL).

476. *i. e.*, the final abode which shall be Hell.

477. (even in this world).

478. *i. e.*, the hypocrite Jews.

479. *i. e.*, the Muslims.

480. (to your company).

481. *i. e.*, of the Jews, O Prophet!

482. Compare the denunciation in their own Scriptures. 'Their feet run to evil, and make haste to shed blood.' (Pr. 1 : 16). 'Your iniquities have separated between you and your God, and your sins have hid his face from you . . . Your hands are defiled with blood, and your fingers with iniquity; your lips have spoken lies, your tongue hath muttered perverseness. None calleth for justice, nor any pleadeth for truth: they trust in vanity, and speak lies; they conceive mischief, and bring forth iniquity . . . . Their feet run to evil, and they make haste to shed innocent blood; their thoughts are thoughts of iniquity; wasting and destruction are in their paths.' (Is. 59 · 2-7).

483. compare the OT:—'They build up Zion with blood, and Jerusalem with iniquity. The heads thereof judge for reward, and the priests thereof teach for hire.' (Mi. 3 : 10-11). 'Thy princes are rebellious, and companions of thieves: every one loveth gifts, and followeth after rewards: they judge not the fatherless, neither doth the cause of the widow come unto them.' (Is. 1 : 23). 'Yea, they are greedy dogs which can never have enough.' (Is. 56 : 11).

484. *i. e.*, the Jewish masses. As with the people so it was with the priests.

485. Compare the OT:—'From the least of them even unto the greatest of them every one is given to convetousness.'

غُلَّتْ اَيْدِيْهِمْ وَلُعِنُوْا بِمَا قَالُوْا ۘ بَلْ يَدٰهُ مَبْسُوْطَتٰنِ ۙ يُنْفِقُ كَيْفَ يَشَآءُ ۭ وَلَيَزِيْدَنَّ كَثِيْرًا مِّنْهُمْ مَّآ
اُنْزِلَ اِلَيْكَ مِنْ رَّبِّكَ طُغْيَانًا وَّكُفْرًا ۭ وَاَلْقَيْنَا بَيْنَهُمُ الْعَدَاوَةَ وَالْبَغْضَآءَ اِلٰى يَوْمِ الْقِيٰمَةِ ۭ
كُلَّمَآ اَوْقَدُوْا نَارًا لِّلْحَرْبِ اَطْفَاَهَا اللّٰهُ ۙ وَيَسْعَوْنَ فِى الْاَرْضِ فَسَادًا ۭ وَاللّٰهُ لَا يُحِبُّ الْمُفْسِدِيْنَ ﴿٦٤﴾
وَلَوْ اَنَّ اَهْلَ الْكِتٰبِ اٰمَنُوْا وَاتَّقَوْا لَكَفَّرْنَا عَنْهُمْ سَيِّاٰتِهِمْ وَلَاَدْخَلْنٰهُمْ جَنّٰتِ النَّعِيْمِ ﴿٦٥﴾ وَلَوْ اَنَّهُمْ
اَقَامُوا التَّوْرٰىةَ وَالْاِنْجِيْلَ وَمَآ اُنْزِلَ اِلَيْهِمْ مِّنْ رَّبِّهِمْ لَاَكَلُوْا مِنْ فَوْقِهِمْ وَمِنْ تَحْتِ اَرْجُلِهِمْ ۭ
مِنْهُمْ اُمَّةٌ مُّقْتَصِدَةٌ ۭ وَكَثِيْرٌ مِّنْهُمْ سَاۗءَ مَا يَعْمَلُوْنَ ﴿٦٦﴾ يٰٓاَيُّهَا الرَّسُوْلُ بَلِّغْ مَآ اُنْزِلَ اِلَيْكَ

64. (وقالت . . . المفسدين) And the Jews say,[486] the hand of Allah is fettered.[487] Fettered be their *own* hands,[488] and cursed be they for what they have uttered![489] Aye! His both hands are wide open;[490] He expends howsoever He will.[491] And surely what has been sent down to thee[492] from thy Lord increases many[493] of them in exorbitance and infidility. And We have cast among them[494] enmity and spite till the Day of Judgment; whenever they kindle the fire of war,[495] Allah puts is out,[496] and they strive[497] after corruption in the land;[498] and Allah approves not the corrupters.

65. (ولو . . . النعيم) And had the people of the Book believed[499] and feared,[500] We would surely have expiated from them their misdeeds and would surely have admitted them in the Garden of Delight.

66. (ولو . . . يعملون) And had they established the Tawrāt[501] and the Injīl[502] and what has *now* been sent down to them from their Lord,[503] they would have received abundance[504] from above and from beneath.[505] Among them is a community right-doing;[506] but many of them—vile is what they do!

---

486. (who were at the time impoverished by a dearth sent upon them as a judgment for their rejecting the holy Prophet).

487. *i. e.*, He has become niggardly and close-fisted.

488. *i. e.*, niggardly are they themselves.

489. *i. e.*, for uttering a thing so blasphemous.

490. (as ever) *i. e.*, He, the Mighty One, is as generous as ever.

491. (according to His infinite Wisdom and universal Plan).

492. (O Prophet!).

493. (but not all). Some of the Jews did eventually embrace Islam.

494. The pronoun refers to the people of the Book in general, and not to the Jews alone, as is evident from the next verse.

495. (against the Muslims).

496. (either by raising feuds and quarrels among themselves, or by granting victory to the Muslims).

497. (when baulked in their attempts to kindle the fire of war openly).

498. (secretly and stealthily, by making all sorts of attack, often very cunningly veiled, on the faith of Islam).

499. (in all the tenets of the faith).

500. (God, and refrained from vice and sin, as commanded in the code of Islamic law).

501. *i. e.*, the original Taurat, and not the so-called OT.

502. *i. e.*, the original Injīl, and not the so-called NT.

503. *i. e.*, the Holy Qur'ān.

504. (of good things).

505. *i. e.*, 'their means of subsistence should be made ample ; by the forcing of the blessings of the heaven and the earth upon them.' (LL)

506. (as they ultimately became converts to Islam).

مِنْ رَّبِّكَ ۖ وَاِنْ لَّمْ تَفْعَلْ فَمَا بَلَّغْتَ رِسَالَتَهٗ ۖ وَاللّٰهُ يَعْصِمُكَ مِنَ النَّاسِ ۖ اِنَّ اللّٰهَ لَا يَهْدِي
الْقَوْمَ الْكٰفِرِيْنَ ۝ قُلْ يٰۤاَهْلَ الْكِتٰبِ لَسْتُمْ عَلٰى شَيْءٍ حَتّٰى تُقِيْمُوا التَّوْرٰىةَ وَالْاِنْجِيْلَ وَمَاۤ اُنْزِلَ
اِلَيْكُمْ مِّنْ رَّبِّكُمْ ۖ وَلَيَزِيْدَنَّ كَثِيْرًا مِّنْهُمْ مَّاۤ اُنْزِلَ اِلَيْكَ مِنْ رَّبِّكَ طُغْيَانًا وَّكُفْرًا ۚ فَلَا تَاْسَ
عَلَى الْقَوْمِ الْكٰفِرِيْنَ ۝ اِنَّ الَّذِيْنَ اٰمَنُوْا وَالَّذِيْنَ هَادُوْا وَالصّٰبِئُوْنَ وَالنَّصٰرٰى مَنْ اٰمَنَ
بِاللّٰهِ وَالْيَوْمِ الْاٰخِرِ وَعَمِلَ صَالِحًا فَلَا خَوْفٌ عَلَيْهِمْ وَلَا هُمْ يَحْزَنُوْنَ ۝ لَقَدْ اَخَذْنَا
مِيْثَاقَ بَنِيْۤ اِسْرَآءِيْلَ وَاَرْسَلْنَاۤ اِلَيْهِمْ رُسُلًا ۗ كُلَّمَا جَآءَهُمْ رَسُوْلٌۢ بِمَا لَا تَهْوٰۤى اَنْفُسُهُمْ

SECTION 10

67. (يايها . . . الكفرين) O messenger![507] preach thou whatever has been sent down to thee from thy Lord;[508] and if thou dost it not, then thou hast not preached His message.[509] Allah shall protect thou from men.[510] Allah does not guide a disbeliving people.[511]

68. (قل . . . الكفرين) Say thou: O people of the Book! you rest not on aught unless you establish[512] the Tawrāt and Injīl and what has *now* been sent down to you from your Lord.[513] And what has been sent down to thee will surely increase many of them in exorbitance and infidelity; so mourn thou not over a disbelieving people.

69. (ان . . . يحزنون) Surely those who believe and those who are Judaised and the Sabians and the Nazarence—any of who believes in Allah and the Last Day and works rightously no fear *shall come* on them, nor shall they grieve.[514]

---

507. This from of address emphasizes the fact that Muhammad (on him be peace!) was essentially a *missionary* Prophet whose foremost sacred duty was to preach and to proclaim.

508. (without any fear whatsoever). 'The missionary spirit of Islam is no after-thought in its history ; it interpenetrates the religion from its very commencement.' (Arnold, *Preaching of Islam*, p. 11).

509. (at all). To deliver that Great Message incompletely or only in parts is not to deliver it at all.

510. 'More than once his life was in danger, but a higher power protected God's envoy ; the sword fell from a hostile leader who waved it above his head.' (HHW, VIII, p. 123).

511. 'to reach thee with intent to slay thee.' (Th). On his receiving this assurance of the Divine protection, the holy Prophet dismissed the men who had volunteered to act as his guard.

512. *i. e.*, act up to.

513. *i. e.*, the Holy Qur'ān.

514. (in the Hereafter). See P. I, nn. 280, ff. 'It was on the banks of the lower Euphrates that the Sabians or Christians of St. John the Baptist had settled, whom the Arabs called *Mughtasila*, Ablutionists', because they were always washing in the river; not only were they still living there in the time of Muhammad, but they are there to this day, under the name of Sabian'. (Huart, *Ancient Persia and Iranian Civilization*, p. 179).

فَرِيقًا كَذَّبُوا وَفَرِيقًا يَقْتُلُونَ ۝ وَحَسِبُوا أَلَّا تَكُونَ فِتْنَةٌ فَعَمُوا وَصَمُّوا ثُمَّ تَابَ اللَّهُ
عَلَيْهِمْ ثُمَّ عَمُوا وَصَمُّوا كَثِيرٌ مِنْهُمْ وَاللَّهُ بَصِيرٌ بِمَا يَعْمَلُونَ ۝ لَقَدْ كَفَرَ الَّذِينَ قَالُوا
إِنَّ اللَّهَ هُوَ الْمَسِيحُ ابْنُ مَرْيَمَ وَقَالَ الْمَسِيحُ يَا بَنِي إِسْرَائِيلَ اعْبُدُوا اللَّهَ رَبِّي وَرَبَّكُمْ
إِنَّهُ مَنْ يُشْرِكْ بِاللَّهِ فَقَدْ حَرَّمَ اللَّهُ عَلَيْهِ الْجَنَّةَ وَمَأْوَاهُ النَّارُ وَمَا لِلظَّالِمِينَ مِنْ أَنْصَارٍ ۝
لَقَدْ كَفَرَ الَّذِينَ قَالُوا إِنَّ اللَّهَ ثَالِثُ ثَلَاثَةٍ وَمَا مِنْ إِلَٰهٍ إِلَّا إِلَٰهٌ وَاحِدٌ وَإِنْ
لَمْ يَنْتَهُوا عَمَّا يَقُولُونَ لَيَمَسَّنَّ الَّذِينَ كَفَرُوا مِنْهُمْ عَذَابٌ أَلِيمٌ ۝ أَفَلَا يَتُوبُونَ إِلَى

70. (لقد . . . يقتلون) Assuredly did We take a bond from the Children of Israel[515] and We sent messengers to them. Whenever there came to them a messenger with what their souls did not like,[516] a party *of them* they belied and a party they put to death.[517]

71. (وحسبوا . . . يعملون) And they imagined that no harm would come to them;[518] so they blinded and deafened *themselves*.[519] Thereafter[520] Allah relented towards them,[521] then they again blinded and deafened *themselves*.[522] And Allah is Beholder of what they work.[523]

72. (لقد . . . انصار) Assuredly they have disbelieved who say:[524] Masīh son of Maryam is the very God; whereas the Masih[525] *had* said: O Children of Israel: worship Allah, my Lord and your Lord:[526] he who joins *aught* with Allah,[527] Allah shall surely forbid the Garden to him, and his resort is the Fire; and the ungodly shall have no helpers.

73. (لقد . . . اليم) Assuredly those have disbelieved who say: 'God is the third of the three,[528] whereas there is no god except the One God.[529] And if they do not desist from what they say,[530] there shall surely befall those of them who have disbelived a torment afflictive.

---

515. (that they would obey all Our messengers).

516. *i. e.*, with a message that was not to their liking.

517. Compare the NT :—'Wherefore, behold, I send unto you prophets and wise men, and scribes : and some of them ye shall kill and crucify ; and some of them shall ye scourge in your synagogues, and persecute them from city to city, (Mt. 23 : 34).

518. *i. e.*, no punishment for their offence. Compare the OT :—'They slay the widow and the stranger, and murder the fatherless. Yet they say, The Lord shall not see.' (Ps. 94 : 6, 7).

519. *i. e.*, they shut their eyes and ears against all argument and remonstrance.

520. *i. e.*, after some time.

521. (and out of His mercy sent another apostle).

522. This attitude of blind denial and defiance the Jews maintained up to the time of the holy Prophet.

523. Compare the OT :—'He that planted the ear, shall he not hear? He that formed the eye, shall he not see.' (Ps. 94 : 9).

524. (and believe). To the orthodox Christian 'Jesus is without qualification God, and the greater the contradiction to the mind, the more the heart responds to the wonder of the mystery.' (HJ. Oct. 1934, p. 6). See nn. 260, 261 above.

525. (himself).

526. 'Thou shalt worship the Lord thy God, and him only shalt thou serve.' (Mt. 4: 10: Lk. 4: 8). 'And Jesus said unto him, why callest thou me good? none is good save one, that is, God.' (Lk. 18: 19). 'Jesus never refers to Himself as the "Son of God", and the title when bestowed upon Him by others probably involves no more than the acknowledgement that He was the Messiah.' (EBr. XIII, p. 23). 'That the trinitarian baptismal formula does not go back to Jesus himself is evident and recognized by all independent critics' (EBi. c. 4689). 'A critical study of the synoptic material leads inevitably to the conclusion that Jesus never called himself the "son of God" and never was addressed by that title.' (EBi. c. 4701). See also P. III, nn. 453.

527. (either in His Person or His Attributes, as the Christians do). That the Christians are proud of their Christolatry is a a fact self-evident. It is noted in their books with self-adulation that the Church in the course of its long history has never ceased to offer prayer to Christ with the Father.' (ERE. I, p. 104).

528. 'There are three that bear record in heaven, the Father, the Word, and the Holy : and these three are one.' (I Jn. 5 : 7). The Athanasian Creed runs :—'There is one person of the Father, another of the Son and another of the Holy Ghost; the Father is God and Lord; the Son is God and Lord; and the Holy Ghost is God and Lord.' 'These words of the Creed,' says Swedenborg, 'make it as clear as water in a crystal cup, that there are three persons, each of whom is God and Lord.' (*The True Christian Religion*, p. 224). This central doctrine of the Christian religion can only mean that God 'is three really distinct Persons, the Father, the Son, and the Holy Ghost....Three persons are co-equal, co-eternal, and consubstantial, and deserve co-equal glory and adoration.' (CD. p. 973). 'The dogma of the "Trinity", which still comprises three of the chief articles of faith in the creed of Christian peoples, culminates in the notion that the *one* God of Christianity is really made up of *three* different persons : (1) God the Father; . . . (2) Jesus Christ; and (3) Holy Ghost, a mystical being, over whose incomprehensible relation to the Father and the Son millions of Christian theologians have racked their brains in vain for the last 1900 years.' (Haeckel, *op. cit.* p. 227).

529. (with no divisibility of Person). And thus the Christians are as much steeped in polytheism as are the pagans. The Christians 'acknowledged one God indeed with the lips, but in three persons, each of whom simply or by himself was God.' (Swedenborg, *op. cit.*, p. 817).

530. *i. e.*, from ascribing 'trinity' to God.

اللّٰهِ وَ يَسْتَغْفِرُوْنَهٗ ؕ وَاللّٰهُ غَفُوْرٌ رَّحِيْمٌ ﴿۷۴﴾ مَا الْمَسِيْحُ ابْنُ مَرْيَمَ اِلَّا رَسُوْلٌ ۚ قَدْ خَلَتْ
مِنْ قَبْلِهِ الرُّسُلُ ؕ وَاُمُّهٗ صِدِّيْقَةٌ ؕ كَانَا يَاْكُلٰنِ الطَّعَامَ ؕ اُنْظُرْ كَيْفَ نُبَيِّنُ لَهُمُ الْاٰيٰتِ
ثُمَّ انْظُرْ اَنّٰى يُؤْفَكُوْنَ ﴿۷۵﴾ قُلْ اَتَعْبُدُوْنَ مِنْ دُوْنِ اللّٰهِ مَا لَا يَمْلِكُ لَكُمْ ضَرًّا وَّلَا نَفْعًا ؕ
وَاللّٰهُ هُوَ السَّمِيْعُ الْعَلِيْمُ ﴿۷۶﴾ قُلْ يٰۤاَهْلَ الْكِتٰبِ لَا تَغْلُوْا فِىْ دِيْنِكُمْ غَيْرَ الْحَقِّ وَلَا
تَتَّبِعُوْۤا اَهْوَآءَ قَوْمٍ قَدْ ضَلُّوْا مِنْ قَبْلُ وَاَضَلُّوْا كَثِيْرًا وَّضَلُّوْا عَنْ سَوَآءِ السَّبِيْلِ ﴿۷۷﴾
لُعِنَ الَّذِيْنَ كَفَرُوْا مِنْۢ بَنِىْۤ اِسْرَآءِيْلَ عَلٰى لِسَانِ دَاوٗدَ وَعِيْسَى ابْنِ مَرْيَمَ ؕ ذٰلِكَ بِمَا عَصَوْا وَّكَانُوْا

74. (افلا . . . رحيم) Why do they[531] not turn towards Allah and ask His forgiveness?[532] And Allah is Forgiving,[533] Merciful.[534]

75. (ما المسيح . . . يوفكون) The Masīh,[535] son of Maryam, was naught but a messenger,[536] surely there passed away messengers before him,[537] and his mother was a saintly woman;[538] they both[539] ate *earthly* food.[540] See how We explain to them Our evidences.[541] Then see whither they are deviating![542]

76. (قل . . . العليم) Say thou, do you worship,[543] beside Allah, what does not avail you in harm or good,[544] whereas it is Allah who is the Hearing,[545] the Knowing.[546]

77. (قل . . . السبيل) Say thou, O people of the Book![547] do not exceed *the just bounds* in your religion,[548] except with truth, and do not follow the fancies of a people *who* strayed before and have led many astray and have strayed from the level way.[549]

---

531. *i. e.*, the so-called Christians; the trinitarians.

532. (after the hollowness of their beliefs has been so thoroughly exposed and made manifest to them).

533. (to those who implore His forgiveness).

534. (to those who turn to Him).

535. (himself a mortal and born of a frail mortal woman).

536. (and neither God, nor His Son, nor His Incarnation). See nn. 39, 95 above. Some of the most ancient Christians were not slow to perceive the humanity of Christ, as contradistinguished from his divinity. One class of the Ebionites regarded him 'as an ordinary man though superior to other men.' (ERE, I, p. 103). Paul of Samosata held that 'Christ was a human person, who possessed the Logos as an attribute .... Finally he became God; *i e.*, he was united to God in the only way in which unity between persons is possible, by absolute harmony of will .... His miracles manifested the harmony of his will with the will of God.' (ERE, XI, p. 171). And Justin has remarked. 'There are of our number some who admit that he is Christ, but declare that he was a man born of man.' (EBi. c. 2963). Similarly

the inquiries of the most modern of the Christian inquirers are once again approximating the Islamic view. 'The picture of Jesus' as Loisy sees him, 'is purely human . . . Jesus did not offer himself' to his contemporaries as a sage or a moralist, or as a prophet pure and simple, but 'as one sent from God who claims, in relation to the kingdom, the position of Grand Ambassador.' (HJ. Oct. 1934, p. 30). *On purely historical grounds all that can be affirmed of Jesus Christ is that he was a man in a certain environment. The Christ of the Gospels is the product of faith.*' (HJ. April, 1935, p. 374).

537. (now surely no apostle however great and eminent and however superior to his fellow-beings can, in any sense, be God or part of God, or one of the 'Triad'). 'The familiar companions of Jesus of Nazareth conversed with their friend and countryman, who, in all the actions of rational and animal life, appeared of the same species with themselves. His progress from infancy to youth and manhood was marked by a regular increase in stature and wisdom.' (GRE.V p. 97).

538 'This refutes the outrageous calumny of the Jews who held her guilty of misconduct and reinstates her in her pure, saintly character. See P. III, n. 403 ff. For the meaning of صديق see P. XVI, n. 151. 'The feminine as used in the Koran means superlative in الصدق and التصديق.' (LL).

539. —mere mortals and mere human beings as they were—

540. (and needed it). *i.e.*, obliged to support their lives by the same means, and subject to the same necessities and infirmities as the rest of mankind, they could be no gods or godlings.

541. (to expose the hollowness of the so-called Christians' position). That the Holy Qur'ān did, to some extent, exert modifying influence on certain Chritian sects is now an admitted truth. 'The opposition of Islam also partly determined the form of men's views on the doctrine of Christ's person' (EBr. I, p. 177).

542. (from the truth; and how they cling to error and falsehood!).

543. (O Christians!)

544. Christianity gradually 'assumed a form that was quite as polytheistic and quite as idolatrous as the ancient paganism.' (Lecky. *op. cit.*, II, p. 97). 'The polytheist peoples of the world with a variety of gods and goddesses, which enter into its machinery more or less independently . . . . It reaches its highest stage in Hellenic polytheism . . . . At a much lower stage we have Catholic polytheism, in which innumerable "saints" (many of them of very equivocal repute) are venerated as subordinate divinities, and prayed to exert thir mediation with the supreme divinity.' (Haeckel, *op. cit.*, p. 236).

545. *i. e.*, Cognizant of all that you say.

546. *i. e.*, Cognizant of all that you have in your heart.

547. The address is mainly to the Christians.

548. (by attributing Godhead to Jeasus and divinity to Mary) *i. e.*, be loyal

to your own Faith as vouchsafed by God, and do not make any man-made creed the test of your discipleship. It is a standing marvel indeed that the 'Christian religion' as it is called, contains so very few doctrines taught by Jesus himself, but is almost entirely made up of doctrines about him propagated by others. See n. 93 above.

549. Now who exactly are these erring peoples—the prototype of the Chiistian error ? The allusion may well be to the 'highly cultured' yet polytheistic and idolatrous nations of Greece and Rome—many of whose superstitions and blasphemies the early church, inspired by Paul of Tarsus, was only too prone to imbibe. St. Paul, the founder of the later-day Christianity, 'owed much to the Greek philosophy and thought, gained partly in formal education at Tarsus, partly by assimilation of the knowledge which floated on the surface of a more or less educated society and became insensibly the property of all its members.' (DB. V, p. 150). The Roman church owes something of the elaboration of its ceremonial, and its care for the little things of life, to the old Roman religion, and the many local and functional saints of present-day Italy are in effect the successors of the ancient spirits.' (UHW. III, p. 1753). 'And the later-day Greek also through the popularity of the cult of *Asklepios* 'was becoming habituated to the concept of Man God, who suffered, and was glorified after death.' (EMK. IIp. 1414) Greece 'supplied the philosophy of the Christian religion, which, after Plotnus and Prophyry, had a more vigorous life within the Christian church than in the schools of Athens.' (UHW. IV, p. 2083). 'The contact of the Church with the Hellenic world led very early to the attempt to interpret the mysteries of the Christian faith in the teims of Greek philosophy. There are traces of this even in the epistles of St. Paul. The process, however, so far as the books of the New Testament are concerned, is most conspicuous in the fourth Gospel. The writer of this life of Chirts, whoever he may have been, was clearly influenced by Platonism.' (UHW. IV. p. 2330).

يَعْتَدُوْنَ ۝٧٨ كَانُوْا لَا يَتَنَاهَوْنَ عَنْ مُّنْكَرٍ فَعَلُوْهُ ۭ لَبِئْسَ مَا كَانُوْا يَفْعَلُوْنَ ۝٧٩ تَرٰى كَثِيْرًا مِّنْهُمْ يَتَوَلَّوْنَ الَّذِيْنَ كَفَرُوْا ۭ لَبِئْسَ مَا قَدَّمَتْ لَهُمْ اَنْفُسُهُمْ اَنْ سَخِطَ اللّٰهُ عَلَيْهِمْ وَفِي الْعَذَابِ هُمْ خٰلِدُوْنَ ۝٨٠ وَلَوْ كَانُوْا يُؤْمِنُوْنَ بِاللّٰهِ وَالنَّبِيِّ وَمَآ اُنْزِلَ اِلَيْهِ مَا اتَّخَذُوْهُمْ اَوْلِيَاۗءَ وَلٰكِنَّ كَثِيْرًا مِّنْهُمْ فٰسِقُوْنَ ۝٨١ لَتَجِدَنَّ اَشَدَّ النَّاسِ عَدَاوَةً لِّلَّذِيْنَ اٰمَنُوا الْيَهُوْدَ وَالَّذِيْنَ اَشْرَكُوْا ۚ وَلَتَجِدَنَّ اَقْرَبَهُمْ مَّوَدَّةً لِّلَّذِيْنَ اٰمَنُوا الَّذِيْنَ قَالُوْٓا اِنَّا نَصٰرٰى ۭ ذٰلِكَ بِاَنَّ مِنْهُمْ قِسِّيْسِيْنَ وَرُهْبَانًا وَّاَنَّهُمْ لَا يَسْتَكْبِرُوْنَ ۝٨٢

SECTION 11

78. (لعن . . . يعتدون) Cursed were those who disbelieved from among the Children of Israel[550] by the tongue of Dāūd[551] and 'Isā, son of Maryam.[552] This, because they disobeyed and were ever transgressing.[553]

79. (كانوا . . . يفعلون) They were wont not to desist from the evil they committed.[554] Vile is what they have been doing!

80. (ترى . . . خالدون) Thou wilt see many of them[555] befriending those who disbelieve.[556] Vile surely is what their souls have sent forth for them,[557] so that Allah became incensed against them; and[558] in torment they shall abide.

81. (ولو . . . فسقون) And had they[559] believed in Allah and the Prophet[560] and what has been sent down to him,[561] they would not have taken them[562] for friends;[563] but many of them are transgressors.[564]

82. (لتجدن . . . يستكبرون) Surely thou wilt find the Jews[565] and polytheists[566] the bitterest of mankind in enmity towards those who believe.[567] And surely thou wilt find the nearest in affection to the believer[568] those who say:[569] we are Nazarenes.[570] This,[571] because among them[572] are priests[573] and monks[574] and because they are not stiffnecked.[575]

---

550. *i. e.*, those who rejected the faith propounded by the prophets of their time: such as those who violated the Sabbath in the reign of David, or those who rejected the ministry of Jesus.

551. 'And anger also came up against Israel, because they believed not in God, and trusted not in his salvation,' (Ps. 78: 21, 22).

552. 'Fill ye up then the measure of your father. Ye serpents, ye generation of vipers, how can ye escape the damnation of hell ?' (Mt. 23: 32, 33).

553. The Jewish history, as recorded in the Bible, is full of Israel's sins and delinquencies. Let one passage, only by way of instance, suffice :—

'They would not hear, but hardened their necks, like to the neck of their father, that did not believe in the Lord their God. And they rejected his statutes,

and his covenant that he made with their fathers, and his testimonies which he testified against them, and they followed vanity, and became vain, and went after the heathen that were round about them .... And they left all the commandments of the Lord their God, and made them molten images, even two calves, and made a grove, and worshipped all the host of heaven, and served Ba'al.' (2 Ki, 17: 14-16). See P. I, nn. 271, 272.

554. *i. e.*, far from repenting and feeling sorry, they persisted in their acts of infidelity and impiety.

555. *i. e.*, the Jews, O Prophet!

556. (and are idolaters) The Jews formed pacts with the pagans for the destruction of Islam.

557. *i. e.*, their acts of treachery and perfidy against Islam, and their alliance with the pagans.

558. (as the inevitable sequel).

559. *i. e.*, the Jews.

560. *i. e.*, their own prophet, Moses, (Th).

561. *i. e.*, Torah, (Th).

562. *i. e.*, the pagan enemies of Islam.

563. (and have made common causes with them for the extirpation of Islam). The Madinese Jews 'showed themselves more and more hostile to the new religion. They found a protector in Abdullah ben Obayyah, the chief of the Khazraj, who, jealous of Mohammed's growing power amongst his followers, toiled against the Prophet.' (HHW. VIII, p. 123).

564. (and no true believers in their own faith, and so their behaviour is not unnatural).

565. (O Prophet)! Compare an observation of Hitler:—'It is impossible to exaggerate the formidable quality of the Jew as an enemy.'

566. (those who associate aught with God) *i. e.*, the idolaters.

567. Witness the perfidious and treacherous conduct of the Madinese Jews and the uniformly hostile attitude of the Makkan pagans towards the Prophet.

568. Note the word 'Nazarenes.' Nazarenes not Christians. Note further that the friendship of even these for the Muslims is only relative, not absolute. Only as compared with the inveterate hostility of the idolaters and the Jews their attitude is rather friendly.

569. Note the words 'who say.' The import is that they avow their faith and are not ashamed of calling themselves believers in Christ. And they were not trinitarians. To some early Christians 'the doctrine of the Trinity appeared inconsistent with the unity of God which is emphasized in the Scriptures. They therefore denied it, and accepted Jesus Christ, not as incarnate God but as God's highest creature by Whom all else was created, or as the perfect man who taught the true doctrine of God.' (EBr. V, p. 634). Some of the Ebionites, for instance, while

they accepted Christ, only accepted him as a revived Moses.' (ERE. V, p. 139). It is only these monotheistic Christians who are commended in the Qur'ān. The verse has no bearing whatever on the attitude to Islam of the modern, materialistic European States, priding on their secularism and religious neutrality.

570. Even according to the orthodox Christianity 'we have to consider Muslims as very near to ourselves in point of theology.' (Macdonald, *Aspects of Islam*, p. 2). But really the reference in the Qur'ān is to certain Ebionite sects. 'Epiphanius describes the notions of the Ebionites of Nabathaean, Moabitis, and Basanitis with regard to Adam and Jesus, almost in the very words of Sura III, 52, He tells us that they observed circumcision, were opposed to celibacy, forbade turning to the sunrise, but enjoined Jerusalem as their Kebla, ... that they prescribed washings, very similar to those enjoined in the Koran . . . ' (Rodwell, *The Koran*, Preface, p. XVIII). It must have been the points of contract, like these, with Islam that have won the approval of the Holy Qur'ān.

571. *i. e.*, their comparative proximity to Islam and the Muslims.

572. *i. e.*, the Christian community of the Prophet's time.

573. *i. e.*, custodians of religion ; those well versed in religious learning.

574. *i. e.*, esoteric heads of religion. 'There were Christian monks as early as the 3rd century . . . . The monks and nuns were looked upon as the most consistent Christians, and were honoured accordingly.' (EBr. V, p. 676).

575. (and being meek and humble they do not disdain to listen to the voice of Truth). The description fits the 'heretics of the early centuries—the Ebionites and Nazarenes—rather than the later-day orthodox Churchmen.

INDEX

[S=Surah ; p=page ; nn.=notes ; Roman numerals stand for the number of surah and Arabic numerals denote the number of the verse]

—:o:—

TAFSIR-UL-QURAN

by Maulana Abdul Majid Daryabadi

This exegesis by Maulāna 'Abdul Mājid Daryābādi throws ample light on all those peoples of the old who have been mentioned in the Holy Qur'ān alongwith their geographical locations and the times in which they flourished. Likewise, one can find all the necessary details about the earlier prophets who find a mention in the Holy Qur'ān and an answer to all such questions as what was time of their advent who were the people to whom they were sent and what other scriptures or modern research has to say about them. The exegesis expounds the significance of Quranic injunctions in regard to polygamy, slavery, prophethood etc., explains the correct Islamic beliefs about throne (*'arsh* or *Kursi*), the preserved tablet (*Lauhu'l mahfūz*), revelation (*wahī*) and similar other matters and demonstrates, in the light of human experience and researches in the fields of anthropology, sociology etc., the superiority of Islamic creed and social laws. In addition to these, a distinguishing feature of Daryābādī's exegesis is that it provides a conclusive answer to those Jewish and Christian cristics of Islam who claim that the Holy Qurā'n draws its material from the scriptures and apocryphal writings of Judaism and Christianity. Thus, it is also a treatise in comparative religions. It is one of the most acceptable Quranic exegesis to Muslims since it never deviates from the views held by the learned scholars of the *ahl-i-sunnat-wal-jamā'at*.

The last volume of this work opens with *Surah Yāsin*, the initial part of which is included in part XXII of the Holy Qur'ān and concludes with its last chapter, thus completing this exegesis.

★

ACADEMY OF
ISLAMIC RESEARCH AND PUBLICATIONS
P O BOX No. 119, NADWATUL-ULAMA,
LUCKNOW-226 007. (INDIA)